

The Gospel Witness

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

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The Jarvis Street Pulpit

WILL THE WORLD GROW BETTER OR WORSE BEFORE THE LORD SHALL COME AGAIN?

A Sermon by the Pastor.

Preached in Jarvis Street Church, Sunday Evening, January 16th, 1927.

(Stenographically reported.)

"And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

"And Jesus answered and said unto them, Take heed that no man deceive you."—Matthew 24: 3, 4.



AM to discuss with you for a few minutes this evening the question, Will the world grow better or worse before the Lord shall come again? It has ever been the way of error to boast of its advancement and its general superiority. In the very beginning we find the tempter saying, "Your eyes shall be opened, and ye shall be as gods, knowing good and evil"; and from then until now he has promised progress in the way of evil. It is now fashionable to boast of one's enlightenment when turning his back upon the revealed Word of God. To be up-to-date, to be in the fashion, to "keep up with the Joneses", in every walk of life, becomes, with many people, almost a mania; and the passion for mere fashionableness leads to all kinds of extravagances—it wears furs in the tropics, and muslin in the arctic zone. Many of the daughters of Eve seek to imitate Mother Earth in this, that they keep themselves warm at the equator while freezing at the poles. And yet those who thus follow after fashion in any sphere always pride themselves on their superiority, on their advancement, on their passion for progress and development—they spend their time in nothing else but either to see or hear some new thing.

This affects men intellectually. The sheeplike tendency to move in flocks is especially observable in supposedly "intellectual" circles. It is thus infidelity makes progress in college halls: it is literally a fact that the overwhelming majority, not of students only but of professors, who affect the modernist fad, do so merely to keep up with the procession, they are mere parrots repeating what somebody has said, and have accepted it because they are told "everybody believes it".

This is true religiously also. We must be "up-to-date" in our religion, and to be up-to-date religiously we must be forward-looking men. That is a great

phrase, "forward-looking men"—and some of the "forward-looking men" cannot see beyond their noses! and are as blind as bats to the things that are happening round about them. But it is supposed to be reactionary, it is supposed to afford some evidence of mental dullness, and of religious stagnation, to recognize or acknowledge any kind of retrogression in the religious realm—whatever comes to pass is the best that could be! If you attend religious conventions you will hear men tell each other how marvellously the world is progressing—and one might suppose that we were well on the way to the realization of the millennial glory quite independently of the coming of the Lord.

It is important that we should learn to bring all these matters into the light of Scripture; for the truth is, we none of us know what shall be on the morrow, we have no knowledge whatever of future events, and are shut up entirely to the revelation God has given. We live in a world where design obtains. Even the men of science in the material world recognize that; they discover that there are certain laws which they say are inexorable, laws against which it is folly to pray,—these things must be, because we live under a reign of law. And so we do. In the spiritual world there is a law of design, there is a plan, there is a purpose, which is being inexorably worked out; and God's purposes of grace must ultimately come to pass. It is wise, therefore, for us to look into the Word of God that we may see what the teaching of Scripture is, for on this important matter the voice of no book in the world has any value save only the voice of this Book which is the Word of God.

The disciples, in the days of our Lord's flesh, when they had the privilege of sitting at His feet, came to Him privately: they had learned from His lips that there was a day in the future when He should come back again, there was a day of judgment appointed for by and by, He had dimly told them that He would go away but would some day return, and they said, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" They said in effect, "Can you give us any indication by which we may recognize the approach of that great event?" And then follows this great chapter, the twenty-fourth of Matthew, so full of the doctrine of the personal return of the Lord.

What, then, is to be the condition of the world precedent to the coming of the Lord?

I.

