

The Gospel Witness

PUBLISHED WEEKLY

IN THE INTEREST OF EVANGELICAL TRUTH, AND SENT FOR \$2.00 PER YEAR (UNDER COST), POSTPAID, TO ANY ADDRESS, 5c. PER SINGLE COPY.

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

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Vol. 5. No. 37. TORONTO, JANUARY 20th, 1927. Whole No. 247.

The Jarvis Street Pulpit

THE SECOND COMING OF CHRIST—A FUNDAMENTAL OF THE FAITH.
A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Evening, January 9th, 1927.
(Stenographically reported.)

"Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

"In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

"Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

"When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

—II Thessalonians 1: 6-10.



THE truth of the second advent is a truth which is very much assailed in our day, and a truth toward which many people seem to be especially opposed. Many ingenious explanations of the Scriptures which promise the personal return of the Lord are offered for our acceptance; while many absolutely deny the truthfulness of the record in which that promise is contained. Such men as Dr. Fosdick seem to find in the promise of the second coming something which is especially objectionable, and they delight to hold up to scorn the promises that our Lord will come on "the literal clouds of the sky." But the truth of God abides whether men believe it or not! The putting up of shutters to your windows may leave you in darkness, but it will not prevent the shining of the sun; God's Word is for ever settled in heaven, and His Word will prevail in His own good time, and His will be done upon earth, even as it is done in heaven.

The truth is, the second coming of our Lord is as truly a fundamental of the faith as His first coming. There may be room for differences of opinion as to the details of His coming. Personally, I believe there is many a passage which, while plainly promising the coming of the Lord, has in it an element of obscurity, and is designed for the confirmation of faith in the day when the tremendous happenings of prophecy shall take place; there are parts of the Scripture, I believe, which we shall understand clearly only when the Lord shall come, just as the prophecies relating to His resurrection, prophecies which fell from His own lips, were not understood even by the disciples who were most intimately acquainted with Him, until they were remembered in the light

of the resurrection. In like manner, many Scriptures which plainly declare the promise of His coming, have in them, and about them, certain elements of mystery, truth concealed and reserved for our understanding in the light of these tremendous events themselves.

His Coming Necessary to Truthfulness of Scripture.

The coming of the Lord is necessary to the truthfulness of Scripture: were He never to come, the whole inspired Word would be invalidated; for it is written on every page of the Book in one way or another, in one form or another, "that once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

Necessary to the Completion of Redemption.

His coming is necessary to the completion of redemption: our Lord Jesus came to save us completely, altogether. I think I have before suggested to you that when He asked the question of the impotent man of Bethesda's Pool, saying, "Wilt thou be made whole?" by implication, He announced His programme. That is what He came to do, to destroy the works of the devil, and to make every one of us whole—whole, not only as to our spirit, but the mind also, with all its faculties, and even as to our bodies too. Some day we shall have perfected bodies, fully enlightened minds, sanctified spirits—we shall be like Him. And the whole creation will share in the glorious liberty of the children of God.

And so I urge upon you who are Christians the necessity and the value of a careful study of this great and precious promise of the Word of God.

I.

Let us look for a little while into this text before us, which tells us that the coming of the Lord will be a day of righteous recompense: "It is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us." It was common for the saints in apostolic days to be "troubled"—"There be some that trouble you, and would pervert the gospel of Christ"—"Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." We are thronged with adversaries; it is promised that in the world we shall have tribulation. We must not expect to be carried to the skies on flowery beds of ease. Too long that doctrine of an easy life in Christ has been preached from Christian pulpits; for years I have heard that the way to be successful, the way to overcome all temporal difficulties, the way to success in the worldly sense, is the way of faith. The Word of God promises no such thing: "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." We are ordained to it; we may expect to be troubled until the Lord Himself shall come.

And yet we may well praise God for trouble when it comes to us legitimately, when it comes to us because of our loyalty to Jesus Christ. A blessing is pronounced upon us if men speak evil of us falsely for His sake; and we are admonished to "glory in tribulation also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." There will be no end to trouble, so far as I can see, until the Lord comes. If you expect to get out of trouble by putting your trust in Christ, you are mistaken. He will give you grace to overcome, but your lot will be cast among those who are unfavourable to a godly life: This vile world is not a friend to grace, to help us on to God. But when the Lord shall come, it will be a time of recompense, and "it is a righteous thing with God to recompense tribulation to them that trouble you."

Seeing we have that promise, dear friends, we may just as well leave the troublers to the Lord. He knows how to deal with them, better than you or I. Sometimes it is necessary for us to contend against them in the interests of the truth, but never in the interests of our own personal reputation, or our own personal prosperity: "Who is he that will harm you, if ye be followers of that which is good?" All the men on earth, and all the devils in hell, cannot

injure the true child of God: "The angel of the Lord encampeth round about them that fear him, and delivereth them." He may, in His wisdom, permit trouble to come—and He will—but it will do no harm, it will do you good; but as for the troublers, we can leave them with God. "Vengeance is mine; I will repay, saith the Lord." Let no root of bitterness come into your heart because you find the way difficult; give no place to malice, or envy, or jealousy. No matter how men may oppose you, keep your hearts pure before Him; for there is a day coming when our God will deal with the troublers of Israel, and "it is a righteous thing with God to recompense tribulation to them that trouble you." It is a dangerous thing to put your hand upon the saints of God. I know very well that it is written, "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter", I am well aware that God's children often seem to have the worst of it. David said long ago, "I have seen the wicked in great power, and spreading himself like a green bay tree." It was the problem that righteous men in the olden times had to face, and which they found insoluble. "Wherefore", said Jeremiah, "doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?" Then the Lord answers him, "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?" My dear friends, there are still greater difficulties than those which consist in the fact that people oppose you. Leave your opponents to God, commit them to Him; He will write down their record, and in His day He will recompense them righteously, He will pay them what is their due.

