

# The Gospel Witness and Protestant Advocate

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## TORONTO BAPTIST SEMINARY BEGINS 31st YEAR ON SEPTEMBER 23rd

**I**N *THE GOSPEL WITNESS* of December 23, 1926, it was announced that, "Toronto Baptist Seminary, the new Baptist College rendered necessary by the inroads of Modernism, will open its classes on January 4th, 1927, in the Seminary Building, 337 Jarvis Street, Toronto."

By the Grace of God we have continued unto this day to build upon the foundations laid by our founder, Dr. T. T. Shields. Under the capable leadership of Dr. H. C. Slade, with prayer and anticipation we look forward to Registration Day, September 23rd, to welcome back former students who will return to complete their course, and new students who will begin their studies. May God be pleased to continue to use Toronto Baptist Seminary in the training of young men and women for His glorious service.

We reprint a "Foreword" which Dr. Shields wrote for the "Seminarian", the student publication, praying it may be of inspiration to our Seminary friends and be used of God to speak to some young people contemplating Christian service:

There is nothing so valuable on earth as a human personality. Who could estimate the value of an Abraham, a Moses, a Joseph, a David, a Daniel, a Paul, a John Wycliffe, a Martin Luther, a John Wesley, a George Whitefield, a Spurgeon, a Moody, or, in political life, a Winston Churchill?

The reason for the existence of a theological seminary is the development of personalities of the highest moral, intellectual, and spiritual stature possible. One man may easily be worth more to the world than ten million motor cars. A factory that produces material things, and that pays in dollars and cents, may be reckoned among the most valuable assets of a community. But the fact is, the true value of an individual, a community, a nation, is determined by the moral quality it represents. Moses recognized this principle of moral worth when he said, "Surely this great nation is a wise and understanding people. For what

nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?"

The development of men and women to the highest point of their spiritual and intellectual capacity, for positions of Christian leadership, is the function of Toronto Baptist Seminary. We make no effort to turn out students on an "assembly line". The purpose of education is not primarily to put information into the mind; that is only incidental: the purpose of education is to lead out and develop, and enlarge, and refine, and discipline, natural qualities.

Any man who is really called to the ministry is not called because he is like somebody else; he is divinely called really because he is unlike anybody else. And it is that distinctive, individual quality that differentiates the man or woman from every other man or woman, that is of value in Christian service.

Of course, such natural qualities and capacities do need training, and the impartation of information, the instilling of elements of knowledge, the discipline of mind in respect to perception and acquisitiveness, as well as the strengthening and disciplining of the volitional nature — all this is included in the process.

But the true educator has an eye for that which distinguishes one student from another, and thereafter concentrates upon the development of that idiosyncrasy. The principle of this policy animates every Instructor in Toronto Baptist Seminary.

We are eagerly looking always for raw material, by which remark no slight is intended: we mean the material of which well and symmetrically Christian developed men and women may be made. We should welcome a carload or so of that material.

### THE CHRISTIAN'S DEATH

"Blessed are the dead which die in the Lord.—Rev. 14:13.

**H**APPY was Moses, on whose head one hundred and twenty winters had shed no snows; blending the wisdom of age with the spirit of youth, he was an old man without the usual infirmities of years: so that on the day of his death "his eye was not dim, neither was his natural strength abated."

Some, their sun setting at noon, escape the pains and infirmities that cloud the evening of life; but few escape those dying troubles that break like a rough swell on the shores of the better land, and make many shrink back from entering them who have a good hope of heaven. Our text, thank God, has virtues to deprive these of their terrors; and work such change as man's invention works on the heavy rollers that beat the coasts of Africa, and threaten to swamp the stoutest boats that venture to the shore. However smooth the sea along the coast, and some-way off land, close in shore, in the calmest day, great white breakers line the beach; defending it, and deterring the weary voyager from a land, whose green and graceful foliage tempts him ashore, and whose fragrant spices float out to him in the wings of gentle winds. But how to land in safety? It can be done; — it is done. The boat is cautiously brought up to the edge of the roaring swell; then from its bows they empty a vessel of oil on the angry deep. Borne landward, what a wondrous change it works! The surge goes down before it; it forms a smooth, and glassy, and narrow passage to the shore; and foaming in impotent rage, the boat leaps forward to the bending oars, glides along the surface of this strip of calm sea, and but softly heaved on the bosom of a gentle swell, is run up in safety on the beach. Even so may death be disarmed of terrors, the sight of which is so apt to cool our eagerness to reach the blessed land.

The hope of a man-child bore the Hebrew mother bravely through her pangs. Liberty has been considered an ample recompense for all the blood, and suffering amid which it was born. The relief which we expect to follow some most painful operation has made the patient impatient for the hour; and enabled him to bear its tortures without a cry or groan. And he prepares himself to endure the sufferings of a dying hour, and prepares for himself an easy landing on the shores of heaven, who learns to regard death, in the light of my text, as an introduction to the rest that remaineth to the people of God. No more true or beautiful way of announcing a good man's death than the old-fashioned phrase, He is at rest. Holy in his life, and blessed in his death, he is joined to the multitude of whom the elder said, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: And God shall wipe away all tears from their eyes."

—DR. THOMAS GUTHRIE, 1862.

#### SEMINARY CALENDAR FOR THE YEAR 1957-58

Registration ..... Monday, September 23, at 2.30 p.m.  
Lectures Begin ..... Tuesday, September 24, at 8.30 a.m.

## The Gospel Witness and Protestant Advocate

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

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### ORIGIN OF "O CANADA"

A few correspondents have asked for information regarding the origin for "O Canada" and its actual status in the Dominion. "O Canada" is actually the racial hymn of Quebec, written and composed in 1881 in honor of a St. Jean Baptiste religious convention in Quebec City. The delegates were so religiously roused in racial feeling that they wanted a racial hymn. They appointed a committee headed by Judge Routhier to wait on Caliste Lavallee, a French-Canadian composer, who submitted several tunes. The one now sung as "O Canada" was accepted. Judge Routhier wrote French words, which became the religious song of Quebec. Several English versions of the words have been written, including those by Richardson, Weir and Pilcher, but they have been ignored completely by Quebec. In fact only the tune is common to both basic races in Canada and that alone does not make a national anthem.

"O Canada" still remains a French-Canadian religious song, not only in words but in music. The tune is distinctly Latin in sentiment and character and lacks the virility and strength that characterize the Canadian people in the other provinces. It cannot but be noted that the tune "O Canada" has to be played at twice the usual speed to give it the virile touch, and that precludes it at once from ever being our national anthem.

There can be no objection to "O Canada" remaining a Quebec religious hymn, and being also regarded with "The Maple Leaf Forever" as a Canadian national song, but it should not be given the dignity and prominence that should be accorded only to the National Anthem, "God Save the Queen".

—The Sentinel

# Why We Should Preach Doctrine

By Dr. C. D. Cole

Dean Emeritus of Toronto Baptist Seminary

"All scripture is given by inspiration of God, and is profitable for doctrine. . . ." (2 Tim. 3:16).

**D**OCTRINE is a despised word in many religious circles. It puts one in a bad light in many places to be known as a doctrinal preacher. Another word that is taboo is the word creed. But if it is a shame to have a creed and to preach doctrine, one may well glory in the shame. The English word creed comes from the Latin word *credo*, which means, "I believe." So the person who believes anything has a creed. I believe something — I believe some things very definitely — I have some rather positive convictions about certain truths; therefore, I have a creed. The man who has no creed believes nothing. And there are more people like that than one may think. They really believe nothing with conviction. They do not give enough thought to any subject of a religious nature to have any positive belief. It has been said that only five percent of the people really think, that ten percent think they think, and the rest had rather die than think.

## A Written Creed

Moreover, I am willing to put down in black and white what I believe; therefore, I have a written creed. Writing out what one believes is right and proper, provided it is the truth. There are false creeds, because there are false beliefs. It is not the creed that is responsible for the false beliefs; it is the false beliefs that account for the false creeds. The wrong is not in writing it out; the wrong is in what is written out.

The basis of fellowship among Baptists is doctrine. This is why we require a church that desires association with us to present its creed or articles of faith. We want to know what they believe. If they are not in agreement with us they could not sincerely fellowship us and work with us in the propagation of what we believe. Amos once asked, "Can two walk together except they be agreed?"

There is a tendency nowadays to change the basis of fellowship from doctrine to method. I do not like this tendency, it is a false emphasis. Doctrine has to do with what we believe; method concerns how we do certain things. What we propagate is more important than how we propagate it; the message is more important than the method. The method may change, but the message, if it is the truth, must remain the same. This shift in emphasis has resulted in deterioration, doctrinally speaking. Baptists do not have the theological stalwarts they once had in such men as Boyce, Broadus, Carroll, Jeter, and Mullins, in this country; and such men as Gill, Fuller, and Spurgeon, in the old country; and the late T. T. Shields, in Canada.

We have shifted the emphasis from doctrine to methods. We have more meetings for training in methods than we have for fellowship and help doctrinally. We have many promoters of the work, but few expositors of the word.

## I.

The word doctrine simply means teaching. What the Bible teaches on any given subject is the doctrine on that subject. What I believe the Bible teaches on any subject is my doctrine of that subject. To object to doctrine is

to object to teaching and when we cease to preach doctrine we cease to teach the word of God.

There is no point in one saying that he believes the Bible, for many say that who know almost nothing about what the Bible says. Besides, people of conflicting opinions say they believe the Bible — everybody from the Mormon elder to the Episcopal high-church man. As Baptists we must deal with the doctrine of the Bible and give the true sense of what it says.

There are those who insist that we should express ourselves only in words of Scripture. But to give the sense of any passage we must, of necessity, use our own words — words differing literally from the words of Scripture. We are not teaching the word of God when we simply read or quote Scripture — we must give the meaning of it in our own words. In the restoration and reformation of Israel under Ezra and Nehemiah, "They read in the book of the law of God distinctly, and gave the sense, and caused them to understand the meaning" (Neh. 8:8). When Paul "reasoned out of the Scriptures", he did more than merely read the Scriptures; he gave the meaning of them.

Take, for example, the doctrine of salvation by grace. Romanists teach salvation by grace, that is, they use the word grace. But what they call grace is not what we call grace. We must define grace in words differing literally from the word grace. It is not enough to say that grace means grace. We must go on to show that grace is unmerited; that what we get by grace is not earned. Take the Church of Christ folk. They say that salvation is by grace, but not by grace only. They insist that we are saved by a lot of things in conjunction — saved by grace and faith and baptism and works. They find a verse of Scripture that says we are justified by grace, another verse that states we are justified by faith, and another that says we are justified by works, and a passage where Paul was told to arise and be baptized and wash away his sins. And their technique is to tie all these words together with the conjunction "and". In this way they make a show of learning, insisting that where the Bible speaks they speak, and where the Bible is silent they are silent. But they are not silent where the Bible is silent, for they add to the word of God. It is just as truly adding to the word by adding the little word "and" as it is to add the biggest word.

## II.

*The moving cause* of salvation is the grace of God, nothing more nor nothing less. "Being justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24). This verse states the source or moving cause of salvation both negatively and positively. The adverb "freely" literally means "without a cause", and is so translated in John 15:25, where Christ says, "They hated me without a cause." Just as there was nothing in Christ as cause for hatred, so there is nothing in any sinner as the cause of salvation; the cause is in God's grace. Someone may say, But this verse does not give us all the truth on salvation. Quite true, but it does give us all the truth on

the two points it deals with; namely, the moving cause and the meritorious ground of salvation. The source or moving cause of salvation is the grace of God; the just ground of salvation is the redemptive death of Christ.

*The meritorious ground* of salvation is the blood of Christ. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Ep. 1:7). God forgives on the sole ground that Christ our passover was sacrificed for us. Who dares to add to that precious blood as the just basis of salvation?

The *individual way* of salvation is by faith. It is of faith, that it might be by grace (Rom. 4:16). To add to faith on the sinner's part would, of necessity, add to grace as the source, and to the blood of Christ as the ground of salvation. The object of saving faith is Christ and Christ only.

The *symbolic or pictorial way* of salvation is given in the ordinances of baptism and the Lord's supper. The ordinances are not the gospel, but symbols of the gospel. The late Dr. J. F. Love called them "The Gospel in two Acts." They are preaching ordinances, not saving ordinances. They are symbols, not sacraments. The saving facts of the gospel are the death, burial, and resurrection of Christ, and to these facts the ordinances point. We know that baptism is no part of the gospel, for Paul said, "For Christ sent me not to baptize, but to preach the gospel" (1 Cor. 1:17). He could remember but a handful at Corinth whom he had baptized, but writing to the whole church he said, "I have begotten you through the gospel" (1 Cor. 4:15).

We are saved *evidentially* by our works, and only by our works. The only way we can justify our profession of Christ is by our works, or the way we live. James gives some examples of justification by works and says, "Ye see then how that by works a man is justified, and not by faith only" (Jas. 2:24). The lost, alien sinner is justified by faith in Christ; the saved believer is justified by works. Abraham was justified by works, not as a lost sinner, but as a saved man. He was justified by works when he offered up his son Isaac. But he had been saved many years before that, for in Gen. 15:6 we read that "he believed in the Lord; and he counted it to him for righteousness." And many years later, Abraham proved that his faith was genuine and lasting by the offering up of Isaac. In heart purpose he put Isaac to death, still believing that God would fulfill His promise and give him a seed through Isaac. He believed God would raise Isaac from the dead; "from whence also he received him in a figure" (Heb. 11:19).

### III.

There has been much talk about harmonizing Paul and James on the question of justification. But really, there is no need to harmonize them for they have never fallen out. It was a serious mistake in Martin Luther to think that James contradicted Paul, and that he had to choose between them. He rejected the epistle of James, referring to it as that "strawy epistle". If I thought Paul and James were in disagreement, I would do as Luther did — I would choose Paul. But we do not have to choose one and reject the other for they are in utter agreement. Both of them taught justification by faith, and both emphasized the truth that a man shows his faith by his works. Paul had more to say about works than James. See Eph. 2:10; Gal. 5:6; 1 Tim. 6:17, 18; Titus 3:8.

James is showing the nature of true and saving faith. It is not the kind that does nothing but talk. Nor is it the

kind that merely believes there is one God, for the demons believe that and tremble.

James seems to be supposing a sort of dialogue. One man says, I have faith. The other man says, "shew me". "Shew me thy faith without thy works, and I will shew thee my faith by my works." We are saved by faith alone, but not by a faith that is alone, for faith without works is dead. We are saved by faith alone, but it is a faith that works by love.

What we have in Rom. 4:5 and James 2:24 is not contradiction. Paul is dealing with the justification of a person; James is thinking of the justification of profession. Paul deals with the way of salvation; James with the evidences of salvation. Paul is thinking primarily of justification before God; James of justification before men. Paul excludes works as the ground of salvation; James includes works as the evidence of salvation.

The foregoing will illustrate the need of doctrinal preaching. All Scripture is profitable for doctrine, for reproof, for correction, and for instruction in righteousness. Who wishes to surrender the doctrine of baptism? And is not the doctrine of grace precious? And how could we give up the doctrine of atoning blood? And let none of us shun to declare the whole counsel of God.

### ADVANCE NOTICE

Our GOSPEL WITNESS family will be happy to learn that Dr. C. D. Cole has promised us a series of articles which will appear in these pages in the near future.

### SWORD OF THE LORD ANNOUNCES \$1,600 ANNUAL EVANGELISTIC SERMON CONTEST

Dr. John R. Rice, editor of *The Sword of the Lord*, announces the Fourth Annual Evangelistic Sermon Contest with awards totaling \$1,600 for the ten best sermons submitted. First prize will be \$300, second prize, \$250, third prize, \$200, with three prizes of \$150 each, and four prizes of \$100 each. Sermons must be original, previously unpublished, and must be addressed particularly to the unsaved. All contest entries must be in the editorial offices of *The Sword of the Lord*, Wheaton, Illinois, by December 1, 1957. Other sermons beside the ten winners will be purchased for publication if good enough.

Contest winners from previous years include Dr. Robert G. Lee, Dr. V. Raymond Edman, Rev. John Linton, Dr. Tom Malone, Dr. Merrill C. Tenney, Dr. Oswald J. Smith, Dr. Walter L. Wilson, Dr. Arthur Petrie, Dr. Jim Mercer, Evangelist Robert L. Sumner, Evangelist E. J. Daniels, Evangelist Eddie Martin, Dr. Monroe Parker, Rev. Walter Hughes, Evangelist Hugh F. Pyle, and Rev. Leslie Greening of England.

Complete contest rules may be obtained by writing Evangelistic Sermon Contest, *The Sword of the Lord*, Wheaton, Illinois.

### MITCHELL SQUARE BAPTIST CHURCH PLANS EVANGELISTIC CAMPAIGN

Each evening at 8 p.m. (except Saturday), September 15-22 inclusive, Evangelist T. E. Summers, professor of Evangelism at Toronto Baptist Seminary, will conduct special meetings at Mitchell Square Baptist Church, where student pastor James McCombe has been ministering for the summer months. We invite you to pray that God the Holy Spirit may bless to the salvation of precious souls.

# The Sermons of Dr. T. T. Shields

## Why I Am Not A Roman Catholic

(Stenographically Reported)

"For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."

—1 Timothy 2:5, 6.

**T**HERE is no sound reason why reasonable people should not be able to discuss religious differences in good spirit. However people may differ in their religious opinions, or, to use a stronger word, in their religious convictions, they ought not, in the discussion of their differences, to allow themselves to become the enemies of each other.

I have announced that I will speak for a few minutes this evening on the subject, "Why I am not a Roman Catholic"; and I have several very good reasons for not being a Roman Catholic.

Roman Catholicism is a very aggressive system, it pushes its claims in every direction, and endeavours by every means to make proselytes. And for this reason, I respect Roman Catholics. They are abundantly justified in their endeavours to get other people to believe as they believe; believing as they do, that salvation is to be found within the pale of one church, and that all without it are anathema, they ought, in all conscience, to exercise themselves to the utmost to make proselytes, to make you and me Roman Catholics. Do not complain when you see Roman Catholics very zealous about their work. If you do not agree with them, then go and ask God to forgive you, and be ashamed of yourself for being less zealous than they — not forgiveness for disagreeing with them, but forgiveness for sitting with folded hands.

Unaggressive Protestantism is a contradiction in terms. There was a day when Protestants believed that it was their bounden duty to endeavour to show Roman Catholics the error of their way, and to endeavour to lead them to the Protestant view of salvation through Christ. But nowadays it is quite unusual for Protestants to suggest the necessity of evangelizing Roman Catholics. Here in this church we contribute money for the support of a mission to French-Canadian Roman Catholics in the Province of Quebec. The Baptist denomination — I mean, our Canadian Baptist denomination — has sent missionaries to Bolivia, for the special purpose of leading people out of the darkness of Romanism into the light of the knowledge of Christ Jesus the Lord. But there are a great many people who will give money for evangelizing Roman Catholics in a distant place who have no testimony for their Roman Catholic friends who live next door to them. I once proposed, some years ago, to give an address from this platform, by request, on the Roman Catholic situation, and, if you please, in that day — I had spoken somewhere else on the subject, and it stirred up a good many of the business men who had, I suppose, Roman Catholic customers — and the House Committee took it upon themselves to refuse the use of this building, a Baptist church building, to discuss these great principles!

I have nothing to say against Roman Catholics. I have met many of them whom I have found among the excel-

lent of the earth, as individuals; but I have a good deal to say about Roman Catholicism as a system. And I should like to state my reasons this evening for believing that Protestantism still has a mission in the world. I believe the Great Reformation was not a mistake; it was founded upon sound principles. And if Protestants are less aggressive in their preaching of the gospel to Roman Catholics to-day, it is not because they have learned to love Roman Catholics more, but because they have learned to love their gospel less. It is not due to a more liberal spirit, but to a growing indifference to the truth itself.

### I.

Let me begin with this: ROMAN CATHOLICISM, IN COMMON WITH PROTESTANTISM, RECOGNIZES THE NECESSITY FOR SOME MEDIATOR BETWEEN GOD AND MAN. Roman Catholicism is not a neutral religion. You never hear a Roman Catholic saying that all religions are alike — they do not believe it, and, not believing it, they do not say it. They believe there is one religion, their own, and that you must receive that faith or perish. They are positive in their attitude, and aggressive in pressing their claims. I say they ought to be, I am not going to quarrel with them on that account. I remember on a very hot day in the summertime, I think it was in August, going into a church in Lower Town, Quebec. In the afternoon I saw little children go into that church, cross themselves, and go into their pews and reverently bow. I saw young men and women, men and women of middle age, and several whose hair was gray. As I looked upon it I said, "That is how it ought to be with the true children of God." We ought to be reverent; we ought to be daily holding communion with God; the religion of Christ ought to appeal to everybody, to the little children and to the gray-haired man of years. It is folly, dear friends, and worse than folly, to find fault with the aggressiveness of the Roman Catholic Church, unless we take time to consider the differences between their position and ours, and have a real reason for the faith we hold, and a profound conviction that we have a truth that they ought to receive.

I say, Roman Catholicism is a positive system; and the whole system is grounded in a recognition of that which is scripturally taught, the doctrine of sin. Roman Catholicism recognizes that sin has made a breach between God and man, and you do not hear the Roman Catholic Church talking of sin as being a "residue of a lower animal state" — Roman Catholicism does not teach such nonsense as that. Let us give honour where honour is due and, in taking a position in opposition to others, let us be careful that we understand their position, that we may not misrepresent anyone.

The whole system is based on a recognition of human need of salvation. It never denies the fact that men have sinned, and sinned grievously. The Roman Catholic Church makes much of sin; in its view, there are some sins that are mortal sins. It never belittles the future. It magnifies it, and insists that men must be prepared to meet their God. You say, "One might almost think that you were one of the Paulist Fathers yourself!" (They are the evangelists of the Roman Catholic Church.) But I am simply stating facts, that is all.

Let me go a step further, and say that Roman Catholicism is not a naturalistic system. It does not deny the supernatural: it is a religion of supernaturalism. I greatly fear — yea, I know, as I shall presently try to show you — they would do dishonour to the revelation of God in Christ at many points; but let this be said to their credit, as I have often said before, Roman Catholicism still has some conception of God — Modernism has not. Modernism that masquerades under the guise of Protestantism has elbowed God out of His universe, until it has ceased to have any conception of a personal, transcendent, sovereign, God, ruling according to His own will and pleasure. God is an abstraction, according to our modernistic friends, a mere Law, a Force — anything you like but a sovereign Person. Not so with Roman Catholicism. It still recognizes the possibility of miracles — and preaches miracles where no miracles are to be found — but it recognizes the principle, it preaches supernaturalism.

I take a step further. Roman Catholicism nowhere proposes salvation by works alone. I know there is a large admixture of works in its system; but it has a view of the Cross, as I shall presently show you. And if I may dare to say so without being misunderstood at this point, in my judgment, in the fact that it recognizes God and invokes God in the work of salvation, it is infinitely to be preferred before this so-called gospel of idealism which consists solely in human effort, and which reckons God out entirely.

And once more: Roman Catholicism recognizes the majesty of the Person of our Lord. It does not make light of Jesus Christ; it never denies His Deity; it never denies His virgin birth. In the Roman Catholic view, Jesus Christ is God as well as man; He is essentially divine.

And I will go a step further: Roman Catholicism does not ignore the great central verity of the Christian religion, the Cross of Christ. It magnifies the death of Christ: it makes much of the Sacrifice of the Cross, and the shedding of the precious blood. So far, Roman Catholicism is on rather scriptural ground, do you not think? So far, I could be a Roman Catholic myself.

Roman Catholicism does not, let me go further to say, reduce the Bible to the level of a merely human production. It adds to it, as I shall presently show you; it does not bow exclusively to its authority; but you do not find the Roman Catholic Church tearing the Word of God to pieces and throwing it into the wastepaper basket, as some Protestant ministers do. For this we gladly give them credit, as it is always right to be fair with one's opponents.

Let me take another step: I have said that Roman Catholicism, in common with Protestantism — I do not mean this modern variety, I mean Protestantism in the true sense, Evangelical Christianity — Roman Catholicism, in common with Protestantism, recognizes the necessity for some mediator; or, putting it in the opposite way, it recognizes there is a separation between God and man, a gulf that is to be bridged, a salvation that is to be wrought out.

## II.

My second point is this, that **ROMAN CATHOLICISM DOES NOT AGREE WITH PROTESTANTISM IN THIS, THAT THERE IS BUT ONE MEDIATOR BETWEEN GOD AND MAN.** Roman Catholicism is a sacramentarian system. The great question is, salvation is now provided in Christ, but how are the benefits of the death of Christ to be mediated to the poor sinner who needs that salvation? It is there in the warehouse, how is it to be delivered? Can you go and get it for yourself? or must you get it through a middleman? Is there but one Mediator, Christ Jesus alone or is there something that intervenes between the soul and God?

I say, it is a sacramentarian system, salvation by and through the sacraments. Very especially I will deal with them, partly because we hold them in common, although we do not call them sacraments, Baptism, and the Eucharist or the Lord's Supper. Roman Catholicism says, If you are to be saved, you must needs be baptized; and by someone who is clothed with apostolic authority. And furthermore, if you are to be saved, you must receive the sacrament of the Mass; and only as you recognize that necessity can you be saved; you are saved through the sacraments of the church alone. I do not mean to say that they teach there is to be no heart-preparation at all; but grace is to be conveyed to the sinner through sacramentarianism.

Furthermore: the sacrament is in the custody of the church, the church stands between the soul and God. Roman Catholicism agrees with us, that salvation has been provided by Christ; but it teaches that no man may go directly to Christ and be saved: he must get his salvation through the church. The church is the custodian, not only of these ordinances, but of the Bible itself. The Bible has such authority as the church is pleased to recognize: it will change what it desires to change, it will supplement the Word of God, it will add to the Word of God the traditions of the fathers, it will tell you that you have no wisdom to understand it — it is all in the hands of the church, it has a monopoly, it is the great middleman.

Some years ago I heard of a man who was a farmer. He had several orchards, and it occurred to him that it might be a good idea for him to pick his own fruit and bring it to the city, open a store, and sell it himself; thus saving the middleman's profit. He figured he would get larger returns himself, and give the consumer a better price as well. He opened a store, but soon discovered, according to the by-laws of the city, that he could not do business. He said, "Here I am — I pay my rent for this place of business. I want to sell my own apples, but I find there have been by-laws passed, through the influence of retail associations, that forbid my being permitted to sell my own apples." That is Roman Catholicism. It says you cannot deal wholesale with God, you cannot go right to the Producer and receive salvation without money and without price: you have got to get it through the church, through the ordinances, by the authority of the church. And the representative of the church is the priest. He may be a very ordinary man, but the whole teaching is that he stands, in relation to the individual soul, actually in the place of God; and that when he commands God to come into the consecrated wafer, God Himself cannot refuse to obey the priest; he stands as a mediator between God and man, and you must come and confess to him, you must receive absolution at his hands.

Have you ever heard of the Irishman who was rebuked



by his priest for not coming to confession? He enquired of the priest, "Do you ever do any confessing yourself?" The priest said he did, and said he confessed to another priest or to the Bishop. The Irishman then wanted to know whether the Bishop confessed to anybody. The priest replied that he did, that he confessed to some superior. "Well," continued the enquirer, "does the Arch-Bishop confess?" "Yes." "Does the Cardinal confess?" "Yes," replied the priest, "everyone confesses from the lowest rank right away up even to the Pope himself." "And does he confess?" — for he too is a sinful man, though in his official position infallible — "Oh yes," said the priest, "even the Pope must confess." "And to whom does he confess?" was the enquiry. "He goes right to Headquarters, to the Virgin Mary and Christ." "Well," said that simple-hearted Irishman, "sure, and I think I will take the short cut myself."

Why not? "There is one mediator between God and men, the man Christ Jesus." That is the distinctive principle of Protestantism, the privilege of direct access to God through Jesus Christ. You need not come through the church — any church; you need not come through the ordinances — any ordinance. Give the ordinances their proper place, they are not sacraments, grace-conferring ceremonies. You need not come to the Lord through these things, nor through any preacher: you can go direct to God. That is our privilege, the naked soul bowed before the all-seeing eye of the Holy One and saying, "God be merciful to me a sinner." You do not need any priest to pray that prayer for you. Part and parcel of that whole system of sacramentarianism comes the intercession of the Virgin Mary and of the saints, and the Roman Catholic Church piles up obstacles between the soul and God.