WHAT IS TO BE THE WORLD'S CONDITION POLITICALLY when the Lord comes? There are dreamers who will tell you that we are bound for smooth seas, and for better days politically—mere theorists they are, political doctrinaires, who in all their reckoning, fail to take account of that exceedingly important factor in human affairs known as human nature! The late war was fought to put an end to war; then the League of Nations was originated, and it was to play policeman to all the world, to keep the world in order! Yet while, temporarily, the League of Nations may have had some good effect, while it may have been able to settle some minor problems—it is not difficult, even as between individuals, to settle some things out of court, sometimes reason and common sense prevail. But there are cases where litigation is unavoidable, when human nature will not yield on either side, and recourse is had to the law; and the law becomes effective at last in the ultimate decision of the highest court, after it has been appealed perhaps a half dozen times, not because anyone has changed his mind, but only because behind that final decision there is physical force to enforce the law's decree, human nature submits at last only because it is compelled to submit—and a League of Nations without a police force strong enough to compel submission to its decisions, on the part of the strongest nation on earth, is simply a dreamer's dream, that is all!

But what saith the Scripture? Here is what our Lord says, "And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." There is a suggestion as to the political condition of the world before the Lord shall come—not a world made safe for democracy, but a world

in which every nation shall be at every other nation's throat, and the very earth itself is shocked and trembles with convulsions.

I was thinking the other day about how easily people become accustomed to calamity. Before the Great War, or at the beginning of the Great War, I read an article to this effect, that in the early days of the Civil War people eagerly devoured all the war news from the first word to the last; but as the struggle continued they became weary even of reading about it, and were content toward the end merely to scan the headlines. I said to myself when I read it, "But this war is so terrible, that we shall never come to that state while this condition continues." But we did come to that state! Many people ceased to read the papers altogether, selfishly shutting themselves up to a condition of ignorance, lest their feelings should be harrowed by tales from the fields of battle. You will remember how the world was shocked by the sinking of the Titanic—and within a year or so of that time we read daily of the destruction of a greater tonnage than that of the Titanic, and were unmoved! This generation has become used to multiplied horrors until we are becoming calloused and almost indifferent to it, and are scarcely aware of the condition to which the world has come within the last few years. The greatest pestilence of all human history—do you know that the 'flu swept from the face of the earth in a short six months far more people than the sword devoured in four years?—yet but little notice was taken of it, while people died by the million. We are gradually becoming accustomed to earthquakes. I am not going to terrify you, I am not going to predict that we may have an earthquake here to-morrow—but we may, there is no reason known to science why we should not. Of course, I know very well that anyone who points to these convulsions to come, will be reminded that there have been earthquakes before. That is true, but within our time the earth has trembled, and has been convulsed, as never before within human history—and it is nothing to us.

Out on the coast, in the northern part of the coast, they feel themselves a little bit superior to California. I was in Seattle when the earthquake in Santa Barbara took place, and at about eleven o'clock in the morning a siren was sounded by one of the newspapers. It was like the shriek of death, and the people ran into the streets enquiring what terrible disaster had happened. Then news went out that Santa Barbara had been destroyed by earthquake and fire. The report was somewhat exaggerated at the beginning, but the people in Seattle said, "There will be no earthquakes here"—but even Portland was trembling a little while ago. I read an advertisement regarding Miami and other places of resort in Florida which were running a race with California. The advertisement read to this effect, "No earthquakes in Florida—you will be safe if you come to Florida"—but it was not very safe a little while ago, was it! A greater disaster, or a disaster equal to that wrought by earthquake, occurred there.

These are commonplaces of the daily press, but here are conditions which our Lord Himself declares will precede His return. Politically, then, we need not look for peace among nations. The millennium will not come by legislative processes, the teaching of the Word of God is that every kind of human government will break down, and that there is no kind of human authority that can keep this sinful and rebellious world in order.

II.

Take another glance at it: WHAT WILL BE THE CONDITION OF THE WORLD MORALLY AND SOCIALLY BEFORE THE LORD COMES? Of course we are outgrowing barbarism! We believe in evolution! Do we? We were evolved from some lower order of animal! If that be so, there are some people who have not proceeded very far in their evolutionary development! But what is the teaching of Scripture? Those who are obsessed with this evolutionary notