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THE TWENTIETH CENTURY REFORMATION AND THE TWENTIETH CENTURY REVIVAL

WHAT is the pressing need of this hour? More religion? More organization? More education? More co-operative city-wide evangelistic campaigns? More ministerial groups? More church unions? No! Surely the crying need of this day in which we live is for *reformation and revival*. All other measures will fall short and even if they seem to be temporarily successful, they will leave a terrible vacuum. Only a movement as sweeping and as relentless as the Reformation accompanied by a mighty, direct visitation of God can ever suffice to sweep away false religion and revive the work of the Lord.

These two, *reformation and revival* should not be considered separately for they are really divine inseparables. Any who claim to espouse the one and reject the other rob themselves of much blessing. A true reformation will see a return on the part of the churches to an exaltation of the Lord Jesus Christ and a restoration of the Bible to its rightful place as the supreme authority for faith and practice. It will be marked by an endeavour to have the church's message, program and life conform to the revealed Word of God. Error will be fearlessly exposed and denounced on the basis of "Thus saith the Lord!" No true Christian will take part in shameful compromises with false teachers, churches or colleges. True Biblical evangelism will be the pressing concern of all believers. A genuine reformation, in short, will be sought by all believers simply because they desire to see God honoured. In this day it is the duty of every Christian to seek a sweeping reformation.

Revival is a God-sent visitation. Man is responsible for the constant work of reformation in obedience to the Lord. No man, however, can "work up" a revival by holding some meetings or forming a committee. A revival is not "worked up"; it is *sent down* from heaven as God moves in a peculiar demonstration of His mighty power. Surely this the longing of the children of God "O Lord, revive thy work in the midst of the years!"

Now let us be more specific. What is the relationship between reformation and revival? Some will say, "I would like to see a reformation in doctrine but that is

revival enough." Others might declare, "I want to see a revival but this matter of reformation does not matter." Both are wrong! A Reformation that brings the churches back to the acceptance of sound, Biblical doctrine is commendable and needed but, by itself, it is as though the sacrifice had been correctly and precisely placed on the altar and no fire came from heaven to devour it. On the other hand, a great revival is desperately needed but if we accept it without prior reformation and separation from error, we are asking the Lord to send down His fire while we have absolutely no sacrifice upon the altar. Both reformation and revival are needed. "What God hath joined together, let not man put asunder!"

Reformation

Are we right in saying that, if there is no sacrifice upon the altar, we should not expect the fire from heaven? If the churches expect revival, it seems only reasonable to expect that they will sever all connections with the world and carnal religion, rebuke error, insist on sound doctrine and emphasize Biblical evangelism. This is the never-ending task of true churches and ministers of the Lord Jesus Christ. Those who expect to be visited by revival while they themselves maintain cowardly, compromising connections with false and apostate religion are only deceived. Like Elijah, the true prophet of God may have to stand alone on the mount while others fraternize with the prophets of Baal. While he waits in a solitary obedience for the expected demonstration of divine power, the prospects may look bleak and the popular uproar might indicate that compromise with Baal brings results. Finally however there comes that great moment when the heavens are opened, fire falls, the enemies of the truth are scattered and routed and God's name is vindicated. The time of placing the fuel and the sacrifice will then be seen as a preparation for God to enter upon the scene in power. So, too, genuine reformation and Biblical obedience are the forerunners of a revival.

We speak this word especially to our evangelical brethren. It seems to be fashionable today to seek alliance

with modernists or to compromise on matters of faith. Evangelical pastors join modernistic ministerial associations. Evangelicals remain in modernistic denominations. Evangelicals support joint "evangelistic" meetings where modernists have a place. Evangelical students attend modernistic seminaries. Will God honour such compromises by sending a mighty revival? Is the Lord at peace with Satan? No! nor should the Lord's servant be at peace with satanic religion which is responsible for sending multitudes to hell. Will the fire of heaven fall while the prophet of God is warming his hands at the fires of the priests of modern Baal? Never! Alone the servant of God may stand for years but finally it shall be revealed in power that he was not alone "for the Lord stood with me." God shall answer by fire and the sacrifice and humble obedience of a seemingly fruitless past shall be the fuel that is used to light the world in God's hour of visitation.

Evangelicals! Step out with God! Cease compromising with modernism and the world. Do not justify your affiliation with modernism by pointing to your opportunities to preach the truth. The end does not justify the means. We need never sin in order that grace may abound! Throw away policy and your own conceptions of expediency and launch out for Christ. Some timid soul will probably say, "I think that Christians should never antagonize anyone." The Christian is at constant warfare with sin, self and Satan. To the glory of God, he must separate himself from error, expose error and stand for God. Indeed the day has come in which we must be even more fearless than ever in pulling the masks off those persons, churches and organizations that are enemies of the gospel.

May all believers dedicate themselves to this work of reformation. Although Protestantism is the dominant creed of this land and continent, it is so far removed from real evangelical Protestantism that there is as much need for reformation as ever there was in the day of Luther and Calvin.

Revival

Reformation by itself can be a cold return to an equally cold orthodoxy. It is terribly possible for one to be "as clear as crystal and as cold as ice." Precise doctrine, however, is no substitute for genuine spirituality. A return to Biblical orthodoxy is to be devoutly desired but with it there must be a return to a close walk with God.

If the churches make a real endeavour toward reformation and so seek God's glory. He will doubtless give regular tokens of His presence in souls saved. In that great day of His revival, however, all will be changed and thousands shall be born in a day, the fire shall fall and the sacrifice and obedience of a faithful past will be the fuel which He ignites.

What reader is there who does not long to see that revival? Who does not pray:

"There shall be showers of blessing."
Send them upon us, O Lord!
Grant to us now a refreshing;
Come and now honour Thy Word!

If this is our prayer, have we put the sacrifice on the altar? Are we abandoned to God? or do we still have compromising associations with the world or false religion? Let us step out for God, surrender to Him and then stand back to see the salvation of our God!

Reformation and revival are partners. Reformation is

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the duty of man; revival is the prerogative of God. May we see both come hand in hand as a great fire is ignited, to the glory of God!

GOSPEL MOVIES

The life of Jim Vaus has been put on film. The new movie, *Wiretapper*, depicts his doings in electronics that led him into organized crime. Based on his book, *Why I Quit Syndicated Crime*, the film "is an orthodox crime thriller, complete with gunplay and side-mouthed snarls" (*Time*, April 25.) But it ends with a difference. One day Jim Vaus went to a service of the Billy Graham campaign and was converted.

Some may object, as has been done already, that the film will lure Christians to the movies. Jim Vaus answers: "This movie wasn't designed to reach the righteous. It was designed to bring sinners to God . . . to reach the unreached." Many who would not darken a church door will through this film be presented with the challenge of Christ, and some may be saved because of it. We hope that will be so.

There is a greater danger, however, than luring Christians into the movies. Many will undoubtedly want to see the film, and it will be shown in churches. There Christians who would not dream of entering a movie theatre will gloat on its thrills and frills, and many may hanker for the high life that the film depicts. That is the great danger. The world will be brought into the church, till no difference will be seen between the church and the world. That will be tragedy indeed.

—The Prairie Overcomer

The Jarvis Street Pulpit

BRINGING HOME THE ARK

A Sermon by Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, October 4th, 1936
(Stenographically Reported)

"And David was afraid of the Lord that day, and said, How shall the ark of the Lord come to me?"—II Samuel 6:9.

THE ark of the covenant was the centre of Hebrew worship. It contained the unbroken tables of the law. It contained, too, a golden pot that had manna. The manna was gathered morning by morning, and the people found that if they gathered more than was necessary for the day it became corrupt; it would not keep; except as they gathered a double portion on the sixth day for that day and the sabbath. It was preserved only on the sabbath day. A portion of the manna was laid up in this golden pot, and its preservation was in itself a miracle. There was also Aaron's rod that budded. There was a dispute as to who was God's priest, whom God had appointed to minister before Him. And the Lord told them to bring their rods before Him, and the rod of the man of His appointment should bud and blossom; and Aaron's rod budded. That, too, was laid up in the ark of the covenant. It was a symbol of the divine presence. It was a peculiar and very distinct type of the Lord Jesus Himself. He is our Mercy Seat, where the blood is sprinkled. In Him the law has been kept inviolate. He is, Himself, the Bread of life; and He is Christ the anointed One, the Mediator between God and man.

Now the text refers to a time when the ark of the Lord was out of its proper place. And David asks the question, "How shall the ark come home to me? How shall I restore it to its central place in the life of the nation?"

I want to speak to you very simply on how and why the ark went away from home, and how vainly David sought to bring it back again; and how at last he did succeed in bringing the ark home.

I.

HOW DID THE ARK GO AWAY? There was a time in Israel's experience when the people departed in heart from the Lord, and ceased to consult the divine oracle, and sought to do their own will, and go their own way. They failed really to make use of the ark which was then in Shiloh. They treated the ark as some people treat their Bibles when they leave them closed, and cease to consult them, when the Word of God ceases to have any authority in the life. They treated the ark as some people treat the Lord Jesus, and seem specially to endeavour to show how they can do without Him, crowding Him out of their lives. They go where He never goes; they engage in pursuits without His approval, and, of course, without His cooperation. They ignore Him until He is all but forgotten, as was the ark in Shiloh.

Then there came an emergency in Israel's life, and they went out to battle. They needed help other than their own, and they thought of the ark of God. They made a convenience of it. They said: "We will use it that we

may conquer our enemies." And so they brought the ark from Shiloh into the camp of Israel. They put religion in the wrong place. They made a mistaken use of prayer. They saw in that which symbolized the divine presence only something which they hoped would give them an advantage over others.

There are a good many who make a convenience of their religion. That is about the only use some people have for religion. When they get to the end of themselves they think then it is appropriate to pray. Some people foolishly say: "I am a great believer in prayer." But prayer will never accomplish anything. Prayer is but a means to an end. Sometimes when they say they are a great believer in prayer they mean they are great believers in themselves. If they pray enough they will get something done! Our prayers are poor at the best; but we have a great God, and if our prayer is directed to Him, something may be done. Very often people confound the means with the end, and the end with the means. Instead of seeing in the ark a symbol of the divine presence, they make it an end itself. And so, when hardly pressed, they pray, only that they may get a little advantage for themselves, without any thought of the honour and glory of God.

On this occasion the ark failed them, — as it always does. God will not allow us to make a convenience of Him. He will never take a second place — He demands the first place. And although they made a great shout, when the ark came into the camp, the Philistines exhorted one another that they should quit themselves like men and fight; and they did fight, and the ark of God was taken by them. The sons of Eli, Hophni and Phinehas, were slain, and you remember that the child that was born was called Ichabod, for the glory of the Lord had departed.

There are many periods in the experience of the people of God like that, when God becomes almost a Stranger, and when the glory departs.

Follow the ark into the land of the Philistines. They put it in the house of their god Dagon. And the next morning Dagon had fallen on his face before the ark. They restored him to his place again, and the second day he had fallen again. This time the palms of his hands were broken, and his head was severed. The ark of God may not do God's people good, and it may do the enemies of God a great deal of harm. Religion is either the greatest of all blessings, or it is the greatest of all curses. If it be genuine, if it consists of heart devotion to God, then all the powers of Deity are available to the believer. But if it be but a show and a sham, an evidence of insincerity,

it is bound to bring trouble. It brought trouble to the Philistines.

I sometimes think the curse of the world to-day is the religions of the world—the ark of God out of place, the name of God mentioned where He is not. The ark of God in the temple of Dagon! Churches called Christian which are nothing but heathen temples! No Bible! No Christ! No Saviour!

And so, they carried the ark from Ashdod to Gath, and trouble followed in Gath. And the Philistines said: "Take it away from us. It does us no good." And so they took it to Ekron, and trouble followed there. It was no blessing to anyone, but only a curse. I think you can trace the trail of false religions in our day, and in the history of the past. False religions, perhaps, is Spain's greatest curse in our day. It is likely to prove the greatest curse of Canada unless God shall send us a revival of some sort, a real revival, a heaven-sent revival.

The men of Ekron said: "We shall have to get rid of this ark. It may be useful to Israel, but it is of no use to us." And so they made a cart and put the ark on the cart, and then said, "Take the calves of these oxen, and shut them up at home." One would have supposed that they would have ensured their turning in one direction. But contrary to nature the oxen went toward Bethshemesh, and the Philistines said: "Now we know that all this trouble has come upon us because of the ark." And when it came to Bethshemesh, they rejoiced. They were like some of the Modernists, who do not yield to the Bible, but they curiously look into it, tear it to pieces. The men of Bethshemesh said: "We shall look into this." And so they opened the ark; and over fifty thousand of them perished before the Lord. Then they said: "Let us get rid of this," and they carried the ark to Kirjathjearim, and there it remained for twenty years. The time was long, and oh, what trouble came upon Israel, and the people of Kirjathjearim lamented before the Lord. They had a religion that made them sorry: it did not make them glad at all. They were out of touch with God, out of harmony with Him. Many people thus have lost their blessing because Christ and His Word have been relegated to a secondary place in their lives.

II.

Then ensued the regime of Samuel, and later that of Saul. And still the ark of God was out of place. Then David came, and he asked the question: "How shall the ark of God come to me? I want to bring the ark home." Oh, how many of the Lord's people have said that! Have we not all said it at some time:

"Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and His Word?"

"What peaceful hours I once enjoyed —
How sweet their memory still!
But they have left an aching void
The world can never fill."

No Christian can ever be happy, can ever really enjoy life when the ark of God is out of place, when the Lord Jesus has any but the first place in the life. And we have to ask the question, How shall the ark of God come home to me? How shall we have a revival? How may the days of spiritual blessing and prosperity return to us?

David was a good man, but good men may do some

foolish things sometimes. He said: "We will gather all Israel together, and we shall have a great crowd, and we shall bring the ark of God back." I do not know how often I have read of revivals being organized. I know a gentleman in this city, a very excellent man, and I have known him to do this many times: If he heard of just a little spiritual blessing somewhere that seemed to promise blessing, his heart was thrilled. He is a man of means. And he would send to all the ministers in town, and have a luncheon, invite them all to supper somewhere, and then have someone come and tell how this little spark was kindled. I have seen, I cannot tell you how many attempts made to bring the ark of God home by human efforts. But it did not come.

Then they made a new cart, and they put the ark on the cart. It was drawn by oxen, and the sons of the priests walked on each side of it to see that it did not fall off. That is an old story, wonderfully suggestive, however. There are some churches that might well be looked upon as wagon shops. They spend all their time making new carts to bring the ark of God home. But it does not come!

They put the work of God on a new cart, and as it went on its way, you remember the story of how the ark trembled on a piece of rough road, and Uzzah put forth his hand to steady it, and he died before the Lord. And David was afraid, and said: "This will never do. How shall the ark of God come home to me." He had got together the Levites and singers. He had a great choir. Read the story. It sounds like a story of modern mass evangelism. Get stringed instruments enough, music enough, noise enough, and you will have a revival! But revival does not come in that way.

III.

After a while David said: "We will try again to see if we can bring the ark home." And what did he do this time? He opened the Book to see what Moses had commanded, to see what God had to say about bringing the ark home.

Is it not amazing when you read the reports of great churches gathered in annual assemblies, and people lament the spiritual decline, the lack of attendance at the house of God, the church's general failure. They say in effect: "The ark is not here. How shall we bring it home? I move, Mr. Moderator, that such a committee be appointed." But you never heard of anyone's getting up and saying, "Brethren, do you think it might be a good idea to open that book on the platform, that you have not opened yet, and let us hear what God has to say. Might not that be a good way of promoting revival?" Even a king may go wrong, you know. David did; because he did not consult the Book he made a mistake.

Well, the second time David had his singers and he had one who was a special leader of song. It is a very interesting story. I am afraid we had better let Mr. Hutchinson keep his own name, because he would not wear this one very well. But he was the chief, because he was skilful. He was there to lead all the people in song, and they had their orchestra, their organ, their singers. That is all right providing other things are right. The religion of Christ has ever been a religion of music, a religion of song. When our hearts are right we cannot help singing. Sometimes in cynical mood we smile at that old hymn:

"I feel like singing all the time,
My sins are washed away;
For Jesus is a Friend of mine,
I'll praise Him every day."

To have the blessing of cleansing is a real and personal experience, and if we are rejoicing in the Lord we shall feel like singing all the time. There should be enough of the religion of Christ in our hearts to express itself in some measure in a cheerful countenance. By all means let us have the singing in its proper place.

But let us hear what David said. He said, "No one but Levites ought to bear the ark of the Lord. If ever the ark is to be brought back to us we shall have to find men who are qualified by birth to do it." You will never have a revival come through unregenerate men. They must be Levites. "I will multiply your Levites" the Scripture says. And every true believer is a Levite, a priest unto God. He is born to the holy priesthood.

Have you been born again? Are you a Levite? Well, you can pray for ever, and you will never have a revival unless you yield yourself to Christ, unless you have had that experience.

Then in the next place David said: "Now you sanctify yourselves. It is not enough that you should be born Levites; you must be sanctified Levites." They were to be separated unto the service of the Lord. You cannot have a revival through the medium of people who are at the movies two or three times a week. The card-playing, dancing Christian will never be used of God to bring about a revival; nor professing Christians who are mixed up with the world and the things of the world.

I turn this switch and there is a light. But supposing when I turn the switch the light did not come on, what would you know? The youngest child knows. Someone tell me. "The bulb is broken." Well, suppose we get a new bulb, and the power won't come. "The fuse is blown out." Yes; the connection is broken. There is power enough yonder, but the fuse is blown out. And there are many Christians who have the fuse blown out. No light; turn the switch as much as you like! Power can be transmitted only when the wire is properly insulated. The problem of the transmission of power is always a problem of insulation.

And so David said: "Let the Levites sanctify themselves." And then he acknowledged the mistake that he made. He said: "We did not bring the ark home the last time because we sought it not after the due order. We made a mistake. We put it on a cart, and I have read in the Book that there is only one way to carry the ark. There are golden rings there, and staves must be put in the rings and the Levites must lift it to their shoulders, for the Lord has so ordained. And you must carry the ark on your shoulders to bring it home." So the Levites who separated themselves to this service, put the rods through the rings, and lifted the ark, and they carried it on their shoulders. And then the people with the cymbals and the trumpets, and the singers began to make music, and the Old Testament "Uncle Hutch" led the singing, and there was great joy in Israel, and the ark was brought to the place of the tabernacle, which David had prepared. And so the revival was brought about.

My dear friends, most of us would like to do things by machinery. We should like to have a new cart to do our work by proxy. But it is the Lord's way that we should each carry the ark upon our shoulders. Every man shall

bear his own burden. You teachers, let me tell you something! I am going to take a minute to talk to you. I found out some things this week. I went visiting myself, and I found out where teachers had not been, and I found out about some scholars who had been absent from school and never a teacher had been near them to ask them why. Oh, they tried some other means. But you cannot do it. Get your shoulder under the job that God has given you, and go and do it, and then you will have blessing. You cannot get someone else to do it for you. Do it yourself. Just open God's Word to find out what His Word teaches; and then simply obey Him. There is nothing else to do. Do it after the appointed order, and then we shall have a blessing in our own hearts, and we shall communicate blessing to other people. I cannot do your work; you cannot do mine. We must each carry our burden on our own shoulders.