But blessed be God! there is a time of recompense to the saints of God: "And to you who are troubled"—what shall we get?—"rest"! He will give us rest then. "But", someone says, "the promise is that He will give us rest now: 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.'" Yes, we have the earnest of the blessed rest which is ours in Christ, but "there remaineth therefore a keeping of the Sabbath to the people of God." It is only the earnest of the rest we are going to have, we are going to have a glorious time some day when the Lord comes back. What matters it if you have no vacation? What matters it if day by day you labour to the point of weariness? We shall have plenty of time to rest by and by. Let us labour "while it is day; the night cometh, when no man can work." I love to think of that day. I remember Dr. Conwell once said that on days when he had been especially burdened, he had looked forward to a quiet time. He said, "Some day when the shadows lengthen and the evening falls, I shall find a little cottage somewhere away from the crowd and all the arduous duties I have had to perform. Then I shall have rest. For many a year I have looked forward to it, but it has never come; and I think it never will come in this life." It never did come for him, but he has gone to be with his Lord.

But when the Lord shall come, what recompenses there will be then! There is not a single promise that the Lord Jesus has given us that as yet we understand completely. Someone says, "I have peace in Him"—but it is nothing to the peace you will have when He shall come. You say, "I am full of joy"—oh, but your capacity will be infinitized, and you will have joy a thousand times greater. And as for rest, rest in Him, having ceased from our labours, and accepting His work for us; it is glorious to have the little rest we have, but it is nothing to what we shall have when He shall come again.

I have heard of some who talk of Jordan as though it were a picture of death, and of Canaan as though it were a figure of heaven; but it is nothing of the kind—and I will tell you how I know, because they had to do a lot of fighting on the other side of Jordan. Fight we must while we are here, but blessed be God, when He comes our fighting days will be over, we shall have reached the end of fighting in that day of millennial glory, we shall live and reign with Him; and in our reigning we shall rest. It is a good thing to keep your eye upon that coming day. When you are tired with a heavy day, in the mid-afternoon you take out your watch and say, "Oh well, it will soon be five o'clock; I can stand it for another hour or two in the prospect of rest." And, my friends, it will soon be five o'clock! It will come before long; and let us, like the hireling, fulfil our day, and in the evening we shall have our penny;

the Lord will come. "It is a righteous thing"—yes, it is a righteous thing if we have wrought with Him, if we have suffered with Him, if we have endured persecutions for His sake, it will be a righteous thing at last for Him to say, "Enter thou"—not only into the "joy of thy lord", but "enter thou into the 'rest' of thy lord." And it will be a glorious thing to pass from all this scene of strife and trouble, and just be at rest in His blessed presence.

I do not know why anyone should be opposed to the promise of the coming of the Lord—nobody can oppose it who has ever seen our Lord Jesus; for surely if we have seen Him, and have learned to love Him, we cannot help but "love his appearing". Blessed be His name, He is coming again!

II.

But I should be unfaithful to my trust if I did not call your attention to A VERY SEVERE ASPECT OF THIS DOCTRINE OF THE COMING OF THE LORD. How will He come? Let me read it to you again. He will be "revealed from heaven"—He will be "revealed from heaven": "Behold, he cometh with clouds; and every eye shall see him." There will be no doubt about His coming, everyone will know that He has come; all questions about the personal return of the Lord will be at an end when He is "revealed from heaven". Once He came in humility, once He came in secret, once He came to this earth in such a fashion that men had to enquire, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." And even the very people in the inn did not know that the King of glory had come to the stable out there; so quietly, so secretly, in such humility did He come that His coming was known but to the favoured few to whom the heavenly revelation was given. But when He shall come the second time He will "be revealed from heaven", everybody will know that Jesus the King of kings has come.

And I am glad He is coming with the "mighty angels". Once He came alone—I know the angels proclaimed His coming, and that "suddenly there was with the angel a multitude of the heavenly host", and the shepherds heard them singing, "Glory to God in the highest, and on earth peace, good will toward men", but listen, read the record. It is said that when the angels had gone from them into heaven—they came proclaiming that He had come, and they went away from the shepherds back to heaven, and the shepherds said, "Let us now go even unto Bethlehem, and see this thing which has come to pass", and, unaided, the shepherds wended their way to Bethlehem—but when He comes again the angels will be with Him. Peter sprang to His defense in the garden, but Christ said, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" He declined the legions, and He trod "the winepress alone; and of the people there was none with him", alone He wrought out our salvation; but when He comes again He will come attended by the angels of His power.

Let me emphasize that. My dear friends, we shall have to try to exercise a little patience in the presence of the prevailing unbelief. Just be patient, be patient! It is very difficult to restrain one's self in the presence of present-day denial, but there is a world of comfort in the reflection that our glorious Lord will some day plead His own cause, and He will come with all "his mighty angels" with Him. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

And when He comes, He will come to take "vengeance". Now that is a very unpopular doctrine, but it is written in the Book that there is a day of reckoning. He will come "taking vengeance" on somebody. He will come to be a Judge. You remember what is written in the fourth chapter of Luke, when He stood up in the synagogue, "and there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister"—He did not have a book like this, but it was this Book, the roll of the prophet Esaias. He unrolled it, and "he found the place where it was written"—He began, but He stopped in the middle of a verse, "To preach the acceptable year of the Lord. And he closed the book, and he gave it to the

minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears." What did He mean? This is "the acceptable year of the Lord"; "Behold, now is the accepted time, behold, now is the day of salvation"—but some day He will come down the skies, and He will open the book where He closed it, and He will begin to read where He left off, and the next verse is, "And the day of vengeance of our God."

There is a day of vengeance—and there ought to be a day of vengeance. If there were truth in that doctrine of Russellism which denies the doctrine of future punishment, if there were truth in the popular conception of God, that He is a merely generous Superintendent of things, and that He will not be over particular, but as the Cornishman said, "Do a kind thing, and forgive a fellow"—if it be so that men can sin, and sin with impunity, if they can prosper while they trample every principle of right under their feet, and reign and be magnified in this world, and there be no day of reckoning to come, then this world would be subject not to a Holy God, but to an almighty devil! The holiness of God, the justice of God, the truth of God, the righteousness of God, all demand that there shall be a day when He will come "taking vengeance".