It is a profitable system. I remember some years ago being a Presbyterian for a month — it was a parenthesis in my ministerial career — but for a month I was a Presbyterian. I had charge of two churches, a Baptist church and a Presbyterian. At the time I was minister in a town where the Presbyterian minister and I were close friends, and we agreed that we would each take a month's vacation on this plan: while he was away, I would look after both churches; and while I was away, he would minister to both congregations. During the absence of my Presbyterian friend, the great John G. Paton, missionary to the New Hebrides, came to visit that Presbyterian church; and, as acting pastor, I was his host. It was in the beginning of my ministry, and I shall never forget the blessing that came to me through contact with that glorious man of God. Let me turn aside from my subject to say this: I was riding out with him to my Presbyterian friend's afternoon appointment, and going along the road, I called his attention to a farmhouse and said, "A young lady lives in that house whom I recently baptized. Her father is an infidel, or professes to be. When she was converted she came to me in great distress and said, 'I want to be baptized, but I shall have great difficulty. I am sure my father will oppose it. What ought I to do?' I advised her to be perfectly frank with him, to tell him that she had been converted, that she desired to put Christ first in all things, and now wanted to follow her Lord in baptism; and then to ask him to consent to it. She came back to me a day or so afterward and told me what her father had said. He said, 'All right, Kitty, it is nothing to me; but if that is what you want to do, I have no objection.'" I can picture Dr. Paton now as he looked when I told him that story. Across the field was that house with a young woman in it of whom he knew

nothing; but as I told him her story — some of you have seen him, perhaps, with long patriarchal beard, a veritable Abraham who had walked out of the Book — as I told him that, the tears literally gushed out of his eyes and rolled down his cheeks; he clasped his hands and said, "And did she really love the Lord? Oh, I am so glad! I would rather hear that than anything else in the world." That is aside from the subject, but I will not charge you anything extra for it (laughter). But from that day that has been a rule by which, very largely, I have judged of a man's spiritual state: you tell a man of someone's conversion, and if that does not warm his heart, and moisten his eyes, there is something wrong with his experience.

Well, to come back to my subject. I did not lose the thread of my story, but Dr. Paton said this to me: "I had a very dear friend who was a Roman Catholic, and one day I said to him, 'Father So-and-So, can you explain to me how it is that all over the world, in the poorest districts, among the poorest people, you are always able to build great churches, and schools, and presbyteries (as they call the houses in which the priests live)? Even when the people seem scarcely to have money enough to live, the church can always build its great temples in the midst of direst poverty — how do you explain it?'" Dr. Paton said the priest smiled and said, "Dr. Paton, if you believed in purgatory, you could do it too!" What he meant was this, that if you will sell salvation at a price, if you stand between the soul and God, "all that a man hath will he give for his life", you can take toll, you can collect, you can build your great churches and educational institutions.

But here is the glorious gospel of the blessed God, "There is one God, and one mediator between God and men, the MAN Christ Jesus: who gave himself a ransom for all." I am so glad He is a MAN. In our zeal for the Deity of Christ, I fear that sometimes we fail properly to emphasize the fact of His true humanity. But we are bone of His bone, and flesh of His flesh: "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted." He came to experience what we experience, to walk where we walk. O hear it, it is the old gospel, and the only gospel: "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

One day a preacher was preaching amidst the squalid slums of Old London, in the midst of want and filth, standing in the street with a little group of people about him, telling them as they came out of their houses, that Jesus Christ could save. And there was a woman with two or three little half-starved children about her, clothed in rags, who came up to the crowd and listened for a while in a defiant attitude. After some time she said, "Preacher, may I say something?" "Yes, you may," he courteously replied. Then she said, "It is all very well for you to come down here with your fine clothes and lecture us, and then go back to your comfortable home, and sit at your well-spread table, with no care for your wife or your children. But you come and live where we are living, wear the old clothes we have to wear, live the half-starved existence we have to live, and then preach your gospel, and I for one

will listen to you." Oh, the wonder of it, that He Who from everlasting to everlasting is God, at Whose almighty word the worlds came into being, and to Whose will the universe is subject — that He should lay His glory by, and clothe His Deity in mortal flesh, and come to be a man and die!

That is the wonder of the gospel. It is impossible for you or me to understand it. "Behold, I show you a mystery," may be said of this even as of the resurrection. But, blessed be God, He is a Man, my brother, "in all points tempted like as we are, yet without sin." You remember the cry of Job when the men of superior wisdom came to argue with him, and to explain his sin? He repudiated all their arguments, and longed for access to God: "Oh that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments. I would know the words which he would answer me, and understand what he would say unto me. Will he plead against me with his great power? No; but he would put strength in me — if only I had the chance to get to Him." Then he complained, "Neither is there any daysman betwixt us, that might lay his hand upon us both — if only there were a man who could understand all the infirmities of a man, combining with that in himself the mercy, power, and grace of God; and with his Deity lay hold of God, and with his humanity lay hold of man, and bring us together" — that was what Job called for. "There is one God, and one mediator between God and men, the MAN Christ Jesus."

"The man" — who else? JESUS! "Thou shalt call his name Jesus, for he shall save his people from their sin." "Who gave himself a ransom for all, to be testified in due time." Salvation is obtained at a fearful cost, my friends. No, it is not the money you pay the priest to say prayers for the dead that will do it, it is not all that you can pay the church for its ministry that can liquidate your debt: it is the blood that flowed from the heart of Incarnate God, "the man Christ JESUS" who died "the just for the unjust, that he might bring us to God."


But listen: "the man CHRIST Jesus". Do you know what "Christ" means? The anointed One. Our Roman Catholic friends talk much about apostolic authority, about the authority of the church conveyed to its priests. We need an authority; we need a mediator with authority; we need someone who has a right to go into the presence of God; we need someone to Whom God can never say, No; we need someone in covenant with God. Praise be to His name for ever, that is exactly what we have, "the man CHRIST Jesus," our exalted Head. The anointing oil has been poured upon Him; He is the Anointed One, from all eternity appointed to be God's Priest — and there is no other. One High Priest has entered into heaven itself: "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" The price of our sin is all paid, —

"Jesus paid it all —  
All to Him I owe;  
Sin had left a crimson stain;  
He washed it white as snow."

My Roman Catholic friend, if you are here, I have not designed to say anything that would be offensive to you: I have spoken merely in love to the souls of men. And there are a great many Protestants, so-called, who need such a message just as much as any Roman Catholic needs it. We need to get back to this: none but Jesus can do helpless sinners good. But He can. This night He will blot out all your sins, He will give you eternal life, He will adopt you into His family, He will make you His child, and if His child, then an heir: "If children, then heirs; heirs of God, and joint-heirs with Christ." I am so glad that the Lord, in His mercy, has made the way of salvation so simple that such a poor soul as I can understand. There is only one Mediator, and I need not miss the way; one divinely-appointed One, so that I need no other. Come to Him to-night, and take His name with you into the presence of God, not for my sake, but for His sake, saying, "God be merciful to me a sinner."

Let us ask Him:

O Lord our God, this old, old, story is ever new to us; and though some of us have heard it perhaps a thousand times, yet "the Spirit answers to the blood, and tells us we are born of God." We are "not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth". Now in the quiet of this evening hour, we beseech Thee to grant that many hearts may be uplifted to Thee, begging forgiveness at Thy hand, trusting Thee for eternal life. Let this be a night of salvation. We ask it for the glory of the matchless Name of Jesus Christ our Lord, Amen.  
July 10, 1927.



on  
the Air  
Jarvis  
Street  
Baptist  
Church

Sunday 7.30 - 8.30 p.m.  
CHWO - 1250 dial



## Revival Fires in Jamaica

As the summer draws rapidly to a close, and we look in retrospect upon the past few months, we are profoundly grateful to the Lord for His blessing upon the labours of the past summer. In answer to the faithful intercession of His people, the Lord has blessed the preaching of His eternal word to the salvation of souls and the strengthening of His saints.

The regular services have been continually marked by the Lord's presence as we have gathered in His Name. Shortly after the return of Rev. J. W. Knight to Jamaica, special services were conducted for nine evenings, from August fourth to the fifteenth at John Reid. There was an evident working of the Holy Spirit in the hearts of the people. The services were well attended and sixteen persons responded openly, the majority of them desiring to be saved. Realizing that regeneration is the exclusive work of the Holy Spirit, our prayer is that all of these people have truly come to know our Lord Jesus Christ as their personal Saviour, and that they will desire the sincere milk of the Word, enabling them to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

Early Sunday morning, August eleventh, a baptismal service was held at Cascades near the Mt. Moriah church. The service was held on the banks of a small river, and fourteen were baptized in the river, thus following in obedience to our Lord's command. There was also an opportunity to preach the word to the crowd of over four hundred who had assembled for the service. Thus a witness by both word of mouth and by obedient lives was presented. That same evening a service was conducted in the Cascade class house. When the gospel of our Lord Jesus Christ had been given to the overflow crowd, ten responded to the invitation. Being thus encouraged by the Lord's blessing at Cascade, a week of special services is planned for the first week of September. We are looking to the Lord of the harvest to gather in many more precious souls as His Word goes forth. There seems to be an awakening to spiritual things in this district, and we intend to avail ourselves of this glorious opportunity for reaching souls.

The Friday evening Bible study class continues to be a means of encouragement as many young people come each week for the study of the Word of God. The half-yearly Officers' meeting of the Clarksonville, Mt. Moriah and Tweedside churches was held at Aeon Town, which proved to be a time of heart-searching and inspiration. This was followed two weeks later by a similar meeting of the Sunday School teachers, which also proved to be a profitable time.

Last week, from August nineteenth to the twenty-second, Missionary meetings were held in the west end of the island. These services were attended by several pastors from various parts of the island, including Rev. Knight and myself. Services were held in eight different churches which are under the pastoral care of Rev. J. Green and Rev. G. W. Smith. The emphasis was upon the work of foreign missions. Several conversions resulted from these meetings, which were largely attended. It was a week of great inspiration and fellowship with those who are holding high the banner of the cross in Jamaica. The final meeting was

a public meeting of the Jamaica Consultative Committee of the I.C.C.C., at which the issues of Modernism were clearly presented by those who are standing for the Word of God and the testimony of Jesus Christ.

Once again, we express our appreciation to all those who are daily remembering the work of the Lord here and urge you to pray without ceasing for His servants in this land who are standing true to His eternal word, that there will always be a true testimony for Jesus Christ in Jamaica until He comes!

—EDWIN FRY

### News From Delhi

The Scriptures say: "Let the Redeemed of the Lord say so." As a group of those who belong to the Family of the Redeemed, we at Delhi praise His glorious Name for rich blessings thus far during the Summer months.

The attendance at the morning services has been exceptionally good, running anywhere from in the thirties to up in the forties. The attendance at the evening Services has held up wonderfully well considering the holiday time and all that it involves. The Sunday School has fluctuated much in numbers, ranging from in the forties to well up in the fifties.

Late in June at the close of the morning service two little girls came forward, indicating publicly their desire to receive the Lord Jesus Christ. During the course of the week we spent so enjoyably with Brother Green of Toronto Baptist Seminary, six children expressed their desire to receive Salvation and remained behind after the meeting to be further enlightened in this important matter. In all it was a most profitable week both numerically and spiritually.

We have begun a Friday evening Baptist Young Peoples' Meeting which is stirring up a great deal of enthusiasm among the young people. We are anticipating times of rich blessing as we meet from week to week and pray that the meetings may be instructive and bear spiritual fruit.

We covet the prayers of God's people for the remaining weeks of this Summer Season, that much blessing might be upon us, and not upon us only but upon all the students of Toronto Baptist Seminary, who are labouring in the "Great Harvest Field".

—D. ROSS FERGUSON

### Evangelistic Meetings Scheduled September 15-22 at Milliken Baptist Church

Sunday, 7.30 p.m.—Rev. B. Acheson, Pastor.

Monday, 8 p.m.—Rev. W. P. Bauman.

Tuesday, 8 p.m.—Dr. H. C. Slade.

Wednesday, 8 p.m.—Rev. S. A. Tulloch.

Thursday, 8 p.m.—Rev. G. A. Adams.

Friday, 8 p.m.—Dr. H. C. Slade.

Sunday, 7.30 p.m.—Rev. B. Acheson, Pastor.

An invitation is extended to all in the Toronto area to be present. All are invited to pray for the Lord's blessing that the Word of the Lord may run, have free course and be glorified.

### DR. McINTIRE WRITES OF MIDDLE EAST BIBLE COUNCIL'S PEOPLE AND ACTIONS

Nahres Safa, Lebanon  
July 25, 1957.

Dear Friends in Christ:

We are out of touch with the whole world up here, 3,200 feet high in these Lebanon Mountains. But what a spot of beauty and *peace*! It is in this section, they say, that Solomon got most of his cedars for the Temple. Just across from the camp where the third assembly of the Middle East Bible Council has been in session one can see the old cedars high on the mountains.

God has been with us this week! We have experienced a blessed time of close Christian fellowship with a company of God's choice soldiers. One hundred and twenty-five delegates came from nine nations. More than that were here if one counted some folks who came in for a meeting or two. Beloved, God Almighty has a remnant according to the election of grace. The stories I've heard, the reports, the testimonies, the personal conversations can all be woven into one piece — the faithfulness of God to His believing, obedient people.

To hold a meeting like this in the trouble-torn and fearful Middle East is nothing short of a miracle. Twenty-three were coming from Egypt. The government permitted only ten to leave the country. One brother who was on the program could not get out. His church is closed by the government. Ten thousand Christians in Egypt in the last year, under pressure, have forsaken the Faith and gone over to the Moslem religion. It costs something to be an obedient servant of Jesus Christ out in these parts these days. And every sign indicates that things will get worse for the Christian. But the suffering brings us into the "fellowship of his sufferings", and those who endure have a radiance of His glory in their lives and a peace beyond description.

This conference did business. It was full every minute. Two languages were used — Arabic and English. The resolutions came to grips with the most pressing present problems. We shall publish them in the *Christian Beacon*. Please read them. "Unionitis" or the "union bug" has stung the ecumenical goats, and their activity everywhere is for "the coming great church". One resolution deals with the Presbyterian "bishops" who will be begotten of an Episcopal- Presbyterian union. Another deals with the Protestant "pope" of this area who in the past has even been addressed as "His Royal Highness". These brethren are plagued by him and his power, and they wanted to pinpoint his connections and position, so that Christians could really see where he is trying to lead the churches. He is Farid Audeh. I met him in Lund in 1952 at the Conference on Faith and Order of the World Council of Churches. This sort of thing should be done by other regional councils. It is going to cause a stir out here, I am sure. And God will use it. He said, "Put the brethren in remembrance of these things" (1 Tim. 4:6).

The resolution on the Fellowship of Muslims (Moslems) and Christians is magnificent. It was in Lebanon near here in 1954 that the world movement was started which claims that Christians and the Moslems have the same God! Allah and Jehovah are the same — just different names! Well, the resolution goes to the heart of the issue — there is only one God who is the God and Father of our Lord Jesus Christ and His name is not Allah!

Farid Audeh is one of the founding members of this movement which violates the First Commandment. Also

Dr. Edward R. Elson, President Eisenhower's pastor, is a "founding member". This may explain some other things, too. He is not a sound or safe counselor to the President on such matters.

By the way, Elson has just been in Beirut. He and Audeh were pictured together. He was given the "Order of the Cedars" by the government of Lebanon. One of our members, the Rev. Clarence Green, pastor of the First Baptist Bible Church in Beirut, in God's providence met Elson at the airport and flew with him to Damascus. Elson was most talkative, displayed the "Order of the Cedars", and explained that he was not paying his own way. He travels visa free and all entertainment free. I would not be surprised if the State Department did not foot the bill for his ticket! It would be interesting to find out. One thing is sure, he did not do the cause of the true Gospel any good, and he did use his prestige as the President's pastor to advance the ecumenical movement and his Fellowship of Moslems and Christians.

The longest resolution was one addressed to the governments of the Middle East nations, advising them of the Communists in the World Council of Churches and warning them of the effect of this through the churches on the mission fields. Thank God the Middle East Bible Council is in a position to do this and to help in a real way to resist Communist propaganda out here. This will be heard from again!

The men and women who worked in this conference had their armor on! They are not ashamed of the Lord! This is the only group out here taking such a stand and contending for the Faith. Things are dark indeed.

I must close now. I'll write more. There is so much I want to tell you. I have a notebook full of stories, incidents, and reports. I'll use some on the radio and in my sermons, too, but I'll write more soon.

In Him,

CARL McINTIRE  
—*Christian Beacon*

### DR. McINTIRE REPORTS MIDDLE EAST BIBLE COUNCIL'S THIRD ASSEMBLY IN LEBANON

Lebanon,  
July 26, 1957.

Dear Friends of the IOCC:

I am starting this letter before breakfast. I am seated out under a pine tree on the side of one of the Lebanon mountains. The locusts are singing for "dear life". You think of John the Baptist and his "locusts and wild honey". The hills are all a dull brown, for in this season it is indeed a dry and thirsty land.

The International Council of Christian Churches in 1954 in Philadelphia met in a tent, but here the delegates slept in small tents. Food has been served camp style, and our meetings have been under a large arbor. It is cool, and all sleep under blankets at night.

The messages have all been of high standing, and it was evident that the brethren had carefully prepared them, some even writing them out in full. I wish you could have heard the Rev. Elias Saleeby's message, "The Meaning of the Cross". He spoke in Arabic and was translated to English. He is the pastor of the "Southern" Baptist Church in Beirut. The Southern Baptist mission does not co-operate, maintaining the usual isolationist attitude of Southern Baptists, but they cannot keep the national pastor himself from joining his brethren in the land in the Middle East Bible Council. In land after land we have seen where nationals

take a clear stand, going beyond their mission boards whose attitude is determined by factors at home or by "head-quarters".

The Rev. D. Khantrouni, the Council's new secretary, who is associated with the Nazarenes, gave an address, "The Gospel Message Under the Influence of Modernism". These men have their Bibles and are "strong in faith, giving glory to God".

Yesterday, the Rev. Beshai Saeed Beshai, of the Evangelical Church, Suez, Egypt, spoke an hour and a half on, "Biblical Unity Versus the Ecumenical Movement". He took John 17:21 and profusely documented his exposure of efforts to build the one world-church.

The Rev. Clyde Aynes, a new missionary of the Bible Baptists (Springfield, Mo.), spoke Tuesday evening on, "The Unfinished Task of the Church." Dr. Kenneth R. Kinney, Dr. J. Gordon Holdcroft, and I took our turns — we were the only representatives of the ICCC present from outside the Middle East.

Here is an indigenous, autonomous movement with nationals and Bible-believing missionaries working side by side as beloved brethren, one in true spiritual unity in Christ.

The World Council of Churches and the International Missionary Council do not know anything about this kind of unity and fellowship, for they are not united in Jesus Christ. They have too many Christs. Here there is only One! A virgin-born Christ does not get along with a bastard Christ; a risen Lord does not fellowship with a dead Saviour! There is, beloved, only "one Lord, one faith, one baptism."

(At this point I was called to breakfast, and have not been able to continue. I am now in an SAS DC-6 tourist plane, 14,000 feet above the Mediterranean. We are scheduled to land in Ankara, Turkey, in an hour and a half. It is now July 28.)

Dr. Holdcroft and Dr. Kinney are with me and we should reach Copenhagen, Denmark, at 9.50 p.m. with stops at Ankara, Istanbul, and Vienna. Kinney has just told me, "We are coming up on the coast of Turkey". This is all sacred territory for the Christian. Below us we cross the route of Paul's missionary journeys and we shall fly over "Asia Minor" and "the churches of Galatia" — at least, where they once were.

I shall continue the report of the Conference. The Middle East Bible Council plans to go to Cairo, Egypt, for its Fourth Assembly in April, 1960. The brethren want it in the spring during "Easter vacation", the week following Easter. Many things can take place out here in three years. Some were of the opinion that things were too unsettled to meet this year. But God undertook, as He always does, and the whole cause has been strengthened.

The functions of the ICCC are being fulfilled. In Amsterdam, 1948, the ICCC placed in the constitution eleven articles describing its functions. Here are the first six:

"1. To promote a world-wide fellowship of evangelical Churches and people for mutual encouragement and help in the things of the Lord;

"2. To encourage all member bodies to foster a loyal and aggressive revival of Bible Christianity over all the world;

"3. To seek to awaken Christians everywhere to the insidious dangers of modernism and call them to unity of mind and effort against all unbelief and compromise with modernism of every kind, and against Roman Catholicism, in the hope that with the blessing of God this effort may

result in a genuine Twentieth Century Reformation;

"4. To undertake to do for the bodies belonging to this Council the things which they can better do in co-operation than by themselves;

"5. To maintain and defend by every proper means the rights of the member bodies and associated bodies against interference with their liberty to fulfill their God-given calling;

"6. To arouse other Christian churches throughout the world to participate in this Council."

The new president of the MEBC is Mr. E. C. Eicher who has been serving as secretary. This brother, a Swiss, has been here for many years and is just the man God has prepared for this place of leadership right now. Let us all pray for him and his wife. They are united in their faith and have suffered much for Christ's name.

The Near East Christian Council, of course, is the dominant power here. It represents the World Council of Churches and is financed largely from the U.S.A. and by the Presbyterians. It is reported that the secretary was given \$4,000 last year for travel alone. The new Bible, the Revised Standard Version, is being printed by this Council. This false book is a real issue here. The battle which the American Council of Christian Churches waged against it was heard around the world. I was shown a story in Arabic in one of the secular papers reporting our opposition to the RSV in the U.S.A.

The testimony of the ICCC and the MEBC here is being felt in various ways. There is little doubt that this had something to do with the influential Nile Press in Egypt recently withdrawing from the NECC. The MEBC is responsible for getting the story of the apostasy and the facts of the WCC down to the level of the people. The iniquitous Festival of Faith in San Francisco, June 19, 1955, has had a profound influence among the Christians. There is no answer to it.

Dr. W. A. Visser 't Hooft has written a letter in German, which Mr. Eicher now has, trying to excuse the part Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, had in the San Francisco meeting. This official spokesman for the WCC and IMC presided!

The Near East School of Theology in Beirut is the greatest source of trouble for the Bible believers. It is a school of the Northern Presbyterians and is full of modernism and neo-orthodoxy. The Board of Foreign Missions of the Presbyterian Church in the U.S.A. tried to cover up somewhat by sending a Rev. Mr. Stoy, a Moody graduate, Wheaton, and Dallas Theological Seminary graduate. He had the idea he could do some good there. But he has resigned and gone home. It won't work to fellowship with unbelievers.

The MEBC passed a strong resolution against the Near East School of Theology and in support of Balba Jacob who was recently dismissed from the school. The school refused to permit him to graduate after two and a half years' study because he believes in the virgin birth of Christ and verbal inspiration of the Bible. He resisted the false teaching. His story is thrilling. With Bible in hand he would tell them their teaching was not true, to the Word of God. I have asked him to write the story of his two and a half years there. He promised. I will publish it. (Here is a good reason why the United Presbyterians should not give a cent of missionary money to the Board of Foreign Missions of the new united church; their Assembly voted to join with the Presbyterian Church in the U.S.A.).

One instance of his story — Baba was called before the faculty and they told him he was there to receive what they taught not to “judge”. He asked them, “What then shall I believe? One professor believes the virgin birth; another does not.” So who was he to believe? He said he would believe the Bible which teaches the virgin birth. Another professor, a member of the central committee of the World Council of Churches, in class one day said that the Communist social system is best. Baba objected. The next day the professor said he would withdraw his statement.

Baba is a Presbyterian from Iraq. He is 37 years old and is going back there to preach. He was elected to the executive committee of the MEBC. Here is a national, bold for Christ, faithful to the Bible.

The harm and evil being done to historic Christianity and the churches in the Middle East by the Near East School of Theology is without measure. The situation is not going to improve until a new seminary of high scholastic standing can be started. It must be done. Presbyterians should do it, for all those sections in the old comity agreement went to the Presbyterians and they have developed churches in all these lands. Let the Presbyterians come forth with the funds for a Middle East Theological Seminary! Many have seen the need. When I first came here in 1950 the call was here. Pray for this.

Also Christian people the world over must face the fact

that many “independent” and “faith” missions will not stand against the apostasy and they join the WCC’s councils. The British Syrian Mission out here is in the Near East Christian Council and supports the Near East School of Theology! Such missions that aid and co-operate with the WCC and the apostasy confuse the believers. Every church, before it gives money and takes on a missionary, should make sure of these things.

For instance — and when I say this there will be a reaction, but it is true and it must be known — TEAM has now come into the Middle East and its position here is “the middle”, but that is not the story we hear back in Chicago. Beloved, there is no middle ground for the obedient Christian. “Advantage”, “expediency”, “favor” — all these things are given as reasons. But they are vain before Christ. There is too much “sham-orthodoxy”.

I believe that if we could get all the fundamental churches in America to refuse to give to or support boards and missionaries that walk in “the middle”, the whole picture on the mission fields of the world would change. A “soft” Christianity is a shame to Christ.

I shall stop now. We are coming into Ankara. May the Lord use this letter in your life and testimony.

In Him,

CARL MCINTIRE  
—*Christian Beacon*.

## The Ministry of the Word in Jarvis Street

IT IS a joy to record another day of blessing in Jarvis Street Church on Sunday, September 8th. At the morning service four young folk from the Bible School professed faith in Christ, and two believers were baptized. All services during the day were well attended, and the presence of the Lord was manifest.

The Pastor, Dr. H. C. Slade, preached a great message in the morning on the subject, “The Prayer of Faith” (Gen. 18:22), preparing the hearts of the people for the Week of Prayer which commenced on September 9th. “But Abraham stood yet before the Lord.” Distinguished visitors came to Abraham: “The Lord appeared unto him in the plains of Mamre.” There were three men, but to only one of them did Abraham say, “My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant.” Who were these persons? One of them was none other than the second Person of the Godhead, the Lord Jesus Christ in His pre-incarnate appearance. The others were His ministers, His messengers. Abraham recognized the Lord. Abraham had no trouble with the doctrine of the Incarnation; he rejoiced to see the day of Christ and was glad. The Lord does come to individuals, He draws near them. He still draws near as He comes to seek the lost sheep. He loves to draw near when even two or three are gathered together in His name.

A revelation was given to Abraham. Abraham knew how to command high heaven, and God entrusted much to Abraham. He looks for faithful people to whom He can trust His Gospel. God knew that Abraham would command his household to keep the ways of the Lord, that he would honour the Lord in his own family and in the nation. God had already given him the promise of a son and now reveals to him the judgment which is to fall upon Sodom and Gomorrah.

The sin of these cities was very grievous in the sight of

God. He will not look upon iniquity, God will punish sin. Oh, the awfulness of sin, which separates the soul from the living God! This was a just judgment.

After hearing the solemn message, “Abraham stood yet before the Lord.” What will he do? Lot, his nephew is there, with his family. There were hundreds in the city, and judgment was soon to fall upon these cities. What do we do? Unsaved ones are in danger, the unconverted are lost, hell is yawning to receive them. Abraham knew that God meant what He said with regard to the judgment. His faith in God’s Word led him to supplicate at the throne of grace. Faith in God and in His faithfulness leads us to supplicate at His throne. Now the veil is removed, the mercy-seat is open, God is approachable and His presence is accessible. We are to pray always, to faint not. God will be enquired of by His people.

Note the character of the intercessor. Abraham was righteous and believed that the Judge of all the earth would do right. God promised to save the city if there were even ten righteous men to be found within it. Notice the immense value of people to God. His people are the salt of the earth. What would the earth be if the righteous were removed? God opened up the earth to vindicate the honour of His servant. He took the heat from the fire for the three Hebrew youths. He stopped the sun that Joshua might have victory. He also saved 276 souls in the Mediterranean Sea because of Paul. We have even stronger grounds of appeal; we plead the merits of the Lord Jesus Christ as we ask God to intervene, to deliver people for Jesus’ sake.

God heard Abraham’s prayer. He destroyed the city, but remembered Abraham and saved Lot. God hears prayer. Abraham could not have changed Lot, but the Lord changed him. The angels hastened him out of the city. There are many over whom we have no control, some mem-

bers of our families, but God can work upon them. We may fail in our testimony, but we cannot fail at the mercy-seat. Jacob prevailed with God. If we have power with God, we shall have power with men. The prayer of faith prevails with God: "The effectual fervent prayer of a righteous man availeth much."

The fine evening message on the subject "Fire from Heaven" was broadcast over station CHWO, Oakville (1250). The part played by the obedient servant of the Lord in the sending down of fire from heaven was vividly portrayed by Dr. Slade. This strong plea for consecration to the Lord went forth as a challenge to every heart: "Why halt ye between two opinions?" (1 Kings 18:21).

Two very conspicuous names in Old Testament history are those of Moses and Elijah. Moses represents the period of formation, when the law was given and the constitution of the people established. Elijah represents the period of reformation. He made a dramatic appearance, suddenly coming on the scene and just as suddenly disappearing, being caught up in a chariot of fire. Elijah represented in his day the pure and original worship of God. Publicly speaking, he stood alone; he did not know of the 7,000 who had not bowed the knee to Baal. It was Elijah against the world. He sought to bring the people back to the pure faith. It is no small part of the ministry of the servant of God to call people back to the old faith. We are living in a day of terrible apostasy. Elijah was altogether unashamed of the stand he took and of the testimony he gave. Elijah was not only willing, but also determined to meet the wicked king Ahab. The righteous man is as bold as a lion. Christianity has no apology to make for its doctrines, program and designs. How despicable a professing Christian who cringes before the enemies of the Gospel! When we profess Christ as Saviour, we not only believe on Him but we avow our faith, as in baptism. We put on the uniform, as it were, of Christian soldiers, the regimentals, that all may know that we belong to Him. We declare to the world that we are on the Lord's side. We need never fear to be embarrassed.

The meeting took place between the two men, between the faithful prophet and the dissolute king. It was a combat between two persons, but also between two principles, between right and wrong, purity and corruption, truth and error. Ahab lays upon Elijah a terrible, but false accusation, that of being the troubler of Israel. It is nothing new for God's faithful servants to be denounced and falsely accused. Those who represent sin, who further the interests of Satan and his work, accuse God's people of being the awful troublemakers of the land. For example, the liquor interests accuse the temperance people of standing in the way. The robber was getting along well until the policeman saw him! We need not be disturbed about the charges made, so long as they are false.

Elijah turned accuser and put the blame where it belonged. Who or what is the troubler of humanity? That which is represented in Ahab; SIN. Ahab sold himself to work wickedness. The cause is sin; sin is the real troubler. Death is the last enemy of man, and death, physical and spiritual, came by sin. Sin separates man from God, robs the soul of peace and hope for this life and the life to come.

Elijah made a bold challenge, calling the prophets of Baal to Mount Carmel for a test. The challenge called for definite decision. There were three classes of people on Mount Carmel that day: the true prophet, Elijah; the

definite enemies of the Lord, the 450 prophets of Baal; the waverers, the largest number, those whom Elijah addressed. A definite decision has to be made. The waverers had some fear of God, but they also worshipped Baal. They wanted a little of Baal and a little of God. You cannot have sin and cling to your sin and also have Christ. Woe to those who call evil good and good evil! How long halt ye between two opinions? You must have just one. Some have been wavering for a long time. You are called to decide between God and the world.

The test came. The priests called upon Baal, but there was no reply, and Elijah mocked them. False prophets ought to be mocked and ought to be slain with the Word of God. False religions and everything set up in opposition to God have had their day. What have they accomplished? Nothing.

Elijah repaired God's altar and prayed, seeking God's honour and the welfare of the people. God's fire fell, consumed the sacrifice, burned the stones and licked up the water in the trench. Then the people cried, "The Lord, He is God." We have a God who can stand the test, One who says, "Prove me now herewith." The Lord Jesus Christ in His saving and keeping power is a reality. If I come to Him in my need, will He hear? Yes, His ears are inclined unto us. Do we expect God to answer prayer, to come with the power of the Holy Spirit and convict souls? He is doing it in this place all the time. Will those of you who hear, speak with those of old and say, "The Lord Jesus Christ will be my Redeemer"? Render your decision tonight! "Who is on the Lord's side?"

We trust that many who heard this stirring appeal, either in the auditorium or over the air, bowed their hearts in submission before the Lord, making this supreme decision.

—O.L.C.

## A GOOD WORD FOR PREACHING

By Vance Havner

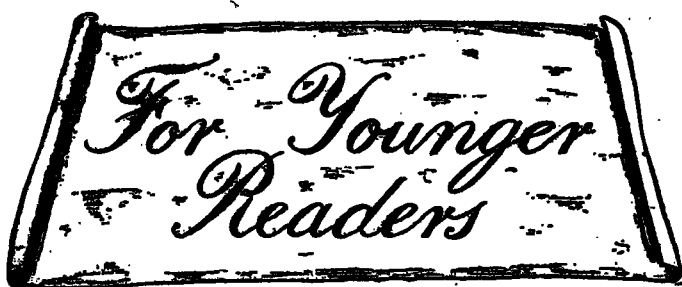
"WE DON'T WANT SERMONS," say the programme chairmen of many religious meetings to-day, as well as many editors of religious periodicals, and leaders of youth meetings. Sermons are no longer a drawing card. "Put on a picture, or have a celebrity in the pulpit to pack the house." Then maybe the preacher can give a gospel message. But plain old-fashioned preaching cannot stand on its own, to hear some people tell it. It must have a crutch to get along.

My Bible does not say, "How shall they hear without a brass band?" It says, "How shall they hear without a preacher?" If preaching won't do God's work, nothing else will. Of course, the size of the crowd has become the standard gauge of successful preaching, but that yardstick is not found in the Book. Nor was the supreme test impressive statistical results. We have fallen upon all sorts of carnal devices to pack the house with the argument, the end justifies the means. It is an admission that we have failed to follow the New Testament pattern.

God's method is to use a Spirit-filled church. Rather than pay the price of being Spirit-filled we substitute false fire and worldly expedients.

It is not the duty of the preacher to fill the house; it is his business to fill the pulpit. *The church members should fill the house by being there themselves and bringing others.*

—The Christian Irishman



### IN COILS OF DEATH

Fred Boone stepped from his hut and looked across the vast stretch of African country. His eyes rested on a row of hills on the northern horizon, silhouetted against the blue sky. The African sun was blazing with intense heat, making it necessary for the missionary to wear his helmet each moment.

Fred had been in Africa for four years, sent there by his commission from on high to carry the Gospel of Jesus Christ to the lost souls of the dark continent. Beyond the distant hills there was a tribe of blacks for whom his heart was burdened. Hitherto, his entrance to the tribe had been barred by the chieftain, Sundu, who repulsed every effort of the missionary.

In spite of continued defeat Fred Boone did not give up hope. Satan might thwart his efforts temporarily, but the power and love of God would in some way open the door to this tribe. Today, as he thought of the perishing souls just beyond his reach, Fred desired to be alone in deep meditation.

Picking up his rifle, he walked toward the distant kloof (narrow valley). There was always a danger there from wild beasts and reptiles, but despite the danger Fred enjoyed the African wilds with its endless presentation of fauna and flora. High in the air above the hills a vulture soared in long spiral circles, his long legs swinging beneath his body. Somewhere in the thick woods, fleet-footed deer were browsing in quiet content, ever wary of the enemy who might suddenly pounce upon them.

As Fred approached the woods, birds of beautiful plumage fluttered here and there, while the monkeys kept up a constant chatter as they peered at the intruder, their puckered faces showing their interest. Although these things were of interest to the missionary, they were subordinate to his thoughts of the unevangelized tribe beyond him. An earnest prayer rose from his heart that Sundu's tribe might be reached for Christ. That was the desire of his heart.

Coming to the edge of open country, Fred was greeted by the noise of natives. A hunting party had discovered something which created great excitement. Hidden by a clump of bushes, the missionary looked upon the scene. Directly before him the cliff-like side of the hill reached straight up, accessible only because of the various shelves and ledges which afforded footing for the barefooted natives. On one of the ledges the natives had discovered a huge python in the act of robbing a vulture's nest of its young. The attitude of the mother vulture had directed the natives to the scene of trouble.

Sundu was leading his party of warriors. Motioning them back, he advanced to the attack of the python single-handed. With long spear in hand, he would thrust the sharp point into the python's head. Like a shadow itself

he crept along the rocks until he came within range. The python, his attention centred on the vulture's nest, was unaware of this new enemy, who was within a few feet of him.

Sundu drew back his powerful arm to make the thrust. He must not miss, for life itself would then be at stake. Everything might have gone all right but for the mother vulture who at that moment descended to the attack. With fierce screams she assailed the python, ripping long gashes in its body with her long claws. Sundu, casting his spear, missed his mark, when the python moved its head to combat the vulture. The vulture left the attack, but Sundu was not as fortunate. Before he could move beyond danger, the huge coils of the powerful reptile encircled him and began to crush him. Struggle as he would, his puny efforts were no match for this terrible creature. Agonized looks appeared on his face as the muscles of the python contracted about his body, exerting a power which would crush the bones in a brief time.

Fred Boone, having witnessed the turning of the tables, stood dumbfounded as he watched the twenty-foot python crush the unfortunate man. Gaining control of himself in another instant, he swung his rifle to his shoulder. There was but one chance of saving Sundu. With steady aim he drew bead on the head of the python. One, two, three times he fired, and then added two more. Each shot scored a bull's-eye. Five bullets penetrated the head of the python, and the coils slowly unfolded as the beast writhed in its death struggle.

Cries of excitement burst from the natives as Fred fired, superseded by exclamations of joy as they recognized the missionary and saw the python writhing in death. The moment the folds loosened sufficiently, Sundu slipped from them and escaped. Bowing before the white man, the black chief acknowledged his gratitude to the missionary. Now was Fred's opportunity, and he grasped it immediately.

"Yes, Sundu, I saved your life that time. In return for it, I want permission to preach to your people. The evil one has bound them with sin, and they are fast in its coils, even as you were in the python's power. None can save from the serpent of sin but Jesus Christ, who crushed sin and freed its captives. I have freed you from the python, but a greater serpent has you in its power. Jesus Christ alone can save you. Do I have your permission to carry the Gospel of Christ to your people?"

Sundu, grateful as he was, granted the request, and Fred accompanied him to the other side of the hills, where he carried on his warfare against another serpent, sin, and in the course of years he saw Sundu and many of his tribe accept the Lord Jesus Christ as their personal Saviour. And thus the work of the Lord continues in every clime, under varying conditions, and in peculiar circumstances, and individual believers are added to the body of our Lord.

*The Youth's Visitor*

"We see many every day keep up a profession of the Christian religion, but such a profession as will not provoke the world. Now, this is to be ashamed of the Gospel, to be ashamed of the power and glory of it, to be ashamed of the Author of it. No man can put Jesus Christ to greater shame, than by professing the Gospel without showing the power of it."

—JOHN OWEN.



# Bible School Lesson Outline

Volume 21 Third Quarter Lesson 12 September 22, 1957

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

## THE TEMPLE DEDICATED

Lesson Text: Ezra 6:13-22.

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

### I. The Temple Completed: verses 13-15.

The task of rebuilding the temple had been hindered and finally stopped by the activities of the Jews' adversaries (Ezra 4:21, 24). But that which the Lord undertakes will be completed, in spite of all opposition (Psa. 119:106; 138:8; Eccl. 3:14; Phil. 1:6). Encouraged by the prophets Haggai and Zechariah, the Jews once more commenced to build (Ezra 5:1, 2).

The most influential of the adversaries at this time was Tatnai, the governor of that portion of the Persian Empire west of the Euphrates River, including Palestine. Thinking to put an end to the building "by force and power", even as his predecessors had done, Tatnai wrote a letter to Darius, King of Persia, accusing the Jews of building their temple without official authority. He asked the king to search the records, thinking possibly to confirm his personal suspicion that there was no decree, but that the Jews were using this ruse to further their rebellious designs (Ezra 5:17). The eye of God was upon His people (Psa. 33:18; Ezra 5:5), and He would not permit those who had put their trust in Him to be put to shame (Psa. 34:22).

That which Tatnai meant for evil toward the Jews proved in reality to be for their good (Gen. 45:5-8; 50:20; Phil. 1:12). So far from putting the Jews to shame before the king, his action brought honour to the Jews and dishonour to his own name (Esther 6:6-11; Psa. 7:15, 16). Search was made for the original documents, and the decree issued by Cyrus was found (2 Chron. 36:23; Ezra 1:1-4).

Much difficulty is experienced and many differences of opinion exist in the matter of co-relating the secular history of this period with Biblical history. Few records have been preserved of this dark era, and the Persians attached various names to a single individual, making positive identification difficult. Again, the Persians used their own method of reckoning dates from the time of the accession of the ruling monarch. Many scholars now identify this Darius as Darius Hystaspis or Hystaspes, called in Scripture Darius (Ezra 4:24; 6:14), Artaxerxes (Ezra 7:1; Neh. 2:1) and in the Book of Esther, Ahasuerus.

Darius may have sent a copy of the decree to Tatnai (Ezra 6:1-5), adding as an amendment definite instructions to the governor: (1) The work of building the temple must not be hindered (verses 6, 7); (2) Expenses of builders must be paid from taxes in that district (verse 8); (3) The Jews were to be given all things needful for their sacrifices (verses 9, 10); (4) Penalty was provided for disobedience (verse 11); (5) Penalty was provided for altering or destroying the house of God (verse 12). Note the king's desire for the prayers of God's people (verse 10).

The work prospered. The Lord inspired the elders through His prophets, and it was He who caused the former enemies of the Jews to make haste now to help them (Exod. 12:36). The Lord had caused the wrath of men to praise Him (Psa. 76:10). The temple was completed about the year 516 B.C., approximately 20 years after the decree of Cyrus.

What a monument to the grace of God this temple became! The conversion of the soul and the entrance of the Holy Spirit into the life to make it the habitation of God is just as great a miracle of His love, wisdom and power (Eph. 2:19-22).

The temple was completed according to the command of God by the instrumentality of Cyrus, of Darius, of the prophets, leaders and people (verse 22), illustrating the two principles of Divine sovereignty and human responsibility. So are believers saved by the grace of God through faith; and many may be used in their salvation.

### II. The Temple Consecrated: verses 16-22.

It was customary and fitting that the temple, when brought to completion, should be dedicated to the service of God with appropriate thanksgiving (Exod. 40:30-34; 1 Kings 9:1-3; 2 Chron. 5). The dedication ceremonies were marked by joy (verse 16; 1 Kings 8:63, 66; Ezra 3:11-13; Neh. 8:10), by sacrifice (verse 17; 1 Kings 8:62; Ezra 3:3-5; 8:35), and by tokens of obedience to the Lord's laws (verse 18).

Likewise, it is the will of God that the human body and personality, having been wrought upon by the Spirit of God to become the temple of God, should be dedicated to Him (Rom. 12:1, 2; 1 Cor. 6:19, 20). This consecration should be accompanied by joy (Phil. 1:18-20; 2:17), by sacrifice (Heb. 13:16; 1 Pet. 2:5) and by obedience (1 Pet. 1:14-16).

As the Feast of Tabernacles was observed when the temple foundations were laid (Ezra 3:4), the Feast of the Passover was celebrated when the restored temple was dedicated (2 Chron. 35:16-19).

The Passover was appropriate for this occasion, inasmuch as it signified deliverance by the hand of God (Exod. 12:24-28) and deliverance by the blood of the lamb (Exod. 12:13). The children of the captivity observed this memorial feast with praise for their former liberation from Egypt and for their recent restoration (Lev. 23:5). In years to come their people would know the full meaning of the blood of the lamb, typifying as it did the atoning death of Christ the Saviour (1 Cor. 5:7).

The priests and Levites must purify themselves, as well as the people (2 Chron. 30:15; 35:11-14). On the other hand, Christ our Saviour was holy and needed not to make sacrifices for Himself, but only for us (Heb. 5:1-3; 7:26, 27).

Those participating in this holy ordinance of the Passover were those who had separated themselves from the sin of the heathen nations about them (Neh. 10:28, 29) and those who desired with full heart to seek the Lord (Ezra 7:10). Before partaking of the Lord's Supper, the memorial feast for the Christian when he remembers the Lord's suffering, death and coming again, we are to examine ourselves (1 Cor. 11:27, 28), separate ourselves from all evil (1 Cor. 5:7, 8; 2 Cor. 6:14-7:1) and seek the Lord (2 Chron. 7:14).

The Jews acknowledged with thanksgiving and joy that they owed their past deliverances and their present prosperity to the Lord. His was the hand that had guided them all the way (2 Chron. 16:9; Psa. 78:72).

### For Younger Scholars:

Emphasize the truth that the Lord dwells within those who believe upon Christ (Rev. 3:20), so that our bodies become temples for Him (1 Cor. 6:19, 20). Illustrate by reference to a person living in a house. He would want to have liberty to go into all the rooms of the house. He would want also to control what went on in that house. Explain that our bodies must be given entirely to the Lord, just as the Jewish temples were consecrated to Him, to be used for no other purpose. Moreover, these bodies must be kept free from sin, just as the Jews took care that nothing unclean should enter their temples.

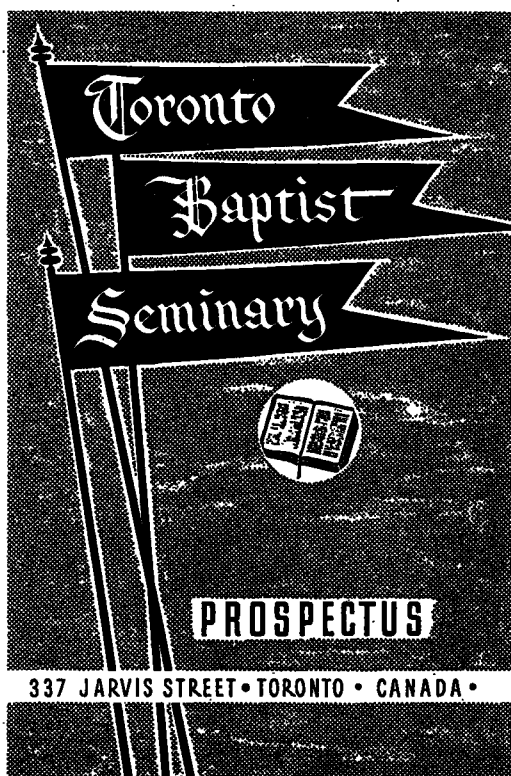
### Daily Bible Readings

Sept. 16—The Dedication of the Tabernacle .. Exod. 40:17-38  
 Sept. 17—The Dedication of Solomon's Temple ... 2 Chron. 5  
 Sept. 18—The Dedication Prayer ..... 2 Chron. 6:1-21, 36-42  
 Sept. 19—The Dedication Blessing ..... 2 Chron. 7  
 Sept. 20—The Dedication of Christ ..... Heb. 10:1-14  
 Sept. 21—The Dedication of the Christian ..... Rom. 12  
 Sept. 22—The Memorial Feast ..... 1 Cor. 11:23-34

### Suggested Hymns

How pleased and blest was I.  
 Jesus, where'er Thy people meet.  
 How honoured, how dear.  
 Light up this house with glory, Lord.  
 Take my life, and let it be.  
 Lord, we come before Thee now.

September 29th— Rev. T. D. E. Thomas, B.A., B.D., pastor of Christmas Evans Memorial Baptist Church, Caernarvon, Wales. Mr. and Mrs. Thomas will have with them Mrs. Frances Jones, harpist and soloist.



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