Now will you find out what your job is as Christians, whether teaching a class, going visiting, bearing witness to someone at the shop or at the office, whatever it may be. David said: "Let us find out what the Lord has appointed." And as soon as he found out he said, "Now take your job and do it." Do not talk about it; do not pray about it; just do it.

A man told me the other day of some man who had been discovered in trickery. He had been untrue, dishonest. And when he was discovered he was brought in to a board meeting, and until he had actually been found out he was as insolent as could be. But when he was found out he dropped on his knees and said: "Oh, brethren, I want you to pray for me." The chairman said, and very rightly: "Get up from your knees. This is no time to pray, you scoundrel. Acknowledge that you have done wrong, and go and put it right. That is the way to pray. Go on your feet and rectify the thing that is wrong, and do not come here whining like a whipped dog just because you are found out."

A lot of pious nonsense is being talked to-day. We cannot pray properly unless we pray intelligently, and when wrongs are to be righted, and neglected duties to be done, the proper thing is to go and do it. Get your shoulder under your burden. Go out in the name of the Lord, and you will find the ark of the Lord will come home to you. The blessing you have sought will be yours.

May the Lord help us then to bring home the ark.

Let us pray:

O Lord, we pray Thee to bring us all into right relationship with Thyself this morning. Help us all that we may return wholeheartedly to the Lord, that so He may revive His work in our hearts. We ask it in Jesus' name, Amen.

HARRISTON, JULY 1

Those of our readers who live in central Ontario will be interested to hear of a day of special services in Bethany Baptist Church, Harriston, on Friday, July 1, commencing at 2 p.m. The mortgage on the church building will be burned and a council will be convened to consider the advisability of recognizing Mr. Bruce Rowlandson as set apart to the gospel ministry. A full day of good things has been planned. What better way is there to spend the holiday?

I have seen many dying-beds, but never have I seen one which seemed to me to be a proper place to make preparation for eternity.—ALBERT BARNES

BAPTIST BUREAUCRACY

"Wisdom is justified of her children." The Baptist Convention of Ontario and Quebec has finally shown its true colours and so vindicated the stand of Dr. Shields and those who broke with McMaster. The following newspaper report from Hamilton is very enlightening:

CHURCH CONSTITUTION STUDIED BY COMMITTEE

Hamilton, June 13 (Staff).—Constitutional regulations for Baptist churches in the Baptist Convention of Ontario and Quebec are now being considered by the commission on Baptist principles and policy.

A report of this committee was presented by Dr. H. S. Stewart of Hamilton, to the 67th annual assembly of the convention being held this week at McMaster University. Hundreds of ministers and laymen from all parts of the two provinces are attending the four-day session.

The report said a marked interest in church constitutions has been shown within the convention. This has arisen because of the organization of many new churches and because the constitutions of some older churches have become outmoded or inadequate.

"The commission has been specially concerned that constitutions should be so framed as to prevent sudden or rash separation of a church from the convention or alienation of church property from the purposes for which it was brought into being," said the report. The draft of the constitution is now before the commission for study.

Dr. Stewart said the constitution under study is so framed as to make it impossible for a small group to take a church built by Baptists out of the convention. "One purpose of the constitution is to protect the properties within the convention," he said.

Dr. Stewart said the commission was also taking steps to assist ministers to deal with many inquirers and possible candidates for church membership from other communions.

A booklet on What Protestant . . . from the Baptist point of view. It is expected to be ready for distribution in the fall, said Dr. Stewart.

—"The Globe and Mail," Tuesday, June 14, 1955.

(Emphasis in bold face type is ours—Editor, G.W.)

No popes are as contemptible as would be Baptist popes. The papacy is the logical outgrowth of the Romanist system but we would expect more of Baptists. A cardinal feature of the Baptist system of church government is its emphasis upon the complete independence and absolute autonomy of the local church. Each church is composed of believers who call their pastor, elect their deacons, carry on a Biblical program and control their own property *without external interference*. The local church is free to choose its own affiliations and belong to whatever convention of churches it desires; likewise, it is free to withdraw from any convention whenever it desires without jeopardizing its property. *Any system, whatever its name, that denies this right is not Baptist.*

Apparently the Baptist Convention of Ontario and Quebec aspires to the position of the Baptist Pope and to deny these rights to member churches. This proposed constitution represents a treacherous denial of Baptist polity.

Evangelicals in the Convention, beware! This move is aimed at you. Many of the churches have been built by believers who sacrificed in order to rear a testimony to Jesus Christ. Now this new move will make it impossible for the majority in a congregation to determine whether or not they can conscientiously support the Convention's programs. If they leave the Convention, they lose their building. Now is the hour for all evangelical Baptists to sever their connections with this pseudo-Baptist bureaucracy.

AN EARNEST MINISTRY

"And these shall go away into everlasting punishment, but the righteous into life eternal."—Matthew xxv. 46.

UNIVERSALISM is *withering to all earnestness in soul-saving*. What is the matter with a great many of the Protestant Churches to-day? They have this disease of Universalism in a milder form. They adopt the Heidelberg Catechism or the Westminster Assembly, or they sit in Methodist conferences, or in Baptist associations; but there is so much Universalism in the air, they are cowed down. They dare not preach a rugged Gospel. They say "heaven" with a shout, but they say "hell" and the Restorationists think they said "hell," and the merchants think they said "sell," and so they are all satisfied. Oh, I abhor this namby-pambyism in religion. What is the reason we do not have any more conversions in our Churches? It is because we do not sufficiently preach rewards and punishments. We tell the righteous it shall be well with them; but not in the same emphasis do we tell the wicked it shall be ill with them. Why did Samuel Davies, and Nettleton, and Baxter, and the Wesleys, and Whitefield, and Osborne and Daniel Baker count the conversions under their ministry by tens and tens of thousands? It was because their sermons rang with the doxologies of the saved, and crackled with the fires of the lost. Did you ever hear of a great awakening in a Universalist Church? Never. What would they get awakened about? They are all safe, always have been, always will be. What is the use of the jailor's rushing through between the falling walls of the prison, crying: "What must I do to be saved!" He was safe before the prison began to rock. What is the use of the sinking man's crying: "Lord, save; I perish?" Stop your noise. The water is not up to your chin! What is the use of making such a fuss about three thousand souls saved on the Day of Pentecost? They were as saved before as they were after. What did Paul mean when he feared becoming a castaway? Castaway on what coast? The coast of everlasting love? Why are the wicked in the last day represented as crying out: "Rocks and mountains fall on us, and hide us from the face of the Lamb?" No danger! Oh, if we want to bring souls to Jesus Christ, men and women of God, we must tell the whole truth and hide none of it. What means that picture, in some of the old books, representing Martin Luther almost bent double by a paroxysm of earnestness while he is preaching about men's souls? What meant Thomas Chalmers, standing in his Edinburgh pulpit, warning people to flee from the wrath to come until he actually foamed at the mouth? Why did John Summerfield and Robert McChesney preach themselves so early into the grave? Why was it that when Mr. Venn described the perils of an immortal soul, history tells us the audience "dropped like slaked lime?" Why was Edward Payson so anxious for the salvation of men that his doctors said his body was in a continuous fever? Oh, my brethren, what we in the ministry must want, is to be aroused, convicted, melted, re-baptized, surcharged with the power of the Lord God Almighty.

—TALMAGE

'Tis so sweet to trust in Jesus,
Just to take Him at His Word,
Just to lean upon His promise,
Just to know thus saith the Lord."

A Devotional Study in Revelation

by Dr. R. Dubarry

During the summer months *THE GOSPEL WITNESS* will carry a series of inspiring articles entitled "A Devotional Study in the Book of Revelation". This will mark their first appearance in English although they were published in book form in French. The present translation has been made by Mr. Samuel Pourret, the enterprising student-professor of French in Toronto Baptist Seminary. Mr. Pourret himself is from the church in Nîmes, France, and is eminently qualified for the work of translation. At our request he has written the following brief biographical note about his beloved Pastor.

About the Author

FIFTY-FOUR years ago, a young man of twenty-six years became pastor of a decaying church in Nîmes, Southern France. He still is, but the flock over which the Holy Ghost hath made him overseer is probably now one of the strongest and healthiest evangelical churches in one of the most difficult missionary fields in the world. Moreover, he is the revered and beloved president of the French Bible Mission, a position which he has held since 1913.

Although born in a Roman Catholic family, Dr. Robert Dubarry was given a good Protestant education. He discovered the Bible and the Pilgrim's Progress at the age of fifteen. From that time, he has sought first the kingdom of God, and has not ceased to preach Christ, and Him crucified. A further important step in his Christian experience was taken when he became convinced that baptism was not the privilege of babies, and was immersed in the church of the late great French evangelist Ruben Saillens. After a few years spent in business training, he prepared himself for the ministry, first in Paris — his birthplace — and then in Spurgeon's College.

Nîmes gave him a very *auspicious* welcome. Many well-informed people declared that Baptists were polygamous while a fellow-minister earnestly assured him that the ordinances of baptism and the Lord's Supper had ceased to be practised after the destruction of Jerusalem. Others still declared: "We worship Jesus Christ, but Baptists worship John the Baptist."

The beginnings of Dr. Dubarry's ministry in Nîmes are well worth telling. This church was theoretically composed of about six members, but three years were necessary to secure the first regular hearer. For many a Sunday the congregation was restricted to one person—Mrs. Dubarry. Although urged on several occasions to give up his ungrateful task, he let "patience have her perfect work". His motto was: "First the blade, then the ear, after that the full corn in the ear."

Another instance in which Dr. Dubarry had to let "patience have her perfect work" was in taking the leadership in his church. On his arrival there, he found

that the members believed in the brethren principle of mutual edification. One after the other they stood up and untiringly repeated the common-places of the Christian faith, and "Pastor" Dubarry had to follow that habit. However, when his turn came to speak, he ventured to face the congregation, a more inspiring sight than his neighbour's back. He then made as bold as to speak from behind a table and invite the different speakers to do the same. A final step was taken when he became the exclusive preacher.

Financial wants were keenly felt. Here is an illustration of it. The church needed new pews; but as the treasury did not allow such an expense, it was decided to paint them. Unfortunately the varnish used had a two-fold characteristic: it first kept the occasional hearers solidly on their seats, and, by a natural reaction, it kept them away from them and from the church.

Hundreds of invitations were once written and distributed among people thought to be interested in hearing a missionary passing through the city. One person turned up to listen to one of the most stirring missionary addresses ever heard by the Pastor — and never came back. A few years after, an evangelistic campaign was organized and held under a tent, with Ruben Saillens as a speaker. Although anxious to secure the help of other ministers of the city, Dr. Dubarry was at every door met with the same shocked answer: "Put the Gospel under a tent? Never!" For two full months, the fifteen hundred seats were filled with people eager to hear the glad tidings. What happened to the dignified pastors? You may well guess: when the campaign proved to be a success for God, they thought it could also be a success for themselves. They were all parading on the platform. "One soweth, another reapeth . . ." After that experience, Dr. Dubarry went to spend the last real holiday of his ministry: that was forty-one years ago, and the holiday lasted for one day. The first World War had broken out, and he had to leave family, church, and books to put on the army uniform.

Trials from within and trials from without. We could tell much more concerning one who is our dearly beloved pastor. His love for the common people, his deeply sym-

pathetic nature, his humble heart and his comforting smile gained him numerous friendships in both Europe and America. His intimate acquaintance with literature and with all political and religious history, his massive intellect and his passion for books made of him a great scholar. His vivid imagination, his subtle sense of humour, his perfect handling of the French language in all its flexibility and delicate grace, and his deep insight into the Word made of him a skilful and unique expositor of Scripture. His acute discernment, his prudent wisdom and his strong character made of him a reliable and uncontested leader. But all these gifts are explained by the testimony he gave at one of the French services held in Jarvis Street Church: "By the grace of God I am what I am!" — a testimony which left an indelible impression

in the minds of all listeners. Someone said not long ago: "He carries so much heaven about him!" That is the best homage a man can desire on this earth.

There is one thing which fills Dr. Dubarry's heart with holy pride: that is his church. In this church the following "Devotional Study in the Book of Revelation" was presented in a series of lectures. Those were first delivered in 1931, then in 1942 before a somewhat renewed congregation, and under an improved form; they were finally published in book-form a few months ago. Anyone who reads French or who wants to improve his knowledge of this melodious language can obtain Dr. Dubarry's books from THE GOSPEL WITNESS at one dollar a piece. Each contains two hundred pages of most profitable reading.

I.

THE purpose of the present study is to reconsider the biblical teaching concerning the things which are yet to transpire in earthly history. We cannot overemphasize the necessity of reverently consulting the pages of Holy Writ for, outside of Scripture, no light has ever been thrown upon the unknown future; indeed, we can confidently assert that no further revelations will be given to men on this side of the veil.

At the threshold of this century, a new system of thought, masquerading under the auspicious name of modernism, was offered to the religious world. The advocates of this "enlightened system" sought to show that the Bible said *much less* than men had formerly thought; further the message of the Bible was given an *entirely different* sense than that historically held by the churches of Christ.

While this new system was successfully courting the more liberal Protestant groups, the Church of Rome emphatically condemned it. When staunch evangelicals offered a stiff resistance, suddenly another new teaching offered itself for consideration. Presented was a completely new system of prophetic interpretation, which made the Word of God say *much more* than it was believed to teach before and which further *radically changed* the time-honoured meaning. The reaction of evangelicals to the second courtship was as immediate, vigorous and decisive as their rejection of the first suitor, called "modernism". As time went by, however, a change took place and the heirs of those who had with near unanimity rejected both false teachings, were tempted to embrace one of the disappointed bidders, thinking that only two systems were to be found on the market of thought. As a result, modernism, which had been denied admittance through the evangelical door, subtly introduced through the window a next of kin in an ingenious disguise.

Because the faith deserves much better treatment, we feel that it is our bounden duty to warn our readers against this danger which threatens the cause of the Gospel; yea, this menace certainly moves the anxious heavens. In saying this we are not alone, as some would like to think, for competent and undisputed authorities share our concern and conviction. Indeed many see in the *new* prophetic school an aberration as dangerous for the evangelical cause as was the error of the first modernism.

Consciously or not, the modern propheticism has united in itself two streams of thought, each of which was produced by narrow parochial concerns.

The first one is the *Jewish expectation* of a Messiah other than the Lord Jesus Christ and the accompanying hope of an earthly Jewish kingdom absolutely unlike the spiritual reign inaugurated by our Master. This ideal is curiously linked to the anticipation of a golden age dear to the ancient pagan legends and to the fancy of present political visionaries and social reformers.

The second stream may be traced to the inventive boldness of an influential Spanish Jesuit of the sixteenth century, Francisco Ribera. In order to take away the reproach heaped upon Rome by the Reformers who held that she was the Babylon of Revelation, this cunning defender simply claimed that it was necessary to carry forward until the Millennium all the future fulfilments of that book.

Thus, a Jewish godfather and a Roman godmother nimbly substituted the abnormal child of their imagination in the place of the product of sound, scriptural tradition. Since God could never have approved these godparents, we can only assume that their act was inspired by the Seducer of men.

This strange parentage must be recalled in order to understand the new offspring. Let us now observe that this modern prophetic school, parading under various colours, entirely upset the fundamental evangelical truths concerning the distinctive nature of Christianity.

According to this strange innovation, our Christian dispensation would be neither superior nor final, but had been ushered in as a parenthesis by God, while He waited to resume His eternal design. The grand purpose of this prelude would be the creation of a visible kingdom in which Israel would again take its position as a privileged group among men. Rising during the millennium, the Israelitic kingdom would thus survive a great tribulation and would emerge as the almost irresistible instrument of a triumphant, universal evangelization. Thus the two human families would be differentiated and the Jews would be favoured by immense, exclusive and perpetual advantages.

Many supporters of this fragile hypothesis concede that the New Testament is silent on the question (of the Jewish kingdom). But they affirm that such silence implies that the prophetic parts of the book as well as much of its essential teaching are by no means intended for Christians but are positively reserved for the Jews in the millennium to come.

Such a daring confiscation of the legitimate Christian inheritance could only be accomplished by means of exe-

getical manipulations, which as soon as they appeared, were decisively refuted. At every turning-point of the controversy, the impossibilities and contradictions of the new system were brought to light. As a result of these encounters, insuperable barriers unfortunately were raised between sincere Christians who otherwise had every reason to appreciate one another and to enjoy pleasant fellowship. Who was profited by this situation—God or Satan?

In approaching the book of Revelation we shall therefore endeavour to restore its vast riches to the true heirs and hence bring these back to sounder and more Biblical conceptions.

II.

Intentionally God has absolutely excluded from man's natural perception all glimpses of the morrow although He has purposely given to man a *supernatural* picture embracing even the remotest time in the future. The particular stages or compartments of this grand and gradual development are, as it were, hermetically sealed, although the end of all things is clearly outlined. In the conclusion of His revelation to the first of the Old Testament writers, the Lord Himself enunciated this fundamental principle about His revelations to men — "The secret things belong unto the Lord our God: but these things which are revealed belong unto us." (Deut. 29:29).

Since this is the case, attempting to pry open the hidden intentions of God is as culpable as ignoring His plain revelation. Each of these extremes is to be studiously avoided as equally dangerous. The two extremities are incarnate in the New Testament in the persons of the Sadducees and the Pharisees. On the one hand the Sadducees refused to heed the divine voice while on the other hand the Pharisees were intent on attributing to the Word of God more than was really said. Both positions are clearly diabolical and were subjected to the severe condemnation of the Master when it became evident that their hostility had a basic unity in its source—"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth." (John 8:44).

Does this not serve as a warning to any who would seek to study or explain prophecy? Extreme caution must

be exercised that the expositor does not usurp the place of God in substituting his own thought for the divine thought; perhaps this usurpation is often unconscious but still it cannot be otherwise described than a presumptive assumption of the prerogative of Deity. We must assert strongly on the other hand that such caution should not paralyze the reverent study of God's Word, a part of which is the book of Revelation.

An almost infallible guide for us will be the fact that God is absolutely opposed to our knowing not only the dates or the precise order but also the details of the events to come. Nevertheless our Master is *as fixed* in His desire for us to have a full knowledge of the principles which dictate His dealings in the future.

III.

Let us now come to the subject of our study.

Only after many years' deliberation, have we decided to engage in this work on the book of Revelation. This caution has been prompted by a desire to have a full knowledge of the facts and a comprehensive view of all accessible writings on the subject. Further, there was an honest endeavour to discover the slightest shades of meaning in the original text.

But above all, we tried with great care to find the governing thought of the Lord and of the apostolic seer. We believe that we have lit upon this connecting thread in the discovery that **THE PRIMARY PURPOSE OF REVELATION IS NOT TO DESCRIBE THE FUTURE BUT ABOVE ALL TO HELP THE CHRISTIANS OF ALL AGES TO WALK DURING THEIR EARTHLY PILGRIMAGE**; presented is a symbolic account of the great immovable spiritual foundations and the changing forces which are to influence favourably and adversely their Christian lives.

We further emphasize that, in order to give forth full freedom, the prophecies of the New Testament as well as those of the Old, can be infallibly interpreted only *after* their fulfilment. The interpreter's main task then is to stake out the moving frontiers of the past and of the future only as the future becomes past. Hence there is the necessity for him to probe the text of prophecy and the content of history and to mark carefully their past—not future—meeting points.

(To Be Continued)

JARVIS STREET ANNUAL MEETING

THE combined one hundred and twenty-sixth and one hundred and twenty-seventh annual meeting of Jarvis Street Baptist Church was held on Thursday, June 9, at 8 p.m. in Greenway Chapel. The meeting was well attended and the presence of the Lord was felt in a remarkable manner. Elected as deacons were the following: P. Bauman, J. Hennessey, R. E. Kinsinger, D. Markle, H. Maw, N. Nicol, R. Shaker. The believers rejoiced to hear a great financial report which revealed that the income of the past year had surpassed that of the previous year. The Deacons' report, which was read by Deacon Shaker, was an admirable summary of the work of the Lord in Jarvis Street during the past twenty-four months. We print it in full:

REPORT OF THE DEACONS' BOARD

The year that has passed in the life of this church has been without a doubt the most eventful year of its long history, and one of the most outstanding, if not the most

outstanding, in the experience of those who are vitally connected with its **testimony**.

We have enjoyed without a break the benefits of social religion and in this we have cause for much thankfulness. The Word has been proclaimed from Sunday to Sunday, and we have been conscious of the Spirit's presence in our midst applying the same to our hearts. Our gatherings for prayer and praise have been excursions into the heavenlies, and have been marked by an increased desire on the part of those taking part, to see souls saved. In our fellowship with one another we have had much cause to say:

"Blest be the tie that binds
Our hearts in Christian love."

We have been strengthened by the mutual faith of one another, and we have learned to "weep with those that weep, and to rejoice with those that do rejoice".

With all this, the channels by means of which we serve

our God, and to which we lend our support in order that we might see His kingdom come on earth, have gone on without any let-up.

The great avenue of service in the Bible School is thriving and in good health. In connection with this a forward movement, that has been the means of bringing many new peoples into our services to hear the gospel, has been a source of great blessing.

The Seminary has in its enrolment and in those graduated in this past year, a group of students whom we all believe will be counted among the choicest of its alumnae and with whom it is a privilege to be associated.

THE GOSPEL WITNESS with its great sermons, its powerful leading articles, and instructive Sunday School lessons, has continued to go to the ends of the earth with an increased circulation.

The reports coming from our regular Baptist churches have been most encouraging. Souls are being saved, wanderers restored, pulpits being occupied by men with outstanding testimonies, who stand firmly upon the Word of God, and new buildings being erected leading to the permanent establishment of New Testament Churches.

In all these things we rejoice with thankfulness, realizing that our prayers, our service, and our giving is not in vain in the Lord.

In the midst of all this a cloud has hovered over our heads, one which we all dreaded, but a cloud behind which was the smiling face of God. While it hovered over us, Satan struck a blow at us which, had it succeeded, would have destroyed this great testimony. But the hand of God has prevailed, and a great victory has been won in our midst.

The cloud that hovered over us was the prolonged illness and home-going of our great Moses, our late beloved Pastor, Dr. T. T. Shields.

For forty-four years in this place with unswerving loyalty he magnified and exalted the Lord Jesus Christ to such an extent that his influence, without exaggeration, affected the history of the whole world.

Christians everywhere have looked to him for guidance and for help in spiritual things, and have been richly rewarded.

He had been more than a Pastor to us. He was pastor, father, brother, friend and counsellor. Under his ministry most of us were born again, were baptized, received the richest food of God's Word for our souls, some of us he married, some he consoled as only he could do when God called our loved ones from us. And above all, he it was who in this wicked day enabled us to grasp firmly the truth as it is in Christ Jesus, to stand firmly and courageously, separated from the world, and from every appearance of evil. We loved him for these things; we loved him for himself, because he was one of God's most lovable creatures, and we loved him because the Spirit of Christ dwelt largely in him.

But God has seen fit to take him to higher service, and thus sorrowing not as others sorrow, we thank God for his memory, for all that he has been to us, and we look forward with greater hope to our meeting at the feet of our Lord Jesus.

While our Pastor was laid aside, Satan, believing that the time had come to destroy this world-wide testimony, aimed a vital blow at us in an effort to divide this congregation, thus endangering the church, the Seminary, THE GOSPEL WITNESS, and consequently the whole outreach of the Jarvis Street Pulpit.

We are confident that the hand of the Lord prevailed, because God's praying people in this place, determined to stand together and defeat the purpose of Satan. Thus marvellous things have happened in our midst.

We have seen the Lord's hand pointing out our beloved Associate Pastor, H. C. Slade, to be the successor to our late Pastor, and have seen our congregation unanimously call him to the task, in spite of many rude detractors from without.

We have seen our Brother, Leslie K. Tarr, from comparative obscurity, take the post of Editor of THE GOSPEL WITNESS, and in the spirit and power of our late Pastor, prove himself in an unusual way to be God's man for the task.

We have had our Brethren Dr. C. D. Cole, and Dr. Robert Dubarry sent to us from God for our strengthening and encouragement, and have learned that, by reason of his spiritual gifts, his gracious personality, and rich experience as a pastor and teacher, Dr. C. D. Cole is without a doubt God's man for Dean of the Seminary. And at the same time while Satan was making his attempt to destroy us, we have had a number of remarkable conversions in our midst, which have served to strengthen our hands in the Lord.

Thus instead of the work being destroyed or even weakened God himself has laid plans for the future of the work here by giving us men of His choice in a miraculous way, to lead us into greater things. Consequently there has been engendered in our midst a strong spirit of expectancy. And it has been made abundantly clear to us all that we must give ourselves afresh to the Lord Jesus Christ.

The eyes of the Christian world are upon us to see whether or not we shall stand firm without our great leader. Therefore we must in greater measure than ever put our trust in God.

The testimony of this pulpit, the Seminary, and THE GOSPEL WITNESS, is as much needed now as it ever was, and we dare not allow ourselves to believe that God will do less in the day of our present Pastor than He did in the day of our former Pastor.

A monument to our late Pastor must be erected, not a monument of stone, though they have their place, but a monument of peoples determined to carry on in the spirit in which he taught us, even the Spirit of Christ, glorifying our Father in Heaven.

During the past two years the Lord has taken from our midst a number for greater service above. The names follow:

Deceased during the year April 1, 1953 to March 31, 1954: Mrs. C. W. Ames, Miss Anna K. Baker, Mr. Robert Black, Mr. A. V. Dallas, Mrs. J. M. Davidson, Mrs. Maud Deem, Mr. Levi Dodson, Mr. Peter S. Fisher, Mrs. J. W. Hennessey, Mrs. John Hepburn, Mrs. J. E. Jennings, Mr. H. R. Moat, Mrs. Mary Neil, Mr. A. L. Parrish, Mrs. A. E. Richards, Mrs. James Simonds, Mrs. J. T. Smith, Mr. S. Spaul, Mr. Harold Thilthorpe, Mrs. G. H. Waller.

Deceased during the year April 1, 1954, to March 31, 1955: Mrs. C. R. Bowman, Mrs. Wm. Eck, Mr. Fred Hewlett, Miss A. LeDrew, Mr. Harry Little, Miss M. E. Millar, Mrs. John Milne, Mrs. Ada E. Peel, Mr. Dawson Wells, Mrs. L. B. Wyatt.

"HE TOLD US NOTHING NEW"

By Thomas Spurgeon

MANY a critic praises when he intends to censure. The man who uttered this complaint had not got what he expected, but the fault was with himself, in that he did not look for what it was the preacher's duty to supply. Blame from certain quarters is the highest commendation: The fly blamed the spider for spreading a web right in its way, and thus paid an unintentional compliment to the skilful fly-catcher. The nail chided the hammer for hitting it right on the head, and indirectly praised the stroke. The fish complained that the bait completely hid the hook, and this was one to the fisherman. Now, if the fly, and the nail, and the fish, had been able to congratulate one another on escape from web, and stroke, and hook, spider and carpenter and fisherman would not have shared the joy, but would have needed to look to their laurels and try again. This case is somewhat similar. From the son of a great preacher, this fault-finder expected to receive something not only startling in delivery, but novel as to matter.

A fellow-townsmen said to him the morning after the evangelistic service, "Were you hearing young Spurgeon last night, and what did you think of him?"

"Little enough," he answered. "*It was the same old stuff. He told us nothing new.*" The reader must imagine the shrugged shoulder and the disappointed look which accompanied this lamentation. Sorry as I may be for the poor man's disappointment, I cannot bring myself to murmur at his criticism. I gladly own the judgment just. There could be no credit to the preacher of the gospel if men who were by no means strangers to the truth exclaimed in rapturous delight, "It was all new to us; we never heard such things before!" Is it ours to be ever "telling some new thing," tickling the ears of Athenians, and finding food for speculation and superstition? I thought "the old, old story" was our theme, and none of your new-fangled notions and startling novelties.

What this malcontent expected, I am at a loss to know. The avowed object of the preacher was to proclaim the gospel, and the promise was fulfilled. He certainly had a gospel text: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners;" and if I remember rightly, the sermon stuck to the text, the tune was in the same key as the first note.

Had the platform been occupied by a conjuror whose programme promised a succession of "startling novelties" and "real surprises", the audience would have done right in grumbling if these were not forthcoming. An ordinary show of sleight-of-hand, simple card tricks, and the like, would not satisfy a public whose appetite had been whetted by a magniloquent advertisement. Nothing short of decapitating an obliging attendant and afterwards restoring his headpiece, or the production of five turtle doves from a magic frying-pan, could be reckoned a completion of the contract. If a lecturer or concert-company visited the township with songs or subjects said to be "entirely new", the folks might ask for their money back again (I do not say they would get it), if all they heard was on some local topic from the orator, "Nancy Lee," or "Home Sweet Home"; from the songsters.

But in this particular case the speaker made no pretensions, charged no fee, made no promises. He could not be charged with "giving out that himself was some great

one." He did not cause a trumpet to be sounded before him, nor did he blow his own. Passing through the town, he consented to preach the gospel as best he could, and though weary with journeying, he spoke earnestly about the way "from death unto life". No bargain was broken, no promise forgotten.

I wonder what the grumbler looked for. Surely he could never have hoped I was a purveyor of such misty, mazy doctrines concerning the creation, Christ's atonement, and future punishment, as some men teach. My very name might tell him differently; for though it does not always happen (would God it did) that sons continue in their sire's holy faith, yet hope points that way, and disappointment generally arises in cases of departure rather than in instances of adherence. Did he expect me to introduce a new Saviour to the township, or to rear some ladder to the skies such as he had dreamed of or was wishing for? If so, I thank God that he was disappointed, for I have "determined not to know anything among men save Jesus Christ and him crucified."

Gladly I leave others to preach such sermons as one I heard of lately, in which — so says a hearer — "the most comforting truth was the fact that traces of the human race have been discovered thousands of feet beneath the earth's surface." Possibly, such a statement might be classed under the head of "some new thing"; but if the gospel is still to be had, we say "the old is better."

That "Christ Jesus came into the world to save sinners," is the grandest news that earth can ever hear. It made even heaven rejoice, though our gain was its loss. Was it not to this glad tune that angels sang to shepherds on the Saviour's birth night? Did not the eastern sages hail with joy the tidings that the God-sent star proclaimed? And this same news, older in point of time, but fresh and fragrant still, is what we preach; indeed, our news is better, for we can tell not only of our Redeemer's advent, but of his finished work, his complete sacrifice, and his ceaseless intercession. We speak not of the manger only, but of the cross, the grave, the throne.

Let them call this "the same old stuff," if they will. We take the liberty of wresting their words till the title, contemptuous though it seems to be, serves as a glorious motto. Let every pulpit provide "the same old stuff"! The loaves and fishes of the gospel are better far than any of the dainty dishes the modern confectioners of the church concoct. But let it not be thought that when we glory in the old gospel we admit it is not news. Paradoxical as it may seem, we hold that the charm of the old truth is its perennial freshness. It renews its youth "like the eagle's." In some quarters, they tell us it is worn out and threadbare.

The correspondent of a New Zealand paper, when writing the other day from America, said that in that country the old-fashioned theology was "played out". This startling intelligence was followed by an insinuation, in language which I do not care to quote, that the departure of some from sound scriptural views argues a general decay and failure of our holy faith. Because some remove the ancient landmarks he would have it that all are on the eve of changing their minds, recanting their faith, and striking their colours. The wish, I presume, is father to the thought. Such writers — who, by the way, are

far more at home when writing of some notable scandal or political sensation — would make us swallow their persuasion that our sires have been mistaken, and that we have shared their folly; that the faith for which martyrs blazed and heroes bled — the faith in which Christians lived trustingly, and died triumphantly — is a delusion and a lie. They would have us fling overboard the treasure that has been to us both ballast and cargo so long, and what are they going to give us instead thereof? They would load us — like the silt boats — with mud and mire, which they have dredged from their own imaginations, "primordial slime", or some such stuff!

The fact is that for those who are content to relinquish "the old, old story" there is every provision made, in order to supply the vacuum. There is a charming variety of substitutes to select from. As saith the showman, "Whichever you please, my little dears; you pays your money and you takes your choice!" Here is a peephole, with a view of "final restoration". Another presents a scene in which certain learned divines, armed with hoses, are playing jets of water on the flames of hell and putting them out (*in the picture*). Directions for looking through this hole are to the effect that you must keep one eye shut and not look out of the other; for who but the blind can fail to see unquenchable fire even in Christ's teaching? Should you wish to change your views you can be obliged with a glance through peepholes labelled, "Conditional Immortality," "Cleansing Fires", or "Annihilation". Dropping the figure, you can find some to assure you that you will die like a dog, or an ass, if such a doctrine pleases you: you can get a purgatory without going to Rome for it, and annihilation, or something very like it, from professing Christians.

Does some one remind me that these things are by no means *new* — that these views have been held in some shape or form for years? I admit it; but are they not new, after all, in comparison with the gospel of the grace of God? Who knows when "the wondrous plan" was first contrived?

The Lamb, whose blood still cleanses us, was "slain from the foundation of the world." The first gospel sermon was preached as soon as Adam fell, when God the Father promised that the woman's seed should bruise the serpent's head. All else is *new* when we talk of God's love to rebel men: and yet, old as this gospel is, its power remains as fresh and forceful as ever. "Played out," indeed! What means the scribe? We may believe it when an angel tells us so, and God admits it. Is this penny-a-liner also among the prophets?

Just now God is telling us plainly, the world over, that his arm is not shortened that it cannot save; and what is his instrument but the tale of Calvary, the old-fashioned theology? Is the "faithful saying" no longer true and "worthy of all acceptance"? Has "the truth as it is in Jesus" had its day, like the crowd of short-lived dogmas which have barked against it? Has the fringe of Jesus' garment ceased to respond with "virtue" to the touch of faith?

When Christ uplifted fails to draw, when the fount once opened for sin and all uncleanness, is "a spring shut up, a fountain sealed"; when Jesus gives up pleading, and the Spirit ceases striving; when angels have no repenting sinners to sing about, we may look for a newer and a better gospel: then we may take up another sword and wear another badge, but —

"Till then — nor is our boasting vain —
Till then we'll preach a Saviour slain.
And O may this our glory be,
The truth of Christ still makes men free."

A word to those who read this paper, not having yet accepted for themselves the Christ we speak of. Dear friends, you have a reverence for the "old story", which my critic did not possess. Possibly you have got "so near to the kingdom" as to know that —

"None but Jesus can do helpless sinners good."

Still you have not made Jesus yours. Have you grown gospel-hardened? Have you built your nest so long in the belfry that the bells are scarcely heard? Are the terrible knells which speak of death and judgment, and the merry chime which calls to mercy, alike unheeded? Do not ask for a new gospel, — *seek a new heart*. God himself cannot provide any other salvation than that which Christ has wrought. Is it too simple, too easy, too readily understood?

If these are the faults you find, be sure *they* cannot be altered, but *you* can and must be changed; for "except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." God give you grace enough, and humility enough, to enable you to accept the simple truth, that you may not be "ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth."

THE CONSECRATION OF JONATHAN EDWARDS

I claim no right to myself; no right to this understanding, this will, these affections that are in me, neither do I have any right to this body or its members; no right to this tongue, hands, feet, ears, smell or taste. I have given myself clear away and not retained anything of my own.

I have been to God this morning and told Him I gave myself wholly to Him. I have given every power, so that for the future I claim no right to myself in any respect, I have expressly promised him, and by his grace I will not fail; I take Him as my whole portion and felicity, looking on nothing else as any part of my happiness. His law is the constant rule of my obedience.

I will fight with all my might against the world, the flesh, and the devil to the end of my life. I will adhere to the faith of the Gospel, however hazardous and difficult the profession and practice of it may be.

I received the blessed Spirit as my Teacher, Sanctifier, and only Comforter, and cherish all monitions to enlighten, purify, confirm, comfort, and assist me. This I have done. I pray God, for the sake of Christ, to look upon me as a self-dedication and receive me as His own.

Now henceforth, I am not to act in any respect as my own. I shall act as my own if I ever make use of any of my powers to do anything that is not to the glory of God, or not to do anything that is to the Glory of God, or not to make the glorifying of Him my whole and entire business.

If I murmur in the least at afflictions; if I am in any way uncharitable; if I revenge my own case; if I do anything purely to please myself, or omit anything because it is a great denial; if I trust to myself; if I take any praise of any good which God does by me, or if I am in any way proud, I shall act as my own and not God's. I purpose to be absolutely God's.

CANADA'S SCHOOL OF THE PROPHETS

DURING the first part of the Second World War, Toronto Baptist Seminary closed its doors. Many of the students and some of the faculty had enlisted in the armed forces and had gone overseas. By 1943, however, there was a demand for more evangelical Baptist pastors. Since some of the students had returned from the conflict and other younger students were eager to commence training, the President announced that classes would be resumed in September, 1943.

Since then the Seminary has operated upon the same principles which have characterized it since its inception. We shall not relate in detail the developments since the war but will merely pass over them quickly in order to emphasize certain basic principles which have been spotlighted in that time.

In 1947 the school was given the right to confer the degrees of L.Th., B.Th., and B.D. In that same year the first honorary degree of Doctor of Divinity was conferred upon Rev. Robert Dubarry of Nîmes, France. Four others have received this degree from Toronto Baptist Seminary. They are Dr. John Wilmot, London, England; Dr. Carl McIntire, Collingswood, New Jersey; Dr. Robert McCaul, Brooklyn, New York; Dr. C. D. Cole, formerly of Mortons Gap, Kentucky, and now Dean of the Seminary.

