

# The Gospel Witness and Protestant Advocate

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## Does the Canadian Council of Churches Believe This?

### "Traditionalistic Orthodoxy Has to Be Challenged, Fought and Slain" — Dr. Ferré

WHENEVER a church, a club or any society sponsors a speaker one assumes that the position of the speaker is acceptable to the group unless an announcement to the contrary is made. For instance one political party does not invite the leader of another party to deliver a speech to party members. More important still, no true Christian church will play religion and ask a Hindu to address a conference on evangelism. We have stated and still state that the Canadian Council of Churches has sponsored a man whose teachings are anti-Christian and this Council has apparently endorsed these essential tenets.

In reading Dr. Ferré's book, *"The Sun and the Umbrella"* (published by Harper & Brothers, New York) we found that Dr. Ferré is very candid in his attitude toward historic Christianity. He declares that "traditionalistic orthodoxy (by which he means historic Christianity) has to be challenged, fought and slain." That surely is plain language that ought to leave no one in doubt as to what Dr. Ferré thinks about the gospel. That gospel which would exalt Christ and honour His Word should be slain! Before God, we declare that we have not misrepresented his position. Yet the Canadian Council of Churches which should be the representative and defender of historic Christianity or "traditionalistic orthodoxy" actually sponsors this would-be assassin of the gospel! It is as though some father gave shelter beneath his roof to one who had expressed his determination to murder the son of the household. If such were allowed, one could rightly assume that the father had very little love for his son.

The Canadian Council of Churches is apparently more interested in being considered "intellectual" and "broad-minded" than it is in being a trustee of the gospel of Christ. If we were a member of one of the denominations which compose that Council we would seriously ponder our associations and not allow anyone to justify such treachery.

Dr. Ferré is franker than his Canadian sponsors for he, quite bluntly, declares that he is opposed to the gospel. One could wish that he would be honest enough to propagate his message under a new name and other auspices than "Christian". Apparently Dr. Ferré too realizes that there is a problem in this direction for he debates the question on page 79 of his book, *The Sun and The Umbrella*. The conclusion which he reaches is that one must be cautious in advocating this new teaching lest one alienate Christians in the process. As soon as we read this section of his book we thought of Quisling. There is nothing so contemptible as the sight of those who do not believe one word of the gospel who have the audacity to remain in churches and institutions which were founded by men and women who were people of the Book. Any honourable person will withdraw from a church with whose basic tenets he is in disagreement. These "liberal" gentlemen today are to be distinguished by their heresy rather than by honour.

We will pass on to our readers some more quotations from the pen of Dr. Ferré. It is our intention to let one and all know the teaching which is given shelter by the Canadian Council of Churches. All of the quotations in this critical article are from *The Sun and The Umbrella*, which is published by Harper & Brothers.

"The God of love needs no placating, no offering once for all to satisfy Him." (p. 31).

"To call Jesus God is to substitute an idol for Incarnation; to call him Saviour, in the ultimate sense, is to deny that all salvation comes from God our Saviour and from Him alone in order that God might be all in all. Jesus is saviour only by virtue of the fact that God was in him reconciling the world to Himself, a saviourhood in which we must all participate in order to be saved." (p. 35).

"The use of the Bible as the final authority for Christian truth is idolatry. Actually it has become a very thick and formidable Umbrella to hide the Sun." (p. 39).

"It is easy for a critical historian, for instance, to explain why the Bible claims that a nine months' pregnant

woman, "an espoused wife," should be taken for a needless hazardous journey, as soon as he knows that the purpose of the writer was to prove that Jesus was born at Bethlehem. It seems entirely likely that Jesus was born in Nazareth, where he lived; but Scripture had to be fulfilled!" (p. 41).

"We can help God deliver the Bible from a cramped orthodoxy by reshaping doctrines so as to make them consistent with the Light." (p. 48).

"Unless the providence of God shows another way, the Christian Church has no significant future till it puts away traditionalistic orthodoxy to let the light of God's love shine free and full for a world in need." (p. 87).

"Jesus never was or became God." (p. 112).

"Christ must very definitely and particularly be identified with Jesus; but He must never be equated with him." (p. 113).

"Jesus was historically but not eternally unique." (p. 114).

"Jesus as God is a false offense both to Jews and to right-thinking Gentiles." (p. 114).

"The universal Church of the Living God will then have as its proud branch the Jewish Church of Christ, or of the Living God." (p. 116).

"If we are to obtain a religion for one world, a prerequisite is that we understand what is best in each religion, its fullest truth, and not only the actual failures of the persons and people who practice it." (p. 117).

"What a spiritual people, too, this religion (i.e. Hinduism—Ed. G.W.) has produced, or, perhaps what a religion a very spiritual people has produced!" (p. 119).

"A learned scholar has suggested, producing some possible evidence, that Jesus may have come under the influence of missionaries from India, as did perhaps the Essenes." (p. 119).

"As we move into the possible era of 'one world', missionary activity may less and less become a one-way street." (p. 119).

"Traditionalistic eschatology in Christianity, for instance, is crude and immoral in comparison with eschatology in Hinduism . . ." (p. 122).

"When the evangel of God in Christ comes all that is true in Buddhism can become fulfilled. Then we shall have an evangelism in a new dimension, one that presupposes the development of a whole new range and depth of theology within the Church of the Living God. The Buddhist religion will contribute from among its wise and ancient teachings to the new creative faith, thereby putting us all in its debt." (p. 125).

"We shall also find a calm assurance diligently to study and honestly to accept whatever is right and strong and real in other religions." (p. 126)

"The evangelistic message that presupposes the acceptance of Biblical thought forms will fail to reach them, in most instances, because they are too sharply aware of the imperfect parts of the Bible and too honest with the truth." (p. 129).

Any reader with even a small sense of discernment will see that this teaching is diametrically opposed to the gospel. It is "another gospel" and probably Dr. Ferré would be the first to admit this fact. Why then does the Canadian Council of Churches support such teaching? We can only assume that the Council agrees with Dr. Ferré who spoke to their Board of Christian Education on the subject of *evangelism!* Such teaching as Dr. Ferré propagates must be challenged, fought and slain by the sword of the Spirit, which is the Word of God!

#### TIME AND ETERNITY

The flowers fade, the heart withers, man grows old and dies, the world lies down in the sepulchre of ages; but time writes no wrinkles on the brow of eternity.

—BISHOP HEBER.

## The Gospel Witness and Protestant Advocate

FOUNDER AND FIRST EDITOR—Dr. T. T. Shields  
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#### THE GOSPEL WITNESS TO SOUTH AMERICA!

In last week's issue of THE GOSPEL WITNESS we printed a number of letters from our readers. One of them was from Rev. John Savage, the general secretary of the Evangelical Union of South America. In that letter he mentioned that he was sure the paper would prove to be a blessing to the missionaries of that society. One of the ladies of Jarvis Street Church suggested to Dr. Slade that perhaps the church might endeavour to send THE GOSPEL WITNESS to these missionaries. This matter was mentioned at the Saturday night prayer meeting and the Sunday services with the result that every member of the Evangelical Union of South America will receive copies. The members of the church were eager to finance these subscriptions for the 120 missionaries of the Union.

#### Why Stop Here?

Let South America be our continent! We would propose to send THE GOSPEL WITNESS to as many missionaries as possible in South America. We are obtaining lists of names of evangelicals who serve the Lord in that needy continent. As our readers provide the finances, we shall add these men and women of God to our subscription lists. We shall endeavour to send this gospel message to every evangelical missionary in South America. Let our readers join with us in prayer that each issue may come to them in the fulness of the blessing of the gospel of Christ.

If you desire to have a part in this project simply write us and let us know how many subscriptions you will sponsor (at \$3.00 per year; \$5.00 for two years).

# The Jarvis Street Pulpit

## The Divine Plan of Salvation

A Sermon by Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, October 25th, 1936  
(Stenographically Reported)

"Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures."—James 1:18.

**WE** FREQUENTLY speak of the gospel of Jesus Christ as the "simple gospel" assuming it to be very easily understood. And if that were true, one might expect all to believe the same thing. But we find it very difficult to get people to understand the simple gospel. The fact is, the gospel comes to us in a speech with which we are not familiar. It speaks a language which natural men do not understand. It brings us news of a world which men by nature have never seen, and, therefore, they have never explored. It is news of a fortune, news written in a foreign language. The gospel of Jesus Christ is not discoverable, neither is it understandable by ordinary rational processes. The gospel of Jesus Christ is a revelation. It is unique. There is nothing else like it anywhere. They said of the Lord Jesus: "Never man spake like this man." And that was true; and we can say that no other book speaks like this Book. It comes to us with a peculiar accent, and with a message that is incomparable. And because that is so, we need to state the alphabet of the gospel over and over again.

Sometimes I wonder how many of the modern preachers have ever really heard the gospel, how many of them know anything about it at all, for the reason that that which is preached as the gospel in many instances has no relation to the gospel of the New Testament at any point.

### I.

Now here is a very brief text. I may call it simple, and yet it is very profound too: "Of his own will begat he us with the word of truth". That is how men are saved. That, in a sentence, to use a big word, is the philosophy of salvation. So then, let us begin in this simple fashion: **SALVATION RESIDES IN THE WILL OF GOD.** The power that brings it to pass, that really saves the soul, and lifts it from the horrible pit to the heavenly places, is not the will of man, but the will of God.

How difficult it is to get people to see that a man can never be saved by his own resolution, by the strength of his own will! Nor does he continue in the way of life by his own determination to live righteously. Whatever salvation is, it begins and continues in the will of God. "Of his own will," not of our wills, but "of his own will begat he us with the word of truth".

Now it is by the will of God we are chosen to be Christians. How wonderful that is! Suppose I had some valuable gift this morning, and I were looking over this School to see whom I should give it. I select a little girl, or a boy yonder, and call him by name, and say: "Now, I have something for you." That is how salvation begins, only it is God Who makes the choice. He said to His

disciples: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." I wish all of you boys and girls could remember that, that when one is saved, it is because God Himself looks upon you and He says: "I am going to have that boy. I am going to choose him to be Mine." The will to salvation is not human: it is the will of our God, and so He calls us. And the power behind the call is the will of God. Have you ever wondered, as you turned on the dial of your radio, and you heard a voice, perhaps, from beyond the scene thousands of miles away, and you sat there, and you heard that voice quite distinctly? Have you ever stopped to consider how it is that that voice is carried all those thousands of miles? No man could shout loud enough to make himself heard over that distance. How is it that that call comes and you heard it? Perhaps it is spoken in London, or somewhere else thousands of miles away. It is because behind the human voice there is an electrical power that lays hold of that voice and projects it through space, just as a great gun fires a shot. The shot has no power in itself, but when that discharge, that high explosive is put behind it, it is discharged, and sends that projectile through the air at such a terrific speed that you cannot see it. Now when a boy or girl is called it is not because the Sunday School teacher calls him, or the preacher calls him. But in obedience to the word of God the teacher or preacher or personal worker speaks a word and the power of the will of God is behind that word, and he is called — and he has to listen.

And then when he is called, the power to respond is supplied by the will of God. No one can ever respond to the gospel call but by the power of the divine will. That is how it was with Lazarus: Mary called him; Martha called him, but Lazarus did not respond. But when the Son of God said: "Lazarus, come forth!" suddenly he opened his eyes. He responded, and he that was dead came forth.

That is how people are saved. It is by the power of the divine will.

And then the power to continue as a Christian is in the will of God. And when at last we get to heaven we shall be there because God willed that we should be there. I wish you could see that salvation is in the will of God.

When I had been preaching about a couple of years I got rich enough to buy a bicycle. That was a few years ago. I was quite proud of it, and I have a very vivid recollection of spending a vacation on my bicycle, travelling over pretty rough roads, and against head winds. And the power to propel that thing was my own. And sometimes it was about all I could do to climb the hills,

and make my way against the head winds. Then after a while — the bicycle perhaps could take us a little faster than shanks' ponies — but after a while we got motor cars, and we still have to look after the car. We have to start it, and steer it, and learn how to stop it. But I confess that when I am sitting in my car, and I know that I have at the back of the car a reservoir of power that drives that engine, and I am sitting comfortably in that car, I feel pretty sorry for some poor fellow peddling along on a bicycle. I say: "It is too bad that he has to do all that by himself."

Well, there are some people who hope to get to heaven on a bicycle. I mean, they are just peddling their way, working all the time by the power of their own, and they do not get very far: "The chariots of God are twenty thousand, even thousands of angels". I love to know that my salvation is assured to me by the operation of divine power. And what is that power? The will of God. Where can I see it illustrated? Oh, all about us. Do you remember the Psalmist said: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord," — Who is the Lord? — "which made heaven and earth." And when the Psalmist wanted help he said: "I want a great Helper; I want a mighty Helper, One on Whom I can depend, and I can depend on Him Who made the heaven and the earth".

Well I expect He can look after us, don't you think? "Of his own will begat he us," the will that created a myriad worlds, the will that created this planet of ours, that is behind the seasons, that operates in all nature, the will of God, that is the power by which we are saved.

## II.

Then in the second place, SALVATION IS EFFECTED BY THE WORD OF GOD. "Of his own will begat he us with the word of truth." What a significant statement that is, that the word of God is the word of truth. If you would know the truth about anything you must go to the Book. I say the truth about *anything*. I do not believe anything is true in any realm that is contrary to the Book. First of all we must get through the Word of God the truth about God Himself. I have known some people to be rather disturbed when someone has said something about them which is not true. Well, do not worry about that, dear friends, if it is not true. The devil has lied about God terribly. He has misrepresented God. He is the arch-deceiver, and men have believed what the devil has said about God. Remember right in the beginning he came to man and said: "God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Then the man said, "If we eat of the fruit of the tree we shall die." But the devil said: "Oh, no, you won't. Do not believe that. You shall not die." And he has been lying about God ever since, until people do not know Who God is, or what He is like. Until you come to the word of truth you will never know what God is like. Sometimes we have thought of Him as a policeman with a club, as though He were a Judge, just waiting to have us brought in before Him and sent off to prison. Sometimes people think of God as a Jailor, waiting to put them in jail behind iron bars. Boys and girls, and young men and women say: "I do not want to be a Christian. I do not want to serve God. I don't want to give up all my pleasures, to live in a strait jacket all my life." Who made you

believe that? The devil whispered a lie in your ear, and gave you the idea that to serve God would mean that you would lose all the joys of life.

If you want to know Who God is, and what He is like, you must go to the Bible. And that is how God saves us—by showing us Who He is, and what He is. His disciples said once to Jesus: "We should like to know the Father. We should like to know what God is like. We have heard of Him, but we have never seen Him. Will you not show us the Father, and that will suffice us?" Jesus said: "Have I been so long time with you, and yet hast thou not known me? . . . He that hath seen me hath seen the Father." That is quite true. God is like Jesus: Yes; and not only so, but Jesus is God. "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

Now boys and girls, if you would like to know Who God is, and what God is like, you must think of Him as you see Him in the Person of Jesus Christ. And you never heard of a child's being afraid of the Lord Jesus. I know when the mothers brought their little children to Christ, the disciples did not understand, and they said: "No, no; take them away." And Jesus heard them, and he said: "You must not do that. Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven". The mothers then broke through the disciples, and brought their children to Jesus. And what did He do? Did He look upon them sternly, and say, "Now, be good children"? No; but I think with infinite tenderness, He gathered the children in His arms, and I do not believe one of them cried. I am sure they did not. I think they looked up into His face with a smile. They were not afraid of Jesus. And we need not be afraid of God in the sense of fearing that He will injure us. He comes to us in the Person of Jesus Christ, and when we see God as Jesus revealed Him, then we may fall in love with Him. He shows us the truth about Himself in Jesus.

And He shows us the truth about ourselves too. And that is important. If you want to know what sort of boy or girl, or man or woman you are, you must come to this Word of truth. The Bible is called a mirror, you know. We are told that we can see ourselves in the Word of God. There are some glasses that make your face look broad, and there are some that make your face look very long, and then there are some cheap mirrors that are very wavy, and you do not know what you look like when you look into them. But when you look into the Bible you see yourself as you are, — all the wrinkles, all the frowns, everything there is about you the Bible will tell you. It will tell you that you have a very bad heart "deceitful above all things". It will tell you that you have a faulty memory, that you easily "forget God". It will tell you that your mind is against God, that you are always planning things against God. It will tell you that your will is shackled by the power of the devil, and it will tell you that your conscience is defiled. In short, the Bible will tell you that you are a pretty bad lot. And when we see how bad we are, then we see that we need Someone to make us good, and then God comes to our help. The Bible tells us the truth about ourselves, and it tells us the truth about salvation. It tells us that Jesus died instead of us; that He bowed His head on Calvary's cross to die for us, to bear our sins away. It tells us of the necessity of our being born again, quick-

ened by the divine Spirit. And so it is the will of God, behind the Word of God, that makes us Christians.

### III.

AND THEN THE WORD OF GOD COMMUNICATES THE LIFE OF GOD. When the soul is saved, a new life principle is communicated through the Word of God. "The words that I speak unto you, they are spirit, and they are life." I cannot understand them. I do not know how it was that when Jesus said to Lazarus, "Come forth!" that somehow that word of His carried life into that dead body, so that Lazarus lived. I do not know how it was, but I know it happened. I know it came to pass, and I cannot tell you how it is that the word of God communicates the life of God to souls dead in trespasses and sins, but I know it does. You remember the story in Ezekiel's prophecy when the prophet was led out and saw a valley full of dry bones. And he was told to prophesy unto the bones. And the prophet said: "I prophesied to the bones." What a job that was. That is worse than preaching to people who are asleep, is it not? There is a chance that you will wake them up; but to prophesy to dry bones, what chance was there? And then he said: "As I prophesied, there was a noise, and behold, a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them." Then he was told to prophesy to the wind. And he said: "I prophesied . . . and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army."

No scientist in the world can explain that. No use to try. Science cannot explain the new birth. Science cannot explain how the Word of God communicates the life of God to the soul — but it does.

Let me tell you something: someone came to me last night, and she said, "I have been troubled." She had been a Roman Catholic, and she said, "I was here Wednesday night, and heard Dr. Ketcham preach, and as he

preached I began to see things, as I had not seen them before, but I was still troubled, and then I came Thursday night, and I heard Mr. Palmer preach. And suddenly something happened to me. I do not know what it was. I could not explain it, but when you sang the last hymn, and the people sang: 'I'll never, no never, no, never forsake,' I sang it, and I knew it was true. He had come to me." Is that what you call conversion? Why, yes. Do you not see it was the Word of God communicating the life of God to the soul. That is how it comes.

How does it show itself? Well, first of all in repentance. The man says: "I am sorry. I am sorry for my sins." Or, the boy or girl says: "I wish I could live a godly life. I hate my sin. I wish I had power to be free from it." He does not know what is happening, that the Spirit of God has carried the truth of God to his heart, and made him desire to be a Christian. And then he looks upon Jesus, and he says: "Oh, I know now what He is. I can see it now, that He died instead of me. I am so glad that He died in my place." And he does not know that that is the work of the Spirit of God in his heart, the new life God has communicated expressing itself. And then perhaps he prays at last: "God be merciful to me, a sinner". And he does not know that that is the cry of the new born soul, the word of God teaching him to ask for salvation. Then he comes to know that he has passed from death unto life, and he knows that Jesus Christ is his Saviour.

"Of his own will begat he us." That is how the miracle happens. And then having saved us, He will keep us for ever more.

Let us pray:

O Lord, we thank Thee that Thou dost come to us in the power of the Holy Ghost. It may be there are some here this morning in whose hearts Thou hast wrought by Thy Spirit, and who have an earnest longing toward Thee, but as yet they do not know that that desire has been divinely implanted. We pray that such may be led this morning to the full assurance of faith; that many may go from this place with a song of joy in their hearts, praising the Lord for His salvation. We ask it in Jesus Christ's name, Amen.

## CANADA'S SCHOOL OF THE PROPHETS

### CHAPTER III.

THE young institution looked forward to years of usefulness in the service of the Lord. In 1926 the need for evangelical Baptist ministers trained in a Baptist seminary was especially evident for Canadian regular Baptists were confronted with a great challenge. Church union of 1925 had seen the emergence of a great creedless organization known as the United Church of Canada, which was definitely not an evangelical body. The president of Toronto Baptist Seminary and the leaders of the evangelical Baptist ranks were persuaded that the hour for advance had come. In this great advance movement only convinced Baptists could be used of God to establish New Testament (or Baptist) churches. Whatever were the merits of the Bible School movement, it did not (and does not) provide the necessary training required by Baptist pastors. This need could be met solely by an *evangelical, regular Baptist* training school.

This emphasis has not changed with the passing years. We are Baptists because we are convinced that the historic Baptist position is the scriptural position. Then we can be satisfied with nothing short of that which has been divinely ordained. It is our desire to see this testi-

mony extended from sea to sea and we know that it will be possible only as the pastors are trained in a school which is not ashamed to own the scriptural position. Repeatedly the late president emphasized the fact that the Seminary was to be a *Baptist* school.

These early days were exciting for all who lived during them. Pastors and students who trained in the Seminary or were associated with it felt the hand of God upon the place and hence were bold to face the future with a holy optimism. Problems were not absent but the prevailing note was one of anticipated victories for God.

As we trace the history of the Seminary from 1926 to the Second World War we must merely point out a few highlights. We have dwelt at some length on the subject of the founding of the Seminary for it is of utmost importance that we understand the basis upon which it was built. That basis has not changed and hence the history since is merely a commentary on the fundamental principle in actual operation.

Toronto Baptist Seminary is supported by God's faithful people and its securities are the faithful promises of God. The responsibility for its support has from the first rested upon Jarvis Street Baptist Church although

the Lord's people everywhere have assisted by their gifts. During the period 1926-1940 the financial burdens were especially heavy for the school was young and had yet to commend itself to God's people; then three years after it opened the great depression came upon this land and money was not plentiful. Despite these handicaps, however, the Seminary can testify that God was good and that there was no lack. God's work done in God's way can never lack God's blessing.

The students of the Seminary during this period under discussion included many who had left modernistic churches and who were Baptists by conviction. They did not enjoy the support of their home churches but went "without the camp" for the sake of the Lord Jesus Christ. In Toronto Baptist Seminary and Jarvis Street Baptist Church they found a place where they could meet with those of kindred spirit.

During the first five years the enrolment rose from 17 students in 1927 to 91 students in 1931. While numbers are not to be despised, still the emphasis must always be a spiritual one. The Seminary then and now desires to have men and women who are called of God.

One of the first graduates of the school was Harold Curtis Slade who is now the pastor of Jarvis Street Baptist Church and president of the institution in which he was trained. Another graduate of these first years was John Knight who still labours for Christ in Jamaica. Others serve as Baptist pastors on this continent and as missionaries on the distant fields of the world.

The faculty throughout the years has been composed of Baptist pastors and teachers. The majority have been active or retired pastors who were not mere theorists confined to an ivory tower. One of the permanent teachers for twenty-six years has been Dr. O. L. Clark who is also an Associate Editor of THE GOSPEL WITNESS. In 1930 the president of the Seminary proudly announced in the pages of THE GOSPEL WITNESS that Miss Clark that year had the honour of being the first person in the long history of the University of Toronto to receive the degree of Doctor of Philosophy in the classics. Scores of students over the years have passed through the Seminary and have received blessing through her teaching and testimony.

While the Seminary is profoundly grateful to its devoted teachers and students, still it derived its distinctive character from its founder and president. This was illustrated in an incident which occurred recently when one of the students was engaged in visitation work in Owen Sound. He knocked at the door and introduced himself as "a student of Toronto Baptist Seminary". "Oh," said the lady of the house, "Dr. Shields". "No," he replied, "I am only a student!" The school is profoundly grateful to God on every remembrance of its founder, first president and architect.

His influence on the students was great. Often he would urge them to be themselves and to copy no man but their contact with such a giant was bound to influence and make an impression on their future ministries. He was truly the students' friend and was vitally interested in their welfare. He was persuaded that the Seminary should charge no tuition fees for he did not want a future pastor to be deprived of such an education simply because he did not have much of this world's goods. This is still the policy so that a student may acquire a first class training without paying one penny for tuition.

From the time of the depression there comes a touching

"human interest" story concerning "the Doctor's" concern for his students. He had observed that some of these deserving young men and women did not have enough money with which to buy necessary food. He, therefore, proposed that a dining room be established and operated for these young prophets whom he described "the finest company of students to be found anywhere on the continent."

In THE GOSPEL WITNESS of December 10, 1931, the Editor was pleased to announce that his proposal had met with a good response and that the dining room was in operation:

"Our readers will be interested in hearing of one new venture which is scarcely two weeks old. The Seminary has no dormitory, and hitherto has had no dining room. The students live in rooming houses. A few of them get board also where they room, but most of them have been doing their own housekeeping. We have feared for their health on this account, partly because we feared some of them had not the necessary funds to provide themselves with proper food; and further, even if they had, would not be likely to take the time necessary to prepare proper meals.

"We began last week, however, having them altogether at one o'clock. A fine, full, nourishing, meal is served at that hour. The young ladies who are free from class work from twelve to one assist in spreading the table, and following the meal the dishes are washed by some of the students, and others are engaged in preparing the vegetables for the next day. Two splendid people, members of Jarvis Street Church, Mr. and Mrs. Cullington, have charge of the work of getting the meals, and another of our Jarvis Street members, Miss Mildred Brownlow, does all the purchasing. Some of the students are able to pay for their meals, some are able to pay only a little. The rest of us, who occasionally eat at restaurants, now eat with the students and put what we were charged into a box. In this way the cost of the meal is reduced to a minimum."

This dining room has been in operation ever since 1931. It is truly a vital part of the Seminary training for in addition to being a place of nourishment it has been the scene of many happy times of fellowship for students, faculty and friends. The graduates recall, too, many discussions which sharpened their wits and refreshed their souls!

Lest some of our readers should gain the impression that the Seminary is a place of fellowship for idle theorists, let us hasten to add that there is a practical emphasis. One of the features of the early days was the student evangelistic band, which visited many of the churches in the Union of Regular Baptists. During the regular school term the students preached, visited, taught Sunday School, did personal work and engaged in other departments of the Lord's work. In the summer months the men served as pastors and the ladies engaged in children's work. Throughout the Seminary course they were reminded that the grand aim of the course was that they should be real ambassadors of Jesus Christ who would beseech men to be reconciled to God. Only eternity will reveal the number of souls that were won through these labours.

The Seminary worked closely with the Union of Regular Baptists and the minutes of that body reveal its appreciation of the school and its president. To Toronto Baptist Seminary the Union looked for its pioneer

workers. New churches were established by students and graduates, older churches were strengthened and French testimonies were established in Québec and northern Ontario.

With the outbreak of the Second World War the Seminary determined to close its doors until after the war was over. Most of the students had heeded the call of king and country so for three years no classes were held.

We might sum up this period by quoting from the president's message which was given to the graduating class of 1937:—

"Jarvis Street Church exercises a manifold ministry, but I believe no part of the work is of greater importance than her share of the maintenance and administration of the work of the Seminary.

"The Seminary was not definitely planned. It grew spontaneously — or shall I rather say, by divine implantation — out of sheer necessity. I believe God has given us intelligence that we may not be as the horse or the mule "which have no understanding", to enable us to be led of the Spirit by some other means than by bit and bridle; and being given "an understanding of the times to know what Israel ought to do" at that particular time, a few of us brought the Seminary into being. Its subsequent record, I believe, has established, beyond dispute, that from its beginning until now it has enjoyed the divine favour."

#### FROM ONE DAY'S MAIL

**T**HE mailman is a welcome visitor each day at THE GOSPEL WITNESS office. He brings us other magazines, newspapers, bills, and of course the letters from our readers. These letters are not always commendatory but each is welcomed. Indeed if we receive some that are critical, we have the satisfaction of knowing that some article in *The Witness* was provocative enough to arouse a reaction.

Here are four letters that the Editor received today (Tuesday). Three are appreciative of the ministry of this paper while one (that from Saskatchewan) is critical.

#### From Ontario . . .

Dear Mr. Tarr:

The Lord has laid it on my heart to write you a letter. I'm not very good at composing a letter but will do the best I can.

First of all, I want you to know, I'm only a sinner, saved by grace. I love the Lord with all my heart, and thank Him for the blood that was shed for my sin, so I could know Him as my personal Saviour. When I look around and see how God is left out of everything, it makes me love Him more and more.

My husband and I go to a . . . Church, and he teaches a young men's class and I have a younger boys' class. We both love the Lord dearly and try so hard with God's help to get the gospel over to them. Our church is lowering the standard so fast lately, that my husband and I are so burdened we hardly know what is best for us to do. I had two copies of "The Gospel Witness" given to me and how we did enjoy the reading. God is certainly upheld in your paper and He is given all the glory in every chapter. It breaks my heart when I see the films coming into our churches, and taking the place of the precious word of God. We are few in number at our church that really want to stand firm for Christ. We have prayed that God will lead us, and if it is His will for us to come out from among them.

I want to subscribe to "The Gospel Witness", and I will send the \$3.00 on June 15th. I have another dear friend that goes to our church, and she is burdened too, so I'll pass the copies along to her.

I trust that the Lord will abundantly bless you and your

fellow Christians, and along with your prayers, our prayer shall be, that we will be found faithful unto Him who loved us, and gave Himself for us.

Yours in Christian love,

#### From Saskatchewan . . .

Dear Sir:

Your intolerance astonishes me. I do not know who Dr. Nels Ferre is or what he preaches but your quotations of him suit me. What you fundamentalists have spun together in your wrangling about Jesus and Christianity may not be entirely true. It is what you believe. That a religious genius born at an appropriate time astrologically, received the Holy Ghost at his baptism, was able to perform certain little understood feats of Nature or God, kept that power for 3 years and then had it removed at his so-called death and Resurrection may be true enough. But the accretions of theology and schemes have so covered up the basic truth that you can now ask "Who is on the side of the Lord"! Your infallibility is as great as that of the Pope at Rome! All that theology and so little works. Oh yes you will pass the hat around to feed the Church but the individual beggar is interned on a vagrancy charge! What is the argument? Dr. Ferre is reasonable; you completely irrational! No doubt you will believe as you wish and condemn every rational argument. Let's have some more of Dr. Nels Ferre!

How could you prove that Jesus died on a Cross in about 6 or 8 hours? Because the fallible bible says so! Suspended animation and death cannot be distinguished today one from the other let alone then. But it was no spiritual trick! try it! Suspended animation is an art, under those circumstances a miracle.

Yours sincerely,

#### From Ontario . . .

London, Ont.

Dear Sir:

Re page 3—2 June, 1955, issue.

Your battle against Modernism and Romanism deserves the full support of all who believe the teachings of our Bible.

May you be given the strength and determination to continue the warfare waged by the late Dr. Shields.

The enclosed may be used in the work of "The Gospel Witness" in any way you see fit.

Yours sincerely,

Editor's Note: Enclosed was a cheque for \$100.00!

#### From Alberta . . .

Dear Ones in Jesus,

I read with praise to God and happy satisfaction the article by Bro. A. Brown, entitled "The Devil's Mission of Amusement", — and I am writing as one who says yes a thousand times to have it printed in pamphlet form, as I could distribute some. However, I am enclosing \$1.00 toward expenses. Wish it were a hundred, but I am a widow on a pension. However, through prayer we can reach the Store of hoarded gold and free it for the Lord.

God bless you all, Church, Pastor, Gospel Witness, and all your activities, in the work of the Lord is my prayer.  
Your sister in Him,

#### STUDENTS FOR THE SEMINARY

In three and one-half months the school term will begin in Toronto Baptist Seminary. Already we have had more applications for admission than have come in during past years. The trustees, the faculty and the present student body are eagerly anticipating another year of blessing.

If these words come to the attention of some young man or woman who feels called to full-time service, we would urge them to write the Secretary, 337 Jarvis Street, Toronto 2. Let all our readers speak to prospective students about this "School of the Prophets" and let all pray the blessing of the Lord upon its labours.

## A TWO-EDGED SWORD

By the Late Rev. Henry S. Curr, Former Principal, All Nations Bible College, London, England

**I**N HIS famous inventory of the spiritual equipment with which the good soldier of Jesus Christ must be supplied, the Apostle Paul mentions the sword of the Spirit, which is the Word of God (Eph. 6:17). He was a prisoner at Rome when he dictated the passage in question, and although he was permitted to dwell in his own hired house, we learn from Acts 28:30, he was probably chained to a Roman soldier by day and night. Paul was a veritable prince of "mixers" in the best sense of that colloquialism, and he was interested in everything human. In these circumstances he would inevitably familiarize himself with the various accoutrements comprised in the uniform of the legionaries who took turns in acting as his warder. That makes it certain that the sword to which he refers here was the somewhat small weapon used by the imperial troops. It was more like a large dagger than a sword, if the term be understood, as in modern days, or a sabre, or claymore, or broadsword. Indeed the sword of the Roman soldier was about the size of a modern bayonet, but very differently shaped. It was like a tongue in appearance being broadest at the centre. That gives point to that perplexing detail in the vision of the Risen and Glorified Christ which John saw in the isle that is called Patmos. Many readers of that ineffable record must have been puzzled by the reference to a sharp two-edged sword proceeding out of the mouth of the Son of Man, but the difficulty disappears when we remember that the sword thus mentioned was of the pattern carried by the Roman infantry in that day. It was a very formidable weapon, and it has been said when its use was discontinued the Roman soldiers ceased to give such a good account of themselves as they had once done. (One explanation of its effectiveness was the fact that it was double-edged). There was no back, and the result was that the weapon became much more light and flexible. It could do terrible damage, as a passage in the Epistle to the Hebrews reminds us, where the Scriptures are compared to a two-edged sword sharper and more piercing than any ever carried by the Roman soldiery.

This comparison of the Bible to a two-edged sword is full of interest and instruction. It emphasizes in a very forcible way aspects of God's Word which constitutes it a two-edged sword, a very formidable weapon indeed. We may begin with the most obvious of these. The Bible may truly be described as a two-edged sword in virtue of the fact that it comprises both the Old and the New Testament. It would be immeasurably impoverished if either of these were absent. That statement needs no proof as far as the New Testament is concerned, but it may call for some comment when the Old Testament is taken into consideration. Without the latter the Bible would cease to be a two-edged sword with all that such an observation implies. It is true that, without the New Testament, the old Testament would not avail very much. As it is, the Old Testament is the Bible of Judaism. But it is equally indubitable that its combination with the New Testament makes the Bible to be what it is. It reminds one of a chemical compound. The union of hydrogen and oxygen in certain proportions produces water. Oxygen is a very useful substance but in combination with hydrogen it forms part of a product which is ten

thousand times more beneficial and necessary. In the same way it may be said with the deepest reverence that the union of the Old and New Testaments in one volume achieves results which would be impossible to either in isolation.

In justification of such a doing, it can be urged that the Old Testament was the Bible of our Lord and His Apostles. Indeed when Paul refers to the sword of the Spirit the phrase would probably be understood by the Ephesian disciples for whom it was originally intended as the Old Testament. That observation might require some measure of qualification, but it is substantially correct. Lest it might seem that an extravagant claim is being made for the Old Testament, recourse may be had to the suggestive symbol of the two-edged sword. It was capable of slashing and wounding on both sides, if the two did not usually operate together. There were not two swords, but one with two edges. In the same fashion there is but one Bible with two parts so that it can be used like that flaming sword which kept the gates of Eden after the expulsion of our first parents by reason of disobedience. Of it we read that it turned every way. That would only have been possible if it were doubledged.

The measure of these arguments will be apprehended more clearly if we think of the supreme use to which the two-edged sword of the Spirit can be put. That surely is the cutting of the bonds and bands whereby men are held in slavery to the world, the flesh and the devil. How many have been saved by discourse based on Old Testament texts, of whom Charles Haddon Spurgeon was one. As a youth he heard a simple sermon by an obscure layman on the words of Isaiah, "Look unto me and be ye saved" (14:22). The words proved to be the veritable sword of the Spirit for they were the means of liberating the lad from spiritual bondage. The reference of the Ethiopian eunuch as he read another part of Isaiah also recurs to the mind in illustration of this contention. "And the eunuch answered Philip and said, I pray thee, of whom speaketh the prophet this? of himself or of some other man? Then Philip opened his mouth, and began at the same scripture; and preached unto him Jesus" (Acts 8:34-35).

There are other senses in which the Bible may be likened to a two-edged sword. Thus it abounds both in the theory and practice of discipleship. On the one hand its pages contain many precepts and principles which deal with every phase of piety and on the other there are numerous stories of God's doings and dealings. Both the Old and New Testaments commence with a series of narratives designed to illustrate and exemplify the acts of God. In the case of the former these cover an enormous tract of time for they begin with the narrative of the Creation. As for the New Testament, the historical section only deals with a comparatively few years, the public life and work of our Lord, and the beginnings of the Christian Church. These are followed by a series of books which explain God's ways and means of glorifying Himself in the earth. In the Old Testament these comprise the poetical and prophetic books while this element of interpretation is provided in the New Testament by the various epistles and the Book of Revelation.



It is noteworthy that in both instances the space devoted to the actual out-working of Divine truth in human life surpasses that which is occupied with the meaning and theory of what has first been recorded. In addition it may be remarked that the practical precedes the theoretical in both the Old and New Testaments. These distinctions are of a somewhat fluid nature since there is a good deal of teaching in the narrative portions, but in the main, it fairly represents the facts. The Bible is more concerned with the facts of experience than with their meaning, although the latter is not neglected or minimized by any manner of means. The facts speak of themselves. Like actions they speak louder than words, but some interpretation is often needed that we may get all that we might out of their message. But the Biblical emphasis is the true one, and so is its order. We live before we theorize, just as a child talks before it knows anything of a grammar. In life it is an almost universal experience that the meaning of events is only perceived in retrospect. It is as we look back that we perceive so clearly that history is indeed His story.