And, my brethren and sisters, in His name I bring you this message this evening, and tell you that that lies behind the Cross, that is the background of that marvellous manifestation of divine grace. Why was He incarnate? Why did He live our life for us? Why did He die our death for us? Why did He go out into outer darkness? Why did His anguished soul exclaim, "My God My God, why hast thou forsaken me?" Why did the heavens put on sackcloth? Why was the sun darkened at high noon? What was the meaning of the world's sympathetic, shuddering, agony when the Incarnate God bowed His head and died, if it were not that there was a background of sin? Sin had to be atoned for, and God had to be the Just if He would be "the justifier of him which believeth in Jesus." There is this side of the great truth, that He Who comes as a pleading Saviour, He Who sits at the well-side and says so humbly, "Give me to drink", He Who with His pierced hands stands knocking at the door, saying, "Open to me . . . for my head is filled with dew, and my locks with the drops of the night", He Who pleads with men, pleads with them in this day of grace, during "the acceptable year of the Lord"; but there will be an end to His patience, some day the Master of the house will rise up, and He will shut to the door—and when it is shut there is no power in earth or hell, nor is there power in heaven, to open it; the day of vengeance will be set, when God will come to judge men.

III.

Upon whom does He take vengeance? He will begin with the penitentiary? Oh no! I do not condone wrong-doing, but God knows we are none of us competent to judge. There must be law, there must be preservation of order; yet I am positive that if we could see men with God's holy eye, we should find many honoured men, prosperous men, walking the streets of Toronto who are greater sinners in His sight than many of those who are behind prison bars. We cannot judge—but He can.

What will be the rule of judgment? Judgment for the grosser offences? Judgment for sins of the flesh? Judgment for thieving, plunder, and all that? Yes, that is involved—but listen: "Taking vengeance on them that know not God." What! What! Is it an offence to be ignorant of God? Is it a damning sin not to know God? Yes, it is! Your university degrees will count for nothing in that day; you may know a great many things, but if you don't know God, such knowledge will not help you; if you were able to write the whole Encyclopaedia Britannica, that would not pass muster at the judgment day. There is a great examination coming, and you will be examined on one subject, What do you know about God? There are some who will know nothing about God, and I will tell you why: because "they did not like to retain God in their knowledge", that is why; they did not want to know about God.

There are some here to-night who do not want to know about God. If I were to discuss the poets with you to-night, some might go away and say, "I quite enjoyed the address"; but I wish I could just thunder in your ears.

God!—*God!*—Gon!—I wish I could keep you awake for a month, that you would think of no one else but God. But you do not want to know about God! Men want to know about the church, about religion, about every other thing—but they do not want to know God. And He says, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God." You can afford to be ignorant of every other thing, but that is the one thing you need to know. I heard William Jennings Bryan once say that he would far rather have his sons utterly ignorant of the ages of the rocks, if only they knew the Rock of Ages. Ah, that is the supreme science, that is the most excellent of all departments of knowledge, to know God.

What else? "And that obey not the gospel". "Well", you say, "surely you are mistaken there! Surely when He comes 'taking vengeance', He will visit with judgment outrageous sinners—but He will not visit with judgment respectable people who went to church, and heard the gospel, and did not like it, and will not obey it?" My friends, "This is the condemnation, that light is come into the world, and men loved darkness rather than light"; "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God"; He hath appointed a day in the which "God shall judge the secrets of men"—what is the statute book? Have you ever been in court? and have you seen the judge consult the law book? You have seen the attorney quote from the statutes, and then perhaps the judge has asked him to let him read it, and he hands it up, and the judge reads it over to see what the law is on a certain subject,—and when the Judge of all the earth comes, and that Judge will be none other than Jesus Christ Himself, and the day is come "when God shall judge the secrets of men"—what will the rule of judgment be?—"by Jesus Christ according to my gospel." My gospel! This gospel will be the rule.

What! you refuse to accept Him as begotten of the Holy Ghost? as born of a virgin? You have said perhaps, with Fosdick, that it "involves a biological miracle that is incredible to the modern mind"? And the Judge will say, "I told you it was in the Book, and you did not believe what I had written in the Book." Someone says, "But I do not believe man needs the blood of Christ to cleanse him."—You give that answer at the judgment bar, and the Lord will say that His gospel declared that only through the blood could anyone be saved—"Taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ."

There is some woman here who says, "Well, sir, I thought I was eminently respectable. My husband is a fine man, and he has always been proud of his wife! We brought up the family well, we paid our debts, we owe no one anything,—we are respectable members of society, and if we haven't a chance of getting to heaven, who has?" That is not the point—have you obeyed the gospel? Have you? You have heard the Voice from heaven commanding your submission to Jesus Christ, and you have not obeyed Him, you have affected a superiority to it all, you are without Christ. The only god you know, is the god of your own head, of your own conception; instead of yielding everything to the revealed Word. Oh, what a day that will be when He "shall judge the secrets of men by Jesus Christ according to my gospel"!

IV.

And then there will be a terrible punishment: "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Who are going to be punished with everlasting destruction? Those "that know not God, and that obey not the gospel!"—no matter how respectable, no matter how honourable in the sight of men, if your heart is not yielded to Jesus Christ. What have you done? You have rejected the testimony of God against yourself, you have rejected all that Jesus Christ did for you, you have repudiated the great work of redemption, you have trampled under your feet the blood of the covenant, you have refused God's Son; and He will never forgive you unless you repent, and, in this day of grace, turn to Him, for those "that know not God, and that obey not the gospel of our Lord Jesus Christ: . . . shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

Do not be deceived by that lying doctrine that there is a termination to that period of punishment: the punishment of the unjust is of the same

duration as the felicity of those who are saved, one is as eternal as the other. That is a contradiction in terms, that is neither comparative nor superlative—eternal! It never ends! "From the presence of the Lord, and from the glory of his power." May God save us from that day of vengeance.

I think one of the most terrible phrases in the whole Scripture is this, "the wrath of the Lamb". I can understand the figure, the wrath of the lion—but "the wrath of the Lamb"! What does it mean? I will tell you what it means: it means the grace of God, the love of God, the patience of God, the gentleness of God; the long-suffering of God, all the gracious elements in the Deity co-operating with the severity of God in visiting man with judgment, when the grace of God, and the love of God, and the patience of God, shall turn against man, and when the Lamb arises in judgment and is filled with wrath—no wonder it is written, "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb."

V.