In January 1948 the Seminary re-organized after a disruption which was occasioned by the then Dean of the school. The trustees, the remaining members of the faculty and the remnant of the students reaffirmed their confidence in the President and the Seminary ideal. Their stand is being vindicated with the passage of the years as the Seminary stands out as the *distinctive, evangelical, regular Baptist* training centre.

On April 4, 1955, the founder and first President of the Seminary passed on to be with Christ. His work, however, has been established on a solid, Biblical foundation so that it carries on to the glory of God. Jarvis Street Baptist Church called Rev. H. C. Slade to be its Pastor and he became President of Toronto Baptist Seminary. Dr. C. D. Cole was appointed Dean. The coming year promises to be an outstanding one from a numerical standpoint for a number of definite applications has been received and numerous inquiries are coming in. Let all the Lord's people pray that it may be a year of great spiritual power for otherwise little will be accomplished.

More important than the mere recitation of dates and events is the enumeration of principles. Is the Toronto Baptist Seminary of today built upon the same foundations as that of 1926? Those who are associated with the institution would answer with a decided affirmative. All desire more of the blessing of the Lord but we are persuaded that the foundation principles of "Canada's School of the Prophets" remain unchanged. Those who once supported the Seminary but who have withdrawn their support have then apparently ceased to hold the original educational ideal.

In concluding this short study of the Seminary, we must make some concise observations about its essential features.

I. *The school exists to train men and women called of God.* If one is not called of God, then Toronto Baptist Seminary or any other school cannot compensate for that deficiency. If one is called of the Lord, however, and

even if there is a deficiency in formal education, the Seminary will endeavour by God's grace to provide a training for such a prophet.

II. *The school is unreservedly committed to the Lord Jesus Christ and His Word.* Modernism has overwhelmed the theological colleges of this land so that no major denominational college stands for the Saviour and the Book. In such a day "Canada's School of the Prophets" stands for the gospel and declares its adherence to the Book.

III. *The Seminary is vitally connected with a vigorous New Testament church.* Since the local church is God's chosen instrument in earthly warfare, it is necessary that the work of the Lord be centred around such an institution. The student is thus brought into an atmosphere of evangelism, prayer, practical work and spiritual power. The student, too, contributes to the life of the local church.

IV. *A distinctive Baptist emphasis.* We are convinced that the Baptist message is the New Testament message. In a day when evangelicals are enamoured with "undenominationalism" and "interdenominationalism", there is a crying need for the New Testament message. Pastors who desire to be used of the Lord in the establishment of New Testament churches will want to be trained in a New Testament school.

V. *Dependence upon the Holy Spirit.* May the Seminary ever be thus characterized! May the Holy Spirit call His men and send them; may He choose His teachers; above all may He descend in power upon this place so that it shall be in word and deed "Canada's School of the Prophets".

Young men and women who feel called of God to the full-time work of the Lord are asked to write The Secretary, Toronto Baptist Seminary, 337 Jarvis Street, Toronto 2, Ontario. A prospectus will be sent and your questions answered. Write today!

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PENTECOST — THE FULFILMENT OF JOEL'S ANCIENT PROPHECY

Pastor Frank B. Beck,
North East Baptist Church, Millerton, N.Y.

Scripture reading: Joel 2:28-32; Acts 2:16-21.

WHEN I read in my New Testament, "And when the day of Pentecost was *fully* come . . ." (Acts 2:1), I am forced to reject the popular preaching in some sections that the day of Pentecost has *not* fully come, but awaits a future fulfilment in a future day. Pentecost has come! *Fully* come. The Greek word (sumpleroo) means to *impenish completely*, as one would *swamp* a boat (Dr. James Strong).

Yet I hear many preachers dogmatically asserting over the radio, and read it in their multitudes of books and pamphlets, that the day of Pentecost awaits another day to reach its greatest demonstration (see for instance the Scofield Reference Bible notes in its edition on pages 930, and 931 to 932). Some of them are quick to lay hold of Joel 2:23 and speak of the "latter rain" as if that *must* refer to a later, or second Pentecost in some day to come. But when Joel *penned* his prophecy God had already given the former rain, and would give it and the latter rain, in the future. Then in verses 24-27 he records by divine inspiration the blessings that would result therefrom, and writes: "And it shall come to pass *afterward* that I will pour out My Spirit upon all flesh . . ." (verse 28). This last statement is the prophecy of Pentecost, but Pentecost would *not* come until "*afterward*"! — *after* the early and the latter rain and its plentiful harvest. Then how can the "latter rain" refer to a later outpouring of the Holy Spirit after Pentecost?

The day of Pentecost has fully come. Joel's ancient prophecy is fulfilled. That may not be what Dr. So and So, says, but that is what the Holy Spirit fired, and Holy Spirit-filled Peter said on the day of Pentecost! Said he of Pentecost's passion and power: ". . . This is that which was spoken by the prophet Joel" (Acts 2:16), and freely quoted from Joel 2:28-32, in Acts 2:17-21. "*This is that . . .*" Peter said. Not a part of it. Not a figure of it. *This is it!*

Every born again Christian ought to find out what Joel said. Here is rich and heavenly bread and wine that many a pilgrim and stranger has not tasted. Here are warm and beautifully tailored garments many a citizen of heaven has not touched. Here hang brightly polished shields, and the sharpest of swords, and spears and suits of armor that many a soldier of the cross has never claimed. What does God tell us through Joel?

FIRST, JOEL PROPHESED OF THE SPIRIT OF GOD.

"And it shall come to pass afterward, that I will pour out My Spirit upon all flesh . . ." (Joel 2:28). Peter said that this was experienced at Pentecost. *Before* this there was measured and moderate rain (verse 23), but now at Pentecost there will be a downpour!

The Lord God calls the Holy Spirit, "*My Spirit*," in verse 28. God's own Spirit. Equal with God the Father, and God the Son. He is then the very passion of God! for as we say of a man (at the first made in God's likeness, Genesis 1:26-27) that he does his work with a good *spirit*, meaning his enthusiasm and zeal, then we consider

God's Spirit to be likewise. Hence when God says: "I will pour out My Spirit upon all flesh," we understand Him to pour out His holy passion and zeal and enthusiasm upon all flesh; that we should be "a peculiar people, *zealous of good works*" (Titus 2:14).

SECONDLY, JOEL PROPHESED OF THE SERVANTS OF GOD.

"I will pour out My Spirit upon *all* flesh . . ." It was never so in Old Testament times. True the Spirit of God *came upon* individuals such as Saul (1 Samuel 10:10); Elisha (2 Kings 2:15), Amasai (1 Chronicles 12:18), and Azariah (2 Chronicles 15:1); and even upon the seventy elders (Numbers 11:16-17; 24-29), and the messengers of Saul (1 Samuel 19:20); and the Spirit of God dwelled in Bezaleel (Exodus 31:3) and Joshua (Numbers 27:18); but it cannot be said in Old Testament times that the Spirit of God was poured out upon *all* flesh! Now at Pentecost the Spirit is poured out upon *all* the elect, regardless of age, *old and young*; regardless of sex, *sons and daughters* shall prophesy; regardless of station or position, "Also upon the *servants* and upon the *handmaids* in those days will I pour out My Spirit" (verses 28-29).

THIRDLY, JOEL PROPHESED OF THE SERIOUSNESS OF THE PENTECOSTAL AGE.

It will be a time of prophesying, of preaching, of dreaming of dreams, and seeing of visions. It will be the time when Judah and Jerusalem are restored (3:1), when the Gentiles are awakened to the holy war of Zion (with both near and far prophecies in Joel), with a great harvest of souls, leading up to the final judgment at the day of the Lord (Joel 3:2-16). God will then dwell in Zion with His people (Joel 3:17 and 21), not in an earthly Zion of the present, but in the *eternal* Zion (Joel 3:20), which is the Church (1 Peter 2:4-6; Hebrews 12:22-24). At Pentecost Peter said: "*This is that* which was spoken by the prophet Joel." It is here. It is fully come.

To this agree the words of Jesus Christ, in John 7:37-39. The Old Testament Scriptures (such as Joel 3:18; Ezekiel 47; Isaiah 35:4-7; and Zechariah 14:8) taught, according to Christ, that out of the body of believers would flow rivers of living water, which is the Holy Ghost as He would be given at *Pentecost!* Jesus Christ has spiritualized these Old Testament prophecies to apply to the New Testament believers in *this age*, from *Pentecost on!* This is that which Joel, and all the Old Testament prophets pictured. If Christ was not referring to Joel 3:18 and kindred Old Testament verses in John 7:37-39, what then was He drawing from?

How serious this age is then, that it will end in blood and fire and pillars of smoke, the sun darkened, and the moon bloody (Joel 2:30-31) and stars dimmed, with the heavens and the earth shaking at the roar of the Lord at the climax of the day of the Lord (Joel 3:14-16). Oh my soul, what shall become of you?

FOURTHLY, JOEL PROPHESED OF THE SALVATION OF GOD.

"And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered . . ." (Joel 2:32),

applied by Peter to this day of Pentecost (Acts 2:21) "Whosoever! not only the Jews, the remnant, but also the Gentiles, the nations (Acts 1:8). Not only the Jewish sheep, but other sheep, the Gentile sheep must be brought into the fold of the Church, and there shall be one Shepherd and one flock (John 10:16).