The union of practice and theory in the Bible may also be said to make it a sharp two-edged sword. If it were only concerned with the procession of events, it might leave the minds and hearts of men mystified, or even misled. Again, if it were solely devoted to abstract teaching regarding God, divorced from all experience and practice, it would be little better than the sacred books of other religions. But in the combination of theory and practice there is begotten a power which is irresistible. Some profound words of Luther throw light upon it. He used to say that the word thunders when the life lightens. That applied, in the first instance, to the preaching of the Gospel. Unless the man of God manifests in his life the glory and beauty of the faith which he professes, he will be no better than sounding brass or a clanging cymbal. The words are equally applicable to the relation which exists between God's works and words, if it may be so stated with the deepest humility. One of many reasons why His Word is so mighty, is that it harmonizes perfectly with His ways and works. There is no discrepancy between them. God is always as good as His word and better. The Bible shows that agreement again and again, and for that reason it is a blade to which we may apply with infinitely greater reason the tribute which David paid to the sword of Goliath when he declared that there was none like it. Its history and its theology always make one music unlike so many model systems which make shipwreck on the stern and stubborn facts of life as we know it here on earth.

The marvellous blending of judgment and mercy in the books of the Bible is surely another reason why it may worthily be described as a two-edged sword. Either of these qualities in isolation is possessed of great power. We do not hear very much about the terror of the Lord in these days despite the great war which is at present raging, and all the grim consequences which it must entail. Stress is rather laid on the more attractive aspects of the Divine perfections, and that is as it should be. But it is unwise to forget the sterner side of God's government. That phase of Nature is ever with us. There are few things that we know so kindly as Nature as a multitude of its ordinances and provisions will prove. That is only what we might expect when we think of the good God who made all things, and preserves them in being from moment to moment. But it is also true that

Nature can be very terrible as in the retribution which follows a serious infringement of its laws, even when that is the result of ignorance or thoughtlessness rather than malice. In the same way God still metes out justice in a fashion which should make the evildoer think twice before he persists in pursuing his foolish paths, if he has eyes to see, and a heart to understand. He still visits the iniquities of the fathers upon the children unto the third and fourth generation, a Biblical doctrine which science countersigns without qualification. The Bible tells men of these things, of God's terrible acts in righteousness that they may repent, and turn to Him, and live.

With equal fulness and faithfulness Scripture has much to say regarding the mercy and kindness of our Maker, not merely His mercy, but His tender mercy, and not only His kindness but His loving kindness. It has been well said that there are passages in Holy Writ which are sweeter than honey from the honeycomb. These are not confined to the New Testament by any manner of means. Thus it is from the Old Testament that we learn how gracious God is and full of compassion, slow to anger, and plenteous in mercy, a God who not always chides, neither will He keep His anger for ever. In parenthesis, it may be observed that these are wonderful teachings. It is a matter of common observation in daily life that those who are slow to anger are notoriously slow to return to a more equable frame of mind. Slow fires are hard to extinguish, unlike a sheaf of straw which goes up in a blaze, and as quickly burns out. God is far different. He is slow to anger and quick to regain an attitude of favour and friendliness. Such truths appear in all parts of the Bible. With mercy and with judgment the Holy Spirit has woven that seamless fabric.

Either of these factors by itself is mighty. Let no man despise the power of fear. Charles II, of whom it was said that he never said a foolish thing and never did a wise one, once observed that the man who boasted that he never saw fear, had never tried to snuff a candle with his fingers. Indeed fear is so strong that only the love of Christ can cast it out. Mercy is even more potent. There is nothing so kingly as kindness. A soft answer breaketh the bone. The goodness of God ever leads men to repentance. But neither justice nor mercy alone can accomplish what takes place when they are co-workers. The Cross of Jesus is the proof. There is nothing so terrible or so tender in all the universe. But we derive all our information concerning the Cross from the Bible. If we can sing that Calvary is the trusting-place where heaven's love and heaven's justice meet, it is only because the Bible tells us so. This mingling and commingling of severity and sweetness again entitles the Bible to be described as a two-edged sword, irresistible alike in its persuasiveness and its sternness, the one upholding and uplifting the other.

Again the sadness and gladness of the Bible entitles it to be described as a two-edged sword. It is at once the most pessimistic and the most optimistic of books. No shadows are deeper than those which fall across many sections of Scripture, and no light is brighter than that which "gilds the sacred page". This phase of its excellence enables it to wield a power before which the influence of all other books pales into insignificance. The Bible alone holds up a mirror to life, not as we should like it to be, but as it really is. One never lays down Holy Scripture with inward regrets at leaving such a

dream world as a novel may create. On the contrary, as its contents are read and read again, there seems to be nothing for it but to acknowledge that truth is stranger than fiction. The sharp two-edged sword has pierced to the very roots of things.

That is illustrated by famous texts which are in themselves two-edged swords. It is not necessary to go any further than the most familiar verse in the Bible, John 3:16, which Luther happily described as a little gospel. What a marvellous blend of pathos and hope it is. It tells us that God loved the world so dearly that He did not spare His only-begotten Son, but freely delivered Him up for us all that whosoever believeth in Him should not come into condemnation, but should pass from death unto life for evermore. It is like nothing so much as a piece of shot silk whose exquisite effects are produced by weaving lighter and darker threads in cross-wise fashion. There is the sadness which arises from the sacrifice of the Son, and the terrible fate of those who refuse to accept Him as their Saviour and Lord. There is the gladness which streams from the reference to a love which passeth knowledge, and to a faith which is the secret of everlasting life. There are heights of joy and depths of despair which only the Bible itself can describe. Its gloom and glory make the sentence a double-edged weapon and all the better on that account.

The entire structure of the Bible furnishes illustration of this feature. At the expense of appearing to be fanciful, attention may be drawn to the way in which pairs of related books will offer these astonishing contrasts which combine in such a wonderful way. The two books of Samuel will serve as an example from the Old Testament. The one deals with the rise of the Hebrew monarchy and the reign of Saul, and, while it is relieved in many places by incidents and individuals whose stories shine like sunlight in the inspired story, the general impression is depressing. It is a tale of unbelief and disobedience and backsliding. In contrast its companion makes exhilarating reading. It deals with the golden days of King David. Again there are chapters which deal with sin and shame and the bitter harvest which they never fail to entail. But the general effect is bright and cheerful as it might well be since the central figure was a man after God's own heart. Our Lord is called the Son of David.

In the New Testament a similar contrast is offered by the two epistles to the Christians of Corinth. The earlier one is a very stern indictment of errors in faith and practice. It paints a melancholy picture of the shortcomings which disfigured a primitive church. Again we find that there are passages which seem to soar to the very gates of heaven, making the book in itself as well as in conjunction with its companion, a veritable two-edged sword. In the Second Epistle the tone is quite different. It may not be described exactly as cheerful reading, but it is far removed from the prevailing tone and temper of its immediate predecessor in the New Testament. So that the two epistles taken together constitute such a brand as only could have been forged in that consuming fire which cometh down from above.

Amongst other reasons for describing the Bible as a two-edged sword, mention may also be made of the wonderful way in which history and prophecy are blended in its pages. Thus Genesis, the first book of the Old Testament, is almost wholly concerned with the first things, or as we may say with reference to its title, the beginnings of things, while Revelation, the last book of

the New Testament, deals with the future, deep calling unto deep in Christ who is the beginning and the end. That is also illustrated in an interesting way by the record of the three divisions into which the Hebrew Bible falls, these being the Law, the Prophets, and the Writings. In the case of the section known as the Prophets, there are two parts comprising four books in each case. In the former we have such historical books as Joshua, Judges, Samuel, and Kings, while in the latter may be found these prophetic books, Isaiah, Jeremiah, Ezekiel, and the Twelve Minor Prophets. They are all classified as prophetic literature since the function of the prophet in ancient Israel was not primarily to foretell but to foretell. He was God's spokesman by whom the meaning of the Divine dealings with the chosen people and their friends and enemies was explained. That included a large element of prediction as the numerous Messianic passages prove. For our present purpose, the emphasis must fall on the fact that one group of books deals largely with the past, and the other with the future, near and remote, and they help to establish this additional claim that the Bible is indeed a sharp two-edged sword, a right Jerusalem blade as Bunyan would say. In the Book of Daniel the two elements may be found clearly and separately. The earlier half of the book is historical, and the latter prophetic. These two phases are closely related for, as Bishop Butler puts it, prophecy is history written before the time. It is the Divine blueprint for the building of the temple not made with hands.

In the sacred books of many religions, as well as in national literatures, the golden age is in the past. The writers look wistfully back to "The Light of other days." There is little to cheer and uplift in what lies ahead of mankind. Evolutionists and modern apostles of progress have their eyes fixed on the future. They claim to see signs everywhere and always that things are steadily improving, not without many a reverse and reversal of fortune, but still streaming towards better days like a flowing tide. The Bible continues to combine these attitudes. On the one hand, its inspired authors do not forget the things which are behind, radiant with God's goodness. On the other hand, they are ever looking forward to the things which are before, when Christ who is their life and our life shall appear, and when we too shall appear with Him in glory. Gratitude for the past and hope for the future so fill the Scriptures as to provide two cutting edges for the falchion of faith.

These considerations may savour of quibbling, and yet there is a great justification for claiming that the Bible is a two-edged sword in the very structure and architecture of life as man knows it. I was very much struck, on one occasion, by hearing an eminent American chemist say that in his laboratory he could do nothing with one thing. If he could utilize two or more substances, all manner of useful compounds might be produced, but with a single one he was nonplussed. That is a principle whose ramifications seem to be endless. Even in the God-head we believe that there are Three Persons, Father, Son, and Holy Ghost, the Blessed Trinity. So then, should it be any cause of surprise or perplexity that the Divine Book on which we are dependent for all our knowledge regarding God and His Christ is what it is; that we should accept as a matter of course the fact that the Sword of the Spirit is so quick and powerful, precisely because it is the sharpest of all two-edged swords.