But I would not send you away with that, for there is a better way of which I must speak before I close: "When he shall come to be glorified in his saints". He is not coming for judgment only: He is coming "to be glorified in his saints". I have seen some of the Lord's saints who have been chosen in the furnace of affliction in whom God's grace has wrought wondrously. I have watched their behaviour, and regarded their characters with wonder; and have said reverently, "What a wonderful Saviour He is!" But when the saints are perfected—we are faulty here—but when we are perfected, when we see Him and are like Him, when we see Him as He is, and when the redeemed are there clad in their white robes, when the work of grace is finished, and we will be without fault—where? Not in the market place, not in the club, not in the family, not in the church; but without fault before the throne of God! Oh, when the work of grace is finished and we know what the blood of Christ has done, and the sanctifying work of His Spirit is completed, then He will be "glorified in His saints." Sometimes we sing, "Hallelujah, what a Saviour!", but when we see that innumerable company who have been washed in the blood, when we hear

"All creation join in one
To bless the sacred name,
Of Him Who sits upon the throne,
And to adore the Lamb",

we shall sing, "Hallelujah, what a Saviour!", with a new meaning,—He will be glorified in His saints and admired in all them that believe.

Tell me, do you really love the Lord Jesus? I know that is a simple question that I could ask a little child; but Jesus asked it of Peter when He said, "Simon Peter, son of Jonas, lovest thou me?" You who are Christians, do you really love the Lord Jesus? Do you? Are you sure of it? Imperfect as we are, can you say to Him, "O thou whom my soul loveth, I love Thee"? Can you say that? Do you admire Him? "Oh yes", you say, "there never was anyone like the Beloved of my soul, this Bridegroom has no rival in all the universe, there is no one like unto our glorious King"—so we say, and so we think we believe to-day; but remember, "we shall be like Him; for we shall see him as he is." You have never seen Him "as he is" yet! You have had a glimpse of Jesus, and He is altogether lovely; but when He comes to "be glorified in his saints", when He unveils His glory to the view of His beloved bride, He will "be admired in all them that believe."

And what a day that will be when we get to the Golden City!—I think I can forgive the bride when she takes her friends in and shows them her presents, and says, "Mother gave me this, father gave me that", and she tells about all her presents, and where she got them all. But by and by she has a reception, she is settled in her new house, and she takes all her friends through the various rooms in the house, and of course they all admire them, and say that everything is very fine—but what about the poor man of the house, where is he? Well, after a while she calls him down from his den and says, "This

is my husband"!—But when we get to the heavenly city where the streets are of gold, and the gates are of pearl, and the walls are of jasper, and where there is the river of the water of life, and the tree that bears twelve manner of fruit, and all the music, and all the rapture of it—do you know, I have an idea that we shall have to be there a million years before we get interested in it, because "the glory of God shall lighten it, and the Lamb is the light thereof". We shall always be wanting to look at Him Who comes "to be admired in all them that believe."

The Apostle Paul is writing of that great prospect, and he puts in an important phrase—and I think he put it in for his own comfort, and for yours—just a word in parenthesis, only a short sentence: he is, describing this glorious coming, and the issue of it all, and he inserts this word: "Because our testimony among you was believed." Paul said, in effect, "All that is going to happen to you because you believed the gospel when I preached it to you." Oh, blessed be God, let us go on preaching the gospel, because that is going to count when Jesus Christ comes down the skies.

And so I bring this testimony to you to-night in simple fashion, and preach to you the old gospel, that by believing on Jesus Christ you may be saved here and now. That young girl who was baptized to-night, the first thing she told me last night was that as she was sitting down there last Sunday night, and I was talking about the coming of the Lord, before the service closed, and while the sermon was yet unfinished, the light of heaven came and opened her heart, and she received the Lord Jesus. She received assurance of salvation sometime in the middle of the sermon; she believed that the Lord was coming, and she wanted to be on terms of peace with Him now. Oh, have you opened your heart to this coming Saviour? He is here to-night, and right where you are sitting, you do not need to wait a minute, but right where you are sitting, the burden of sin may go, if you will accept God's estimate of His Son, "Believe on the Lord Jesus Christ, and thou shalt be saved."

I will give you my verse. (I reproved myself the other night and said, "Perhaps I closed my sermon without putting the way of salvation so plainly that no one could miss it." But I have always tried to do that, I do try—but I am going to try a little harder in the future.) I heard a sermon when I was saved—I do not know what it was about. It was in my father's church, a professor was preaching for him—it was in the days when professors believed the gospel—and this man believed the gospel and preached to us as though we were a lot of school boys. I was not interested at all; I said, "I know a preacher who can preach better than that, and I wish he would preach himself. I would rather hear my father preach once than that man a dozen times." However, I was saved that night. I had been struggling against it, but when the preacher finished his sermon he quoted a text of Scripture, and this was the text, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." And he said this one striking thing—and it is the only thing I remember—"If you will, sitting right there in your pew, bow your heart before God and confess your sins, that moment either you become a Christian or God is a liar—one or the other." I thought just a minute, and I said, "Lord, I am saved." How did I know it? Because God's Word said so. "Our testimony among you was believed."

Will you say it while we bow our heads? If there is an unconverted man or woman here this evening—and there must be many—will you just say, "Lord, I do receive Jesus Christ as my Saviour and Lord. I call upon Thee for salvation, I confess my sin." You have God's Word for it that your sins are all forgiven.

Let us bow in silent prayer: (After a few minutes' silence) Lord, Thou wert with us in power this morning, and many found the Lord and were led to rejoice in Christ their Saviour. We believe Thou art with us to-night. Oh, hear the prayer that rises now, we believe, from many hearts, "God be merciful to me, a sinner." We take this prayer from Thine own lips as having been uttered by one who went down to his house justified, and we make it our own. Those of us who have professed Thy name, O Lord, if we were never saved before, we would be saved now. Save us every one; prepare us for that great day; may the Holy Spirit constrain men and women in great numbers to yield themselves to Christ, and, yielding to Him, openly to confess their faith. For Jesus Christ's sake, Amen.

Editorial

THE HABIT OF CALLING NAMES.

This is invariably a coward's practice. In days gone by we have seen boys fall out at school, and we remember the manifestation of a spirit which we have often met with in later years. One boy who would never come into grips with his opponents would place himself on the other side of a wall, or perhaps within the enclosure of his father's garden, and from his place of security shout himself hoarse by calling his opponents names. This, however, is a very ancient practice, for we read of one who described Paul in these words: "We have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes." And even Paul's brethren said, "as concerning this sect, we know that everywhere it is spoken against."

This is a trick of the Devil, and we are not surprised that it should be utilized so generally by modernists and their defenders. A brother visited us not long since, and told us of his experiences in the church to which he belonged, in a city removed by many miles from Toronto. In that church a strong group of Baptist stalwarts, who neither believe nor practice anything new or revolutionary, who are content to abide by the faith of their fathers, are called "disturbers of the peace", and "trouble makers", and many other uncomplimentary names. Modernism never discusses an issue. It is like a burglar breaking into a house, who, upon discovery, pretends to have been admiring the door, or examining the lock; and precipitates a discussion on these subjects because it would be exceedingly uncomfortable for him were his real object disclosed. It makes little difference whether a man lives in England, in the United States north or south, or in Canada east or west, if he lifts his voice against the deniers of God's Word, he is metaphorically tarred and feather at once. It is insisted that he would not allow the dear brethren to sleep; that he has upset the household; he has disturbed the peace of the family; that he is a bad tempered man; that no one can live with him; that he is a fighter; that he is an autocrat, that he is everything but a Christian or a gentleman.

The same tactics have been employed in an effort to discredit the Baptist Bible Union. When the organization was projected, before it had really come into being, before any officers were elected, before it was possible to find fault either with its "methods" or its "spirit", it was denounced from one end of the continent to the other by the Machine Baptist Press. The truth is, of course, they feared any kind of organization which would bring Baptist people, believing Baptists, together and organize them into an army to stand against the machinations of modernism.

One of the terrible charges against the then proposed Baptist Bible Union was that it was organized for the propagation of pre-millennialism; it was said to be composed of an aggregation of extremists, who were fanatical in respect to the doctrine of the Lord's coming. When the organization of the Union had really been affected, and the revised Confession of Faith was issued, it was discovered that the Confession of Faith made the personal return of Christ a fundamental of the faith, but laid no emphasis upon the millennial aspect of His coming, either *pre* or *post*. Thenceforth the enemy adopted other tactics. They did not approve of the "methods" of the Union. Of course, they never told us of what methods they did not approve. We have a suspicion that they disapproved of any methods at all, except the too common method of holding up one's hands and allowing the burglar to take possession of everything in sight. They did not like the "spirit" of the movement; what particular spirit they never explained. We suspect their chief complaint was that the movement had any spirit at all! They hoped it would die, but discovered it to be very much alive. A little later we were told that the Union's chief defect was in its leadership. The leaders were bad men generally. The Bible Union itself would not be so bad if it were not for the men who led it! And so on, and on, and on.

When at the outbreak of the Great War Britain came to the side of France, the then Kaiser resorted to the coward's practice of calling names. He

referred to General French's force as "a contemptible little army". And when Kitchener began to enlist his millions, we have no doubt Germany felt a strong objection both to his "methods" and his "spirit". President Wilson was regarded as a fairly respectable gentleman by the enemy as long as he remained neutral, but when the limit of his patience was reached, and he asked Congress to declare war, his "methods" and "spirit" came in for equal condemnation. We must not complain that the enemy should resort to such weapons. Our only wonder is that the friends of revealed truth should allow themselves to be deceived thereby. There was a great political leader in Ontario some years ago of whom his followers said, "We love him for the enemies he makes": By that they meant that he was a force to be reckoned with; that he was a man whom their political opponents could not regard either with contempt or indifference. When the battle was set in array between Israel and Syria, when Jehoshaphat joined hands with Ahab, the Syrian king gave commandment, "Fight neither with small nor great, save only with the king of Israel." Both men and movements who take a leading part in opposing the armies of modernism must be prepared to become the targets of all the fiery darts of the wicked. Wise men will mark the battle-scarred warrior as one who has been inflicting some damage upon the foe. It is no compliment to any supposedly conservative man that he is "hail fellow, well met" with the enemy; it only proves either that he is not shooting straight, or is firing blank shots. The Bible Union grows apace, and in coming days will be a force to be reckoned with more than ever.

What Is the Baptist Bible Union Accomplishing?

It has done what it set out to do, namely, it has given a clear testimony for the Lord. Noah was a preacher of righteousness; he did not win very many converts, yet it is said of him that by his preaching and building "he condemned the world". The influence of the Baptist Bible Union is not to be measured by its success at Conventions, although that has been very considerable. There is no doubt that it exerted a powerful influence in the passing of the anti-Evolution resolution by the Southern Baptist Convention at Houston. Its members within the Northern Baptist Convention gave positive leadership at Washington, and being joined by the Fundamentalists under Dr. Frank M. Goodchild, registered a vote of over one thousand against the compromise resolution proposed by Dr. Brougher. But even if no such success could be credited to the Bible Union, its first business has been to bear faithful witness to the truth. The following words might well be spoken to all Baptist Bible Unionists:

"And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me, and he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day. For they are impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God. And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them.

"And thou, son of man, be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious. But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.

"And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; and he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe." Ezek. chapter 2.

There is still another ministry which the Baptist Bible Union is exercising. It will be its great joy to inspire people to give to Christian missions; it desires to be a missionary organization. But when it is discovered that

money given for Christian missions is being used to subvert the faith, the Baptist Bible Union endeavours to inform people respecting the use to which their money is being put; and we make no secret whatever of our desire to dry up the missionary treasuries which are under the control of modernists, as for example particularly in the Northern Baptist Convention, the work which the Bible Union has carried on has had no small part in cutting off supplies from modernist Boards. We are more than ever convinced that this is a war measure to which we are driven. As long as the people give these Boards their money, they will only smile at our resolutions.

Another great work of the Union has been to inspire and encourage hard-pressed defenders of the faith. There is great value in Christian fellowship, and in many places ministers find no fellowship in the ordinary ministerial meetings; for when they attend they have either to contend against the things that are taught, or else do violence to their own consciences by remaining silent. Fellowships which the Baptist Bible Union has established throughout the continent, have proved of inestimable value to those who long for the company of brethren who still believe the Word of God.

Still another great piece of work which the Baptist Bible Union has done consists in the distribution of literature. The distribution of copies of the Confession of Faith has been itself fruitful of great blessing. Many other pamphlets and leaflets have been published by the Union, and have been widely used by those who contend for the faith.

Baptist Bible Union Supplies.

We do not wonder that some very amusing stories have been invented to account for the supply of funds for the Union's needs. A little while ago we were told that a report had appeared in the press of a certain city to the effect that the Jarvis Street Church had been heavily mortgaged to pay the debts of the Baptist Bible Union! Jarvis Street Church two or three years ago put the Baptist Bible Union on its Budget, and has been contributing to its support in that way from then until now. But we are happy to say the Union has never been in such sore financial straits; as a matter of fact, it is one of the few Baptist organizations that has been able to pay its way. It is true its expenses have not been large, but such as they have been they have all been met by the free-will offerings of the people. There is no limit to the amount of money the Bible Union could profitably use. Russellism, Christian Science, as well as Modernism of all sorts and degrees, are making full use of the printed page. The defenders of the faith ought to do likewise; and if we had the funds we could provide literature for free distribution. We would not have our readers suppose that there has ever been a time when the Bible Union has not been in need of money. The treasury has at times been absolutely empty, and it has never been very full; but the Lord has graciously supplied enough money to keep us out of debt, and we have been careful not to indulge in any extravagant expenditures. But we wish every member of the Baptist Bible Union who reads these words would resolve to include the Union as one of the objects of their missionary givings. Thousands of Baptist Bible Unionists could give a dollar a month, and large numbers of them very much more than that. We suppose there would be very few who could not give at least ten cents a week or five dollars per year. Why should not our membership provide themselves with Bible Union banks in which they could put ten or twenty-five cents, or a dollar per week, more or less as their circumstances would allow, and periodically forward it to the Chicago office? This would afford us a generous supply of funds with which to carry on our work. But best of all we suggest that wherever a church stands for the truth of the gospel, and is officially in sympathy with the work of the Bible Union, that this organization be given a place in the missionary Budget. This would ensure a regular income which would be of inestimable value, as well as of great comfort to the officers. We believe the Baptist Bible Union is facing days of great expansion and increased usefulness.

Our newly appointed Field Secretary, Rev. W. E. Atkinson, has been engaged since early in the year in Ohio, and will be available for special services so far as time and strength will permit. Brother Atkinson is an evangelistic preacher, and wherever he goes aims to present the gospel in such a way that men may be saved. We earnestly commend him to our churches and pastors everywhere.

BAPTIST BIBLE UNION NEWS ITEMS.

Dr. John Marvin Dean has resigned as Pastor of the First Baptist Church, Pasadena, Calif., to take effect the last day of February. The resignation was accepted by the church, and a pulpit committee was appointed to secure a successor.

In the large auditorium of the Los Angeles Bible Institute, on December 6th, fifteen hundred people assembled to hear Dr. John McNeill and Dr. Courtland Meyers, in a rally of Baptist Fundamentalists. Dr. W. A. Matthews, of the Beverley Boulevard Baptist Church, presided. Dr. Meyers discoursed very interestingly on "The Bible and Evolution". Dr. McNeill, the well-known Scotch preacher, asserted that there were so many "middle-of-the-rovers" that he was crowded off on the siding. He was glad it was on the conservative side.

Cards were passed asking those who were in favor of making "Southern California Baptists a militant force for fundamentalism" to sign on the dotted line. There seemed to be a generous response.

Dr. M. E. Dodd, pastor of the First Baptist Church, Shreveport, La., has accepted a call to the Temple Church, Los Angeles, Calif., succeeding Dr. J. Whitcomb Brougher.

Rev. T. W. Callaway, popular pastor of the Tabernacle Baptist Church, Chattanooga, Tenn., has been called to the pastorate of the Cedar Avenue Baptist Church, Cleveland, Ohio. Mr. Callaway begins his ministry in Cleveland, January 23rd. The Cedar Avenue Church is one of the outstanding Fundamentalist churches of the North.

Rev. C. E. Tulga, the new Pastor of the First Baptist Church, Niles, Ohio, has already made his influence felt. He has begun the publication of a new Baptist Bible Union paper, to be known as *The Hornet*. This will be the official organ of the Mahoning Valley Baptist Bible Union. Although only a young man, Brother Tulga is proving himself to be a real Gideon.

Rev. Leonard E. Brough is settled with the Broadway West Baptist Church, Vancouver, B.C., and the church has become affiliated with the British Columbia Missionary Council. Mr. Brough is publishing a Fundamentalist paper known as the *Broadway West Broadcaster*; and we hope for great things from this church under his leadership.

The third annual meeting of the Pennsylvania Baptist Bible Union was held in Bethel Baptist Temple, Erie, October 18, 19. Rev. J. J. Van Gorder, of Butler, presided. The principal speakers were: Dr. T. I. Stockley, of Jamaica, B.W.I.; Dr. John Roach Straton, New York; Rev. H. O. Van Gilder, Columbus, Ohio; Rev. C. E. Tulga, Galeton, Pa.

The following officers were elected for the ensuing year: President, Rev. J. J. Van Gorder, Butler; Vice-President, D. R. Walkinshaw, Greensburg; Secretary, Rev. H. W. Jones, Grove City; Treasurer, A. F. Myers, Grove City.

At the evening session the following resolutions were passed without a dissenting vote:

"Be it resolved that we, the Baptist Bible Union of Pennsylvania, deprecate the action of the Northern Baptist Convention in passing the 'Brougher Resolution', and hereby declare ourselves as to church membership, and urge upon standing by our historic Baptist principle of immersion as a pre-requisite, all delegates from churches of the Pennsylvania convention to insist upon and assist in the correction of this stigma to our Baptist Cause.

"Resolved, that the Secretary of the Pennsylvania State Mission Board be requested to cease using his office as an instrument to throttle the pastors of our Mission churches, which by reason of their missionary offerings, refuse to support those schools and colleges that are untrue to our Baptist faith.

"Whereas, there have been several instances of interference with the independence of the local church upon the part of denominational officials and those receiving aid from Convention funds extending even to intimidation and bribery: be it resolved that we, not only deplore but denounce such encroachment upon liberties of the local church."

GOLD, SILVER, AND PRECIOUS STONES.

(From *Baptist Temple News*, Grand Rapids.)

In Paul's first epistle to the Corinthians in the third chapter at the tenth verse, he has this to say: "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

The Scriptures everywhere represent salvation as of grace. There's no possible value so far as individual salvation is concerned in one's own work. Christ takes our sin upon Himself and gives us His righteousness, and thus every believer is saved; but when salvation is possessed, the Christian is identified with the Lord Jesus Christ and becomes a worker together with God.

The work that he performs under the guidance of the Divine Spirit, after having been born again, the Scriptures teach, is rewardable. It is the work for Christ of Christian people that the apostle is speaking about, and he indicates the possibility of building according to the Divine specification that which is to abide and endure all tests. He also speaks of building foolishly according to human choice, and this is likened to the consumable wood, hay, and stubble.

The ordinary interpretation of the passage is that the apostle is endeavouring to draw a contrast between that which can endure the fire, and that which is immediately consumed; but he certainly had something deeper in view. Gold and silver and precious stones may be injured altogether by too much continuous heat, and if so then the apostle had a deeper meaning in mind in the choice of these particular materials.

A great many people think lightly of types, and are quite ready to speak derisively when they hear one endeavouring to find deep spiritual significance in everything that is said in the Word of God. In speaking of the Word, our Saviour said that the very smallest Greek letter and the horn on the corner of a Hebrew letter would be observed by Divine power and wisdom in the execution of everything that God has spoken. The apostle certainly had in his mind work of a particular kind when he spoke of building gold and silver and precious stones.

If we search through the Scriptures we shall find that gold is used in connection with deity. Plan and material used in the tabernacle erected in the wilderness was according to a definite Divine choice, and architects and builders were not allowed to vary a hair's breadth from the Divine specification. Everything was significant, whether in the arrangement of the particular features of the tabernacle, or the materials used.

God charged Moses to be careful not to vary from the Divine plan, and this is regarded as of great importance by the author of the epistle to the Hebrews where this injunction is carefully repeated. The holy of holies was all of gold; the wood in the boards, which unquestionably represented the humanity of Christ, was overlaid with gold, representing the deity of Christ. The wood in the ark of the covenant was overlaid with gold. The cherubim, who are the executives of God's government, were represented in gold. If, therefore, the gold is a proper representation of deity as revealed in the Lord Jesus Christ, it is important for the Christian in his building to choose according to the Scriptural specifications.

At the present time there is a disposition to rob the Scriptures of everything supernatural and typical. There is, therefore, a particular call for testimony from Christian people as to the deity of the Lord Jesus Christ, and the Divine authority of His Word. The exaltation of Christ and His deity in the presence of the gainsaying world is building gold upon the one true foundation.

There are a great many good deeds possible to Christians along many humanitarian lines which could not be estimated as gold, because they are not by Divine appointment or any Divine relations. Christ, infinitely glorious, is

to be given a name above every name, and before Him every knee shall bow, and every tongue confess that He is Lord. It is fitting, therefore, at the present time for Christians to be charged anew with the responsibility of exalting Christ in all of His Divine attributes.

When the people of Israel had been delivered from Egypt and were gathered as a great congregation in the wilderness, every man had to pay a redemption tax of half a shekel of silver. Silver was redemption money, and so found its place in the economy of God's arrangement. If the Christian therefore is to set before man redemption as worked out from the beginning of regeneration to the culmination in resurrection when Christians are clothed with immortality and made like Christ, they are building silver upon the true and only foundation. The work of redemption is not man made. It is worked out according to Divine plan, Divine sacrifice, and Divine power.

In the arrangement of the clothing of the High Priest the Scriptures tell us that certain materials were used and patterns arranged for glory and for beauty. Therefore the precious stones were chosen, not only for the breast-plate bearing the names of the twelve tribes, but for adornment. As Paul writes to Titus he speaks to him about adorning the doctrine. We suppose that it is possible for a Christian to live a life of sombre hue destitute of any degree of attractiveness anywhere. Upon the other hand it is possible for a Christian life to be all aglow with the glory of God, and to be lived in such beauty that all who look upon it will see that it is of God.

Evidently, therefore, the apostle Paul, in choosing his materials to be built upon the true foundation, chose wisely and Scripturally and typically. The enduring things every Christian is expected to build is to add to the glory of the blessed Christ, and His work of redemption, and all to be done with such taste and skill and fidelity that its beauty and adornment will be evident to all.

TORONTO BAPTIST SEMINARY.

The Seminary has now fifty-six registered students, in addition to applications. We hope soon to issue our prospectus for the three years' Ministerial Course beginning in the fall. Already applications have been sent for entry at the fall term. The start which the Seminary has made has exceeded expectations, and completely justifies its promotion.

We will value much the intercession on behalf of the Seminary of all who mourn the worldliness and apostasy blighting so many of our churches and colleges. Our Articles of Faith, which are the same as those of the new Missionary and Educational Society of Regular Baptists of Canada, are signed by all connected in any official capacity with the Seminary; and this signature will be renewed at the beginning of each winter session.

We would remind the churches and friends who stand by the old truth that funds are required. To those who, unsolicited, have given financial support we give our hearty thanks. As some of these have withheld their names, we take this opportunity of thanking them.

Some of the students are acceptable preachers and available for pulpit supply.

Rev. James Currie has donated his library to the Seminary. It contains a large number of valuable and up-to-date books. We are greatly indebted to Mr. Currie, and hope his example may be followed by others.

Applications of intending students, or applications for pulpit supply, or any other enquiry regarding the Seminary, may be made to the Dean, Rev. W. J. Millar, Seminary Building, 337 Jarvis Street, Toronto 2, Canada.

DOES DR. VINING READ "THE GOSPEL WITNESS"?

We noticed in the church announcements in last Saturday's press, Dr. Vining's subject, "Who says Ichabod?" We were under the impression that Dr. Vining's self-imposed period of abstinence from reading *The Gospel Witness* had not yet expired!

LAST SUNDAY.

Last Sunday marked another great day in Jarvis St. The Pastor preached morning and evening, continuing series of sermons on, "The Ministry of the Holy Spirit", and "The Second Coming of Christ", respectively. Several

responded to the invitation at both services, and thirteen were baptized in the evening.

Dr. Shields left Monday evening for Columbus, Ohio, where he will address meetings Tuesday to Friday, returning home in time for the Saturday evening prayer meeting; he will preach at both services Sunday.

BAPTIST BIBLE UNION SENIOR LESSON LEAF

Vol. 2

T. T. SHIELDS, Editor.

No. 1

Lesson 8.

First Quarter.

February 20, 1927.

THE FIRST DEACONS.

Lesson Text Acts, chapter 6.

Golden Text—"We will give ourselves continually to prayer, and to the ministry of the Word" (Acts 6: 4).

This is the second trouble of the Church arising from within itself. In the Church there were two classes of Jews: the one class, native-born; the other class, named Grecians, were foreign-born Jews, and spoke in Greek; they were often called Hellenists. In the Church, as in the Jewish synagogue, there were funds for the support of widows. The Grecian widows made complaint that they were neglected in the daily ministrations. No enquiry was made as to whether the complaints were justifiable or otherwise; but the Apostles, without complaint or blame, called the entire multitude together, and requested, under the direction of the Holy Spirit, that seven men should be appointed to take charge of the ministrations in respect to the Grecian widows.

On many occasions before this in the history of His people, God had severely punished murmurers and complainers, and the Apostle's injunction given in Philippians was, "Do all things without murmurings and disputings". No complaint should be made by a servant of Jesus Christ against a fellow-worker until it has been submitted to Christ. Reasons for murmuring have a wonderful facility of vanishing in the presence of the Master. If the reason is real, it is often to us an opportunity of bearing a cross for His sake, and so becomes a source of closer fellowship with the Master Himself.

The unity of the Church. When the Church was called, and the matter explained by the Apostles against whom, very likely the complaints had been made, it is stated that the whole multitude was pleased and heartily agreed to the proposal of the Apostles. Note also the grace of the Church in their choice of the deacons. All have Grecian names, and may all be taken as Grecians, born of the faction in the Church that had made the complaint. Any modern church would want to make a committee out of both sides, but the Church at Jerusalem made them entirely out of the faction that had complained, and so met them and won them.

Thus the effort of the enemy to cause trouble in the Church was frustrated, and increased blessing came upon the ministry. The Word of God increased, disciples multiplied greatly in Jerusalem, and a great company of the priests, the most bitter opponents of the Gospel of Christ, became believers.

Of the seven deacons, two are distinguished in the records of the Acts of the Apostles, Philip and Stephen. In Stephen, although appointed to the charge of tables, we find a master disputer, meeting the different synagogues of Grecians, that is, companies of foreign Jews who had their own meeting places when in Jerusalem. These were men acquainted with life outside of Palestine, and were, in many cases, of wider outlook than the Palestine Jew. Paul was one of these, and, in all likelihood, was one of the men who disputed with Stephen. Whenever the statements of truth made by the servants of God cannot be denied, the attack will be diverted from the truth to the defender of the truth; and nothing is too base to be a weapon in the hands of religious truth-haters. When they brought Stephen before the Sanhedrin, where his Master had stood before him, and where Peter and John had, a few days before, boldly and fearlessly witnessed, his face reflected the light of the truth within, and shone as the face of an angel.

Philip, we find afterward, a well-known evangelist. We meet him in the centre of a great revival in Samaria, and also in the desert with the eunuch.

The fierce persecution which broke out in Jerusalem seemed to have scattered the Church, and we hear little more of the history of the Jerusalem Church.

I. EVEN THE CHURCH MUST EXPECT GROWING PAINS.

A large church, or a large Sunday school, requires greater diligence to make it effective. 1. Murmuring is an old-fashioned and very common business. There were many murmurers in Moses' day, there were many of them in the apostolic church—and many of them are still with us. It is a bad habit which needs but little cultivation. Often in a family there is one child who finds fault with his food, and his clothes, and his father and his mother, with his teacher—and even with the cat. And grumblers are not infrequently found in the family of the Lord. 2. The people complained of being neglected. There are people who always complain of somebody's neglect. It does not occur to them that they ever neglect anybody else! The murmurers who complain of being neglected, have caused more trouble in churches perhaps than anything else. 3. The Apostles recognized the necessity of the distribution of labor. They were too wise to attempt to do everything themselves. They distinguished between the preaching of the Word, and looking after tables. So it should always be recognized that all Christians are not suited for the same work: one is gifted for one thing, and another for another. 4. They stipulated that spiritual men must be appointed even for this temporal labour. So it ought always to be. There is really no place in the church for any but spiritual labourers. 5. The necessary qualifications of the men to be chosen are enumerated: they must have a good report without. It is always wrong to put a man in office in the church who is of doubtful reputation in the community. They were to be full of the Holy Ghost. This is the only guarantee of spirituality; it is, indeed, the Holy Spirit who makes men spiritual. They were to have a spiritual equipment for their task. And I do not know of any ministry more exacting than that of trying to settle the temper of murmurers, or any kind of work that needs more of the Holy Spirit's power. And of wisdom. I am inclined to believe that this means simple common-sense. Spurgeon once said to his students something to this effect: Young gentlemen, if you are without grace, if you look to God for it, He will give it to you; if you are without education, and will attend to your studies here, we will try to supply that,—but if you have no common-sense, there is no hope for you. Consummate wisdom is needed in dealing with these matters. 6. After all, a word ought to be said for the widows, for they were probably hard pressed and severely tried; and while probably the murmurers were not without blame, the Apostles obviously recognized the necessity of their being ministered to. 7. The Apostles themselves refused to be turned aside from their special ministry, they would give themselves to the Word of God and to prayer. It is very important that ministers should learn to stick to their task. There are many temptations to turn aside, but the successful man in any department of life is the man who determines to do one thing well. 8. Only spiritual people will appoint spiritual men to office. Hence the necessity for a spiritual church, if there is to be spiritual leadership.

II. THE CHURCH'S FURTHER PROGRESS.

1. When hindrances were thus removed the Word of God increased, and the disciples were multiplied. It should be recognized therefore that while the Church's mission is mainly to preach the Gospel to those who are without, it must take time carefully to give attention to its own affairs. 2. The devil never leaves the church long in quietness, for one of the men who had been selected by the people became prominent, not in the work for which he was specially selected, but as a preacher of the Word. The rest of the chapter tells us of the bitter opposition offered to his testimony. Nor was the enemy careful to be truthful: they bore false witness against him, and stirred up the people, and the elders, and the scribes. How very like this is to present-day experiences: men who hate the testimony of the Word of truth are not content to oppose it themselves, but they "stir up the people", and enlist every kind of official. They never fairly meet the issue, however, but spend their efforts in seeking to destroy the witness. Notwithstanding, God was with Stephen so that even his enemies saw his face become as the face of an angel.

Published quarterly in weekly parts by the UNION GOSPEL PRESS for the BAPTIST BIBLE UNION OF NORTH AMERICA—Publishing Office, 2375 Thurman St., Cleveland, Ohio.

TERMS: Each set, a quarter, 4 cents; a year, 16 cents.

ADDRESS: UNION GOSPEL PRESS, P. O. Drawer 680.

CLEVELAND, OHIO.