"Whosoever shall call upon the name of the Lord shall be saved," says Peter, and he is pointing us to the crucified, risen, and glorified Christ. Call upon Him and you shall be delivered, saved! That will be the deliverance of Judah and Jerusalem in Joel 3:1. Not a mere deliverance from Babylon or Rome, but a salvation from sin (Matthew 1:21) and from Hell (John 5:24)! Is that not greater, and more glorifying to God? Therefore when Gog and Magog are finally vanquished (Revelation 20:7-9), and we see the face of God in glory (Revelation 22:3-4), it shall be known that God has brought His elect people into their possessions to the last one, and has poured out His Spirit upon the house of Israel (Ezekiel 39:28-29); and upon the Gentiles, "even as many as the Lord our God shall call" (Acts 2:39). Is Christ calling you? Amen.

Bible School Lesson Outline

Vol. 19. Second Quarter Lesson 13 June 26, 1955

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

TEMPERANCE LESSON

Lesson Text: Jeremiah 35:1-14.

Golden Text: "Wine is a mocker, strong drink is raging: whosoever is deceived thereby is not wise."—Proverbs 20:1.

I. The Test: verses 1-5.

The prophet Jeremiah, sometimes called "the weeping prophet," because of the sorrows he witnessed and experienced, commenced his ministry in the thirteenth year of King Josiah, about 629 B.C., and prophesied before and during the exile of Judah (Jer. 1:1-3). His righteous soul must have been vexed at the evil doings of Jehoiakim, son of Josiah (verse 1). In order to court the worldly Egyptians, this cruel king taxed the people unjustly, robbed them of their silver and gold, and then filled Jerusalem with innocent blood, a sin which the Lord would not pardon (2 Kings 23:36-24:5). In chastisement for the sins of the king and the people, the Lord permitted the Chaldeans or Babylonians and the Syrians to invade the land.

In order to demonstrate to the people of Judah the seriousness of their disobedience to the Lord, the primary cause of all their distress, the prophet was commanded to conduct a public test which would display the obedience of the Rechabites, to the shame of Judah (Rom. 10:19-21).

These Rechabites were strangers, not descendants of Jacob, but associated with the children of Israel in that they belonged to the Kenites, the family of Jethro, the father-in-law of Moses (Exod. 18:9; Numb. 10:29-32; 1 Chron. 2:55). They dwelt in tents (Judg. 4:11, 17; 1 Sam. 15:6).

Although the clan took its name from the ancestor Rechab (2 Sam. 4:2), it was to Jonadab, the son of Rechab, that they looked as the real founder of the tribe (2 Kings 10:15-23). This Jonadab was zealous for the Lord and fearlessly took his stand as a leader in maintaining the worship of Jehovah and, in overthrowing the idolatrous practices of wicked King Ahab. Jonadab wisely concluded that his moral victories were due to his faith in the Lord and to his separation from evil. It is ever true that the principle of separation, not of union on the basis of complicity or compromise, makes for true and lasting strength (2 Cor. 6:17, 18). It is not crowds, but the few chosen, faithful ones who are used of the Lord to do exploits for Him (Judg. 7:7; Isa. 51:2). One with God is a majority.

Realizing that his people would be strong only as they maintained the separation which he himself practised, Jonadab laid down three laws for their guidance: (1) abstinence from strong drink; (2) renunciation of wealth and property; (3) withdrawal from cities. These three commands, although they pertained to material conditions, were designed to guard the people against sin. The appetite for strong drink, the love of money (1 Tim. 6:10) and the companionship of evil men such as congregate in large centres are all incentives to sin (Exod. 23:2; Prov. 1:10; Isa. 22:13; 1 Cor. 15:33).

About 300 years after these ordinances were given, at the word of the Lord Jeremiah commanded the Rechabites, who were temporarily in Jerusalem because of the invaders (verse 11), to gather in the precincts of the temple in the quarters assigned to one of the prophets. He placed wine and cups before them. The test was open, before many witnesses (1 Tim. 6:12); it was fair; it was severe (Dan. 1:8); but above all, it was by Divine appointment (Gen. 22:1).

II. The Triumph: verses 6-11.

It should be remembered that the Lord did not command the Rechabites to drink wine; if so, not to drink would have been disobedience on their part (1 Kings 13:7-26). The Lord told Jeremiah to give them wine to drink, or, in other words, to set wine before them. Jeremiah did so, then, seemingly on his own account added the invitation for them to drink. One might compare the scene in the Garden of Eden, when the Lord placed Adam in the garden where grew the tree of the knowledge of good and evil (Gen. 2:9, 15), or when Christ was led of the Spirit into the wilderness to be tempted of Satan (Matt. 4:1). In each case the Lord ordained the setting to test His own, but He never tempts any man to do evil. God tests a man to make him stand, but Satan tempts a man to make him fall (James 1:2-14).

The Rechabites remained true; they refused to partake of the strong drink. They witnessed before all to their complete and continual adherence to the three ordinances laid down by their forefather Jonadab (Luke 18:21; 2 Tim. 3:14, 15); they had not tasted wine; they had not possessed wealth or property; they had dwelt in tents. They explained in a satisfactory manner their seeming lack of compliance to the last command: they were sojourning temporarily in Jerusalem because of the enemy invasions.

III. The Teaching: verses 12-14.

The Lord directed this incident to be an object lesson to His wayward people. The obedience of the Rechabites to their human fathers was in striking contrast to the disobedience of the children of Israel toward their Divine Father (Psa. 78:34-37; Mal. 1:6). Jonadab had uttered his commands but once, so far as our records show; but Jehovah through His prophets had exhorted His people times without number (2 Chron. 36:15; Prov. 1:24; Isa. 65:12; Jer. 7:13-15; 25:3-9).

Blessing follows obedience, but chastisement is the result of disobedience (Deut. 28:1-3, 15). God promised that there would always be a representative of this clan to worship Him (verse 19). They returned from the captivity, and traces of this tribe have been found in Arabia.

The abstinence of the Rechabites should be cited as an example for all to follow, all people at all times and in all places (Isa. 5:22; Matt. 24:49; Luke 21:34; Rom. 13:13; Eph. 5:18). Wine is a mocker and a deceiver (Prov. 20:1; 23:20-32). Teachers should emphasize the evils of intemperance and urge the necessity of temperance in all things.

Daily Bible Readings

June 20—Temperance Enjoined upon Youth Prov. 19:23-29
 June 21—Temperance Enjoined upon All Prov. 23:1-12
 June 22—Temperance Enjoined in Eating Prov. 25:1-16
 June 23—Temperance Enjoined upon Leaders Prov. 31:1-9
 June 24—Temperance Enjoined upon Merry-makers
 Isa. 5:11-17
 June 25—Temperance Enjoined upon Christians Rom. 14:1-23
 June 26—Temperance in the Moral Walk 1 Thess. 5:1-9

Suggested Hymns

Yield not to temptation.
 Standing by a purpose firm.
 Christian, dost thou see them?
 Firmly stand for God.
 When we walk with the Lord.
 There's a royal banner given for display.

For Younger Readers

RESISTING TEMPTATION

Thou God Seest Me—

"I'll pay him back; see if I don't!" said Jim, picking himself up from the ice, and scowling at Ned, who had hit him as he skated by. Ned did not mean it; but it was a hard knock.

"Ah, Jim!" said good old farmer Hayes, "don't hit him here, wait till you find a safer place."

"What place? — where, where?" asked Jamie.

"A place where God is not," said the farmer.

Ah! if we should never tell a lie, or steal, or do anything wrong, till we find a place where God is not, how this would help us to resist temptation!

The Bible Lamp—

Harry was sent on an errand one evening in the winter time. After giving him his message, his mother said, "Be sure and take the lantern with you, Harry."

"What do I want with a lantern?" said Harry. "I know the way well enough." So he went without the lantern.

Very soon, in crossing the road, he stumbled into a hole and hurt his leg, besides covering his clothes with mud. On his way back he forgot that the fence was broken down near the edge of a ravine; and as he was groping his way along, he fell over the bank to the bottom of the ravine. He did not break his limbs, as he might have done; and he succeeded in getting out, but returned home covered with mud and bruises. The lantern would have saved him from all this.

And the Bible is just like a lantern. "Thy word," said David, "is a lamp unto my feet, and a light unto my path" (Psalm 119:105). Let us take it with us wherever we go. It will keep us from falling into many a horrible pit, and from getting many a painful wound.

—The Light of the World.

NEWS OF QUEBEC 1955

Each year Dr. A. C. Hill of the Christian Brethren Assembly in Sherbrooke prepares this intensely interesting review of the work of French evangelization in the province of Quebec. Although it deals for the most part with Dr. Hill's own group, it nevertheless does give one an intimate glimpse of this difficult pioneer field. A startling list of figures is presented on page 34. There the editor lists the number of evangelical workers per 100,000 people in various parts of the world. The list reads as follows:

Rhodesias, 20; Congo, 6; Angola, 4.5; China (before war) 1.5; Quebec, 1.2 (!!).

If any readers of THE GOSPEL WITNESS desire a copy of this thirty-six page booklet, we are sure that Dr. Hill would be pleased to send you one. His address is Dr. A. C. Hill, 309 Dufferin Ave., Sherbrooke, Quebec. Although the booklets are free of charge, we suggest that you send a small offering to defray the printing costs.

In this life repentance is never too late. On the other hand, it is never too soon. It is also to be remembered that God, who will accept late repentance, may never give it.—SPURGEON

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THE AUTHOR: Archibald Brown was the student and illustrious contemporary of C. H. Spurgeon. He and Spurgeon were the great Baptist preachers of Metropolitan London.

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