—The Evangelical Christian

## MOSLEM-"CHRISTIAN" ALLIANCE

**W**HAT next! We have come to the place where hardly any development in the religious sphere surprises us. We hear of professors who declare that Jesus Christ *could* have been the son of a German soldier and we hear reports of modernists who support evangelistic campaigns and of fundamentalists who will condone their own association with modernists. Now the big news is that there is a movement on foot to establish closer relations between the Moslems and "Christians"! Is there no limit to the lengths to which modernists will go in their endeavour to play ecumenical politics?

Dr. Howse of Bloor Street United Church in Toronto is a leader in this new movement and he attended a Moslem-"Christian" gathering last year. Preliminary plans were laid for a future meeting and Dr. Howse was elected as the Christian head of the new body. Just last week we heard him speak about the meeting he had attended. He spoke to a group of United Church ministers but we were given permission to attend the gathering. We were grateful that we could hear the address but were utterly shocked at its disclosures for it revealed that the churches are well on their way in a "downgrade" movement. We will not ask our readers to accept our account of the address but will reprint the story as it appeared in *The Globe and Mail*, of June 2, (Please note that the emphasis, indicated by bold face, is our own—Ed. G.W.)

### Friendship Urged

### WEST SEEN CRIPPLED IF MOSLEMS WENT RED

If Islam went Communist today Russia would need no atomic bombs, Rev. E. Marshall Howse, pastor of Bloor Street United Church, said yesterday.

The Moslem world is the solar plexus of the globe today, he told ministerial delegates to the United Church of Canada's 31st annual Toronto Conference at Sherbourne Street United Church.

Dr. Howse, who recently attended a Moslem Christian conference in the Middle East—the first such ever to be held—said that Islam is totally opposed to communism. "It is a natural barrier to the downflow of communism," he said. "Communism has never made any advance into Islamic countries."

Stressing the need for greater understanding between Moslems and Christians, he said he would not be surprised if the next half century brought a renaissance and a drawing together of the older religions.

"We are living at a time of the greatest revival of religion in history," he asserted. The meetings between Moslems and Christians—next of which is to be held next year—are the first in almost 1,500 years.

Just as there is a need for councils of Christians and Jews locally, it was felt there is a need, internationally, for Moslem-Christian conferences, he continued. **This has nothing to do with a synthesis of the two religions. But under the differences between the two religions—which will remain—there is a need for co-operation.**

Islam and Christianity include a third to a half the total population of the world, said Dr. Howse. **And Christianity and Islam are two of three religions that go back to the same source—the Old Testament. The third is Judaism.**

Dr. Howse discussed difficulties in the way of co-operation. The Moslem, he said, "knows perfectly well what Christians are like." He thinks of them in terms of his contact with them in his country. They exploit his country and have . . . . .

"For centuries the treatment of the Jew by the Christian in Europe has been a scandal," said Dr. Howse. "And

the hostility between Moslem and Christian has been a disgrace to both religions."

The Moslems have been more tolerant toward Jews than have Christians. Jews have lived for centuries in Moslem countries without being persecuted as by Christians.

Yet Christians think of Moslems also as bent on conquest. They forget the tremendous gifts of the Arab world to their own civilization, when Arabs were the most civilized people in the world.

### What Is Mohammedanism?

What is this great religion of which Dr. Howse speaks and with which "Christians" are to seek co-operation. It is simply a religion of the flesh which conceives of a heaven where free play is given to the basest desires of men. One man to whom we spoke about this said — "Was the speaker (Dr. Howse) ever in Egypt for any time? I was there for eighteen months. If he said such things there they would cut his throat!" Dr. Howse can very well paint a lovely picture of Mohammedanism in this land where the gospel has had a restraining influence even on those who do not accept it. Let him go to some Moslem country and stand on his soap box and preach his message. The Moslem-Christian group would then have to elect a new president!

Before we examine *The Globe's* account of this address let us briefly examine the Moslem faith. Our authority will be *The Encyclopaedia Britannica*. As you read this, bear in mind the fact that Christians are asked to have sympathy with such a religion. These conferences would do well to plan a great evangelistic crusade to the Moslems rather than wasting time in exchanging words.

Although Dr. Howse frowned upon any reference to historic Islam or the Koran, we know of no other way of weighing any religion. Let all who would judge the Christian faith look at its Bible and its Saviour. In like manner we shall look at the Moslem religion. Its founder's character appears in striking contrast to that of the Lord Jesus Christ. The Encyclopaedia informs us that he encouraged "the shedding of kindred blood in the cause of Islam; his assassinations of enemies were afterwards quoted as precedents." The "prophet" is said to have "instituted a royal harem".

"Like priest, like people." The "prophet's" followers have not risen above their leader. Regardless of what Dr. Howse would try to make us believe, the Moslem faith has encouraged bloodshed because the "prophet" advocated it and it lies at the very heart of his religion. This argument is not answered by pointing to instances where Christians have shed blood for they have not done it in obedience to their Saviour nor is it an essential part of the Christian faith.

### Tenets of Mohammedanism

What does this *profound* religion require of its devotees? Again let the *Encyclopaedia Britannica* speak—"The religious practices obligatory on the believer are (i) the recital of the creed; (ii) the performance of divine worship five times a day; (iii) the fast in the month of Ramadan; (iv) payment of legal alms; (v) the pilgrimage to Mecca." In no sense of the word is this religion to be regarded as spiritual. The Encyclopaedia does not tell us that the Moslem concept of heaven is of the basest order and further that the religion produces no refining effect upon its average followers.

### A Time of Revival

Dr. Howse tells us that we are living in a time of religious revival by which he means a revival of the various religions. We do not know if other religions are experiencing phenomenal growth but we are positive that this Moslem-Christian development is a clear sign of a retrograde movement in Christianity. The fact that for the first time in 1500 years "Christians" and Moslems are meeting is a sad commentary on the "revival" among Christians. A true revival would mean a return to the exaltation of Jesus Christ and obedience to the Bible. It would be accompanied by a mighty evangelistic crusade to all parts of the world—even to the Moslem world. It would mean that such compromises as this new movement would come to an abrupt end.

### No Synthesis of Two Religions?

Dr. Howse carefully emphasized the fact that this movement was not aimed at uniting the two religions. There is no reason why modernists should not unite with Moslems for both have excluded Jesus Christ and both are strictly of the earth. Every ecumenicalist sounds the same tune — "We do not intend to build one great, organic body." Whatever are the original intentions, soon organic union comes about. We predict that this will be the endeavour of these new Moslem—"Christian" ecumenicalists. Already some are thinking in similar terms. Dr. Nels Ferre in his book, *The Sun and the Umbrella* (published by Harpers, New York) speaks of "the Hindu branch of the Church of the living God." Then in *The Canadian Baptist* we noticed a letter by a reader who had read that paper's account of the Moslem—"Christian" gathering. The letter, if serious, clearly reveals that some have discarded historic Christianity for another inclusivist gospel. Here is the letter.

Dear Editor:

You are to be commended for giving us the information concerning the present day alliance between Moslems and Christians. It is obvious, of course, to those of us who are ecumenically-minded that the World Council of Churches will one day receive into its membership all who follow the Christian way of life in all faith and sincerity. This will certainly not exclude our Moslem brethren.

Though I was momentarily surprised to see fearless reporting of this kind in your paper I realized upon reflection that there was really no reason for worry.

Sincerely yours,

Fortunately the same issue of the paper contained another letter which put the matter in the right perspective. It read:

Dear Editor:

I would like to protest the publication in our Baptist paper of the news item concerning the alliance of Moslems and "so-called" Christians.

Such an item presented in our paper without unfavorable comment of the alliance formed is a mark of spiritual degeneracy.

Sincerely yours,

NOTE: The publication of a news item is meant for information. It does not imply either our approval or disapproval.—Ed.

### Are Moslems Tolerant?

Dr. Howse declared that "the Moslems have been more tolerant toward Jews than have Christians. Jews have lived for centuries in Moslem countries without being persecuted as by Christians." In this statement he is at variance with those who have lived in Moslem lands and with the *Encyclopaedia Britannica*. It seems to us that he was desperate for an argument and grasped at this.

The Encyclopaedia states that "the Prophet's attitude toward them (i.e. the Christian) became less hostile than toward the Jews." But let us suppose that Dr. Howse is right in saying that the Jews were so kindly treated. Why was this the case? Listen! — "When he (i.e. Mohammed) discovered their (i.e. the Jews') military incompetence he appears to have been unable to resist the temptation to appropriate their goods; and his attack on the flourishing Jewish settlement of Khaibar appears to have been designed to satisfy his discontented adherents by an accession of plunder. Yet the consciousness that his process was economically wasteful suggested to him an idea which Islamic states are only now abandoning, viz., that of a tolerated caste who should till the soil and provide sustenance for the Believers who were to be the fighting caste." Well might the Moslems treat the Jews "kindly" for they made them little better than serfs and only now are they abandoning that policy. We would suggest to Dr. Howse that he tell the whole story or better still that he go and live for a time in a place where Mohammedanism has had its sway.

This whole movement is indicative of a tendency which makes Christianity to be one of many earth-born religions whereas it is really a heaven-sent exclusive revelation. Now is the hour to declare this as never before that men may know that this gospel is not of man, that its central Personage is the only Saviour and that its Book is God's infallible, final revelation. Those who are thus persuaded have no time for such movements as this Moslem-Christian alliance.

### SUNDAY IN JARVIS STREET

We are inclined to believe that the summer is really here! Sunday was a hot day in Toronto but the attendance at Jarvis Street was good. A large number of the boys and girls remained for the morning service and one girl responded to the invitation to be baptized.

In the evening the open air service was held in Allen Gardens. Mr. Tulloch informs us that he counted 160 persons who were within easy hearing range. The workers sang and gave testimonies to these people many of whom never enter a church building. At the same hour a prayer service was held in Greenway Chapel.

At seven o'clock Dr. Slade preached on the subject "The Observance of the Lord's Supper in Relation to The Second Coming of Christ". This was the third sermon in a series on the Second Coming of Jesus Christ. Next Sunday the Pastor will speak on "The Rapture".

At the communion service eight were received into membership — two by experience and six by baptism. The presence of the Lord was manifested throughout the day.

### LAUGH OF THE WEEK

#### Padre Charges News Slanted

Vancouver, June 2 (CP).—The Province in a dispatch from Nanaimo, B.C., quotes Rev. Joseph Whelley, a Roman Catholic naval padre, as saying the North American press, including Canadian daily newspapers, slants the news.

The newspaper quoted him as telling a banquet of the Catholic Women's League, Wednesday, that papers slanted, manipulated and dressed up the news "so that important facts were left out."

Truth, Father Whelley said, can only be found in the Catholic press.

## JERUSALEM SHALL BE ESTABLISHED

Dr. T. T. Shields

**I**N THE beginning of the Book it is recorded, "And the evening and the morning were the first day." That word, the order of that sentence, bears Heaven's stamp upon it. It is a coin from the celestial mint, and from the same die in which His words were cast of Whom it is said, "Never man spake like this man." This is not the manner of human speech; it has an idiom entirely foreign to terrestrial tongues.

It is a record of the order and method of God's work—"the evening and the morning". When we write history, we speak of the morning and the evening. That is the difference: our mornings die away into the gloom of evening, and "the night cometh when no man can work". We move toward the sunset, amid enlightening shadows: God sees the shadows shorten before an ascending sun.

The Word, with its historical record of the past, its prophetic foresight and predictions of the future, covers all human history from "the beginning" to the end of time. If we read it through, and see God working, we shall see that the same order prevails throughout. God is moving onward in His working toward the light, "the evening and the morning". In the last chapter of the Book where His work is finished, we read of "the bright and morning star", and of a place of which it is said, "And there shall be no night there; and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign for ever."

It is said too, in the beginning of the Book, "And God saw the light" — it was light which He had created. There never has been, there never will be in all the world's history, a night so dark that God could not, or cannot, see light. When "justice standeth afar off, and truth is fallen in the street, and equity cannot enter"—though this were said of church and state, and Zion were called, "Forsaken"; and Jerusalem, "Desolate"—God always sees light. "He is light, and in him is no darkness at all." If we had faith, we should never know another starless night, for believing is simply looking at things from God's standpoint. "If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth."

Fellowship with Jesus Christ will enable us to talk of "the evening and the morning". The difference between optimism and pessimism, between looking for the morning and looking for the night, is precisely the difference between the divine and the human view of things, between faith and doubt. If we believe God, we shall see with His eyes; and though penury, persecution, death, come upon us; though the church be afflicted, tossed with tempest, beaten by a thousand waves; though nation rise up against nation, and there seem no immediate prospect of their learning war no more — if we believe God, we shall expect peace to succeed strife, order to succeed confusion; and we shall know that the world's darkest hour is the harbinger of an immortal day.

"Ye that are the Lord's remembrancers, take ye no rest, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." The chapter from which our scripture is taken seems to have been written in the evening, or later when the sun had alto-

gether gone down; yet every word glows with the brightness of the morning. Faith always sees "a lamp that burneth", and by its light can write a word of cheer for weary hearts.

God's purposes for His people are all covered by, and included in, His promises. The announcement of the divine purpose to "establish", and make Jerusalem a praise in the earth, is tantamount to a divine promise that God will perform what He has purposed.

What is the purport of this promise? God will give strength and beauty — "establish, and make a praise." Men seldom combine these qualities. Of those things fashioned by art and man's device, the strong is often rough, and the beautiful, delicate. But God, by the same hand, gives greatness with gentleness; He gives with beauty, permanence; with purity, a strong thing and a praiseworthy.

And men will praise the work of God. He will restore Zion, and build again Jerusalem—not that He may dwell in temples made with hands, but that He may inhabit the praises of Israel. That principle underlies every promise of the Holy One: "I do not this for your sakes, O house of Israel, but for mine holy name's sake." He will give grace and glory "that he may be praised".

This promise is made to Jerusalem. A careful study of the sixty-first and sixty-second chapters of Isaiah's Prophecy—from the first of which our Lord read in the synagogue at Nazareth—will show that the promise is given to the church of Christ, to Hephzibah, the bride of the Lamb.

And He promises to "establish" the church. Our Lord said, "The gates of hell shall not prevail against it." It means that the gospel must succeed in spite of all opposition. That is a tremendous argument for Christian missions, for going to the north and south, the east and the west, with the gospel of salvation. God has pledged Himself to establish the church.

Do our readers ever tremble for the ark? Do you fear amid all the unrest, the wars and rumours of wars, the hatred engendered in men's hearts against God and man, that all will be lost? Ah, no! "The Lord God omnipotent reigneth", and He will establish His church. Many an ungodly, leprous Naaman has been God's unconscious instrument—invincible because a battle-axe wielded by Omnipotence. This promise is worth more than all the gems of earth. Heaven's arsenal, like those of Europe, works day and night—but it makes no noise. This is the Master's word: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." This is *par excellence* the argument for missions in every land upon which the sun shines—that God has said, not that the gospel ought to be preached, but that it shall be preached! Woe unto us if we stand in the way of that purpose! We may depend upon it, we shall have to get out of the way—the gospel shall be preached. If we do not spend ourselves in preaching it — it shall still be preached; "and that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." God hath said that Jerusalem "shall be established".

### PUBLIC SCHOOL CHILDREN TOLD THAT BIBLE NOT ALL TRUE!

It has been our firm conviction that religious education should *not* be allowed in the public schools of our land. This is clearly the task of the home and the church and should not be relegated to a government-supported educational system.

Another evil of religious education in the school is that children are not taught Biblical truth but are served the fare of modern infidelity. One instance in Scarborough has been brought to our attention. During the religious education period in one of the public schools there, a pupil asked the visiting minister if the Bible was all true. The minister replied that it was not! What a sad commentary on many modern ministers! Probably some faithful parents honoured the Bible at home and attended a gospel-preaching church. Their efforts and teaching are flatly contradicted by one who is supposed to be a minister of Christ.

### BOOK REVIEW

CHRISTIANITY THROUGH THE CENTURIES—by Dr. Earle E. Cairns, published by Zondervan Publishing House, Grand Rapids, Michigan—cloth cover (well bound), 511 pages, \$5.95.

To compress the history of the churches since the time of Christ until the present into the space of five hundred pages is surely an ambitious project. Of sheer necessity, such a work must present the bare outline of the outstanding events of each era.

Before we discuss the merit of the work, we must comment on the author's own basic position. He describes his approach as "conservative" and "interdenominational". We rejoice to learn that it is "conservative" for already there are too many liberal history books in the field. We do fear, however, that the "interdenominational" emphasis does absolutely nothing to strengthen the work. If one is a confirmed "denominationalist", he must be persuaded that his position is scriptural and he will not discard it when he writes such a work as a general church history.

Let it be said, however, that the book which we now review is a readable general outline of the subject. Its special value will be to those who do not have at their disposal some of the more massive volumes of church history.

The author's division of the periods of church history strikes us as a good one.

Dr. Cairns is the Head of the History Department of Wheaton College.

AN EXPOSITION OF HEBREWS, by Arthur W. Pink—Published by Bible Truth Depot, Swengel (Union Co.), Penna., U.S.A. — 3 large volumes, well bound — \$17.95. May be obtained from the publisher.

When a reviewer is presented with three large volumes of over 1,300 pages in all, he may be excused if the review is late and if he has not yet read all the volumes. Never before have we dared to review a book when we had not read all its contents but we are doing so in this instance because we are persuaded that the whole fare provided in three volumes is of the same quality as that in volume one. Furthermore, these are not volumes which one can read idly — they require thought and concentration.

The publisher is not guilty of over-exaggeration when he states that "this new, three-volume work is perhaps the most complete and thorough exposition of Hebrews produced in this century available to the preacher, teacher and Bible student."

Like all of Pink's works this one is characterized by a deep, devout Scriptural insight. The truth is not only expounded but application is made so that the reader is forced to do some self-examination.

The book has quotations from other worthies of the past. Owen, Saphir and Brown are all cited. Yet there is a continuity in the work so that one realizes that behind it is the massive intellect of one great Bible teacher, A. W. Pink.

If any want some frothy reading, we would suggest that they steer clear of this work. If, on the other hand, some reader desires good, solid Bible teaching, by all means buy *An Exposition of Hebrews*. Pastors, Bible class teachers and studious Christians will find this an invaluable aid to study of the Hebrew epistle.

A book is to be judged by its contents and not by its binding but in this case excellent contents are matched with excellent binding so that the whole set is an attractive addition to any library.

### For Younger Readers

#### THE THAMES TUNNEL TEACHING HUMILITY

Formerly most strangers who visited the great city of London went to see the famous tunnel under the river Thames—a large, substantial road, built in the form of an arch, directly under the bed of the river. It is one of the most wonderful works that human skill ever succeeded in making. The man who planned and built it was one of the gentry of England. His name was Sir Isambard Brunel. He was so humble that he was willing to learn a lesson from a tiny little ship-worm. These worms bore small round holes through the solid timbers of our ships.

One day Mr. Brunel visited a ship-yard. An old ship was on the dry dock getting repaired. A quantity of worm-eaten timber had been taken out from her sides. He picked up one of these pieces of timber, and saw a worm at work, boring its way through. If he had been a proud man, he might have thrown the timber aside, and said — 'Get away, you poor little worm. I am a great master builder. You can't teach me anything.' But Mr. Brunel had learned the lesson of humility. He was willing to learn from anything that God had made, however insignificant it might be. So he sat down and watched the worm at its work. He studied carefully the form of the hole it was boring. The thought occurred to him, how strong a tunnel would be, that was made in the shape of this hole! And when he was asked whether it would be possible to build a tunnel under the Thames, he said he thought it could be done. He undertook to build it. He succeeded in the work. But in accomplishing the great undertaking that little ship-worm was his teacher.

The Thames tunnel is an illustration of the truth that humility helps to make us useful.

—*The Life of Jesus Christ* by Dr. Newton.

The man who has lived for himself has the privilege of being his own mourner.—BEECHER.

**"BUT HE'S MY BROTHER"**

Dr. T. T. Shields

As we came to Sunday School one Sunday morning not long ago, on a Yonge Street car, we noticed several children carrying Bibles, the eldest of whom, a girl, could not have been more than twelve years of age. They were on their way to Jarvis Street too, and as we neared our stop they paid their fares, and childlike, were restless to get off.

The car stopped, and unnoticed by the little mother of the flock the smallest had got off—and the car started on its way. When she discovered what had happened, she immediately asked the conductor to stop the car and allow her to get the child. He explained to her that they ran on schedule, and that she would have to stay on the car until they reached the next stop, and then go back. But she was most insistent. She said, "He's my brother! He has taken the wrong road, and will be lost." There was scarcely a dry eye in the car, as the passengers were moved by the manifest concern of this young girl for the baby brother for whom she was responsible. "But," she repeated, "you must stop. He's my brother! He has taken the wrong road, and will be lost." The conductor stopped the car, and held it until the sister ran for the little boy, and brought him safely back.

Our readers will readily grasp the spiritual application of our story. How many boys and girls, and young people, would be rescued from the "wrong road", if those who have named Christ's name upon them felt their responsibility for those out of the way! If our hearts were responsive to the Spirit of God, we should hear Him say, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

And He brings them unto His fold through under-shepherds whose ears are attuned to Heaven, who are ready and willing to hear the divine challenge, "Whom shall I send, and who will go for us," who feel concern for the unsaved man or woman with whom they daily come in contact, saying, "I am responsible to God for him. He's my brother! He has taken the wrong road, and will be lost."

Many professed believers feel no responsibility for the unsaved in their homes, where they work, whom they meet day by day, or for the heathen in foreign lands.

It is not only our privilege, but our duty to make known to all such the glorious gospel of His grace. We are our brother's keeper. The watchman upon the wall received this solemn declaration from his God, "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I requite at thine hand." The disciple of the Lord Jesus has received his commission—and his power—from the King of kings, and Lord of lords, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world"—"Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

The willing and obedient disciple will be constrained by the Spirit to say of every unsaved one in this old world, "But he's my brother! He has taken the wrong road, and will be lost." He will feel something of the Master's compassion for, and yearning over lost men; he will experience something of the little girl's panic when her brother got off the car—then do everything in his power, as God shall help him, to take the gospel by word, by life, and by his gifts, to his "lost brother".

**Bible School Lesson Outline**

Vol. 19    Second Quarter    Lesson 12    June 19, 1955

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

**JUDAH OVERTHROWN**

Lesson Text: 2 Chronicles 36:11-21.

Golden Text: "For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the LORD, to provoke the eyes of his glory."—Isaiah 3:8.  
Supplementary Reading: 2 Kings 25:1-12; Jer. 39:1-10; 52:4-16.

I. Judah's Rebellion: verses 11-16.

The northern kingdom of Israel was the first to experience the judgment of God, even as that kingdom exceeded Judah in wickedness (2 Kings 17:1-6). Their last king, Hoshea, was overpowered by the Assyrians, who destroyed the capital, enslaved the people and deported great multitudes of them to Assyria. This took place about 721 B.C. The southern kingdom of Judah continued till about the year 586 B.C.; God had spared the people of Judah because of His mercy upon their more faithful rulers. In the meantime the Babylonians came into power, having conquered Assyria and many smaller kingdoms and cities. Thus it was with Babylon that the kings of Judah had to deal.

The ultimate and spiritual cause of the downfall of Judah is clearly stated in the record: the king, Zedekiah, lived in rebellion against God, refusing to humble himself (2 Chron. 12:6, 7, 12; 32:26; 33:12, 19, 23; 34:27). He utterly repudiated the word of the Lord as it reached him through the lips of the prophet Jeremiah (Jer. 25:9-12; 29:10; 38:14-23). To reject the word of the Lord as spoken through His servants is the same as rejecting the Lord Himself (Matt. 10:14, 40; John 13:20).

The king's evil example was followed, unhappily, by the chief of the priests and the people. They practised idolatry, polluting the sacred house of God. The messengers, sent to warn them through the mercy of the Lord, were despised, mocked and persecuted (2 Kings 17:13-15). The men of Judah hardened their hearts against the Lord, as did their king, inviting judgment from God, whose overtures of love they would not receive (2 Thess. 2:11, 12).

The immediate cause of Judah's destruction was their defeat

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at the hands of the Babylonians, against whom King Zedekiah had rebelled. This was the third and final invasion of the land by the famous Nebuchadnezzar of Babylon. He came first during the reign of Jehoiakim, the son of good King Josiah (verses 5, 6; 2 Kings 24:1-4). He came again during the reign of Jehoiachin, son of Jehoiakim, deposing the king, the princes, the mighty men and many of the people (verse 10; 2 Kings 24:10-16; Jer. 24:1; 29:1). Zedekiah, whom the Babylonians enthroned in place of his nephew, Jehoiachin, soon rebelled against his masters (2 Kings 24:11-20). Nebuchadnezzar then determined to put an end to the rebellious kingdom of Judah and personally led a huge army against Jerusalem.

## II. Judah's Ruin: verses 17-21.

By the permission of God, Nebuchadnezzar laid siege to Jerusalem for about a year and a half (2 Kings 25:1, 2; Jer. 39:1, 2; 52:4-6; Ezek. 24:1, 2), there being a brief interruption when Nebuchadnezzar marched against the Egyptians who sought to relieve Judah (Jer. 37:5). The people met great losses, many of their young men falling in battle. The Babylonians were cruel, and woe betide the weak, the gentle, the aged, who fell into their hands! Moreover, the people of Judah suffered much from lack of food, and this led to inhuman atrocities. Dearly did the people pay for their long years of disobedience and apostasy (Lev. 26:21-39; Deut. 28:58-68; Jer. 15:1-4; Ezek. 4:16, 17). Sin is always costly.

The king fled in secret along a pathway to the plain of the Jordan, but he was captured by the enemy and taken before King Nebuchadnezzar. The council condemned him for what they termed rebellion and perjury (verse 13; Ezek. 17:11-21), and according to the thought that a blind man is incapable of ruling, his eyes were put out (Judg. 16:21). Thus he entered Babylon without seeing it, even as Ezekiel had foretold (Jer. 32:5; Ezek. 12:12, 13).

About 8 years after the capture of Jerusalem in 586 B.C. Nebuchadnezzar sent the captain of his guard with an army to break down the walls of the city (Neh. 1:3), to destroy and burn the palace and the houses of the great, to plunder the temple and to deport the people to Babylon. Sin is destructive; it is a cruel and fearful monster which spares no one. Nothing is too sacred or too beautiful for its grasping and defiling touch. For this reason it must be constantly resisted, for they who treat it leniently or yield to its slightest demand will surely be deprived of all glory; they will exchange beauty for ashes and give up the garments of praise to be clothed in the spirit of heaviness.

Some of the unfortunate inhabitants of Jerusalem had already fled outside the city to the Babylonian king; but

they, together with the majority who had remained in the city, were carried away to Babylon, just as the Lord had foretold through the prophets (Jer. 21:3-7; 38:3; Ezek. 24:14). The captivity of Judah should be a lesson to all, teaching us that the solemn warnings of Scripture must be heeded, and that we dare not do despite to the Spirit of grace (Heb. 2:1-3; 10:28, 29). God will surely judge sin (Ezek. 18:20, 30).

The inhabitants of Judah remained in captivity in Babylon until the supremacy of the Kingdom of Persia (verses 20-23). In the year 538 B.C., Cyrus the king of Persia, conquered Babylon and absorbed all its territory into his own kingdom. Then God put it into the heart of Cyrus to issue a decree permitting the Jewish exiles to return to their own land. Their captivity lasted 70 years; just as the Lord had said (verse 21; Jer. 25:9-12; 29:10). During all this time the land had a "sabbath" or rest, for the Jewish people could not cultivate it, as before. Only a few of the poorer citizens were left to till the soil, while the land as a whole was uncultivated.

### Daily Bible Readings

June 13—Judah's Wickedness	Ezekiel 5:1-10
June 14—Judah Rejected of God	Isaiah 5:1-7
June 15—Judah's Destruction	Ezekiel 23:22-30
June 16—Judah to Dwell in Babylon	Jeremiah 52:1-30
June 17—Judah's Remorse	Psalms 137
June 18—Judah's Rejection of the Messiah	Matthew 21:33-46
June 19—Judah's Saviour	Isaiah 53

### Suggested Hymns

The Lord's Our Rock  
When storms around are sweeping,  
Thou art my Rock,  
In Thy cleft, O Rock of ages,  
Will your anchor hold?  
Amid the trials that I meet.

### THE SWORD AND THE TROWEL

For many years C. H. Spurgeon published a great monthly magazine, *The Sword and the Trowel*. Probably some of our readers have in their possession bound copies of this publication. We would urge any who do have such copies to contact THE GOSPEL WITNESS. We would be willing to buy them from you. Especially would we draw this to the attention of readers in the United Kingdom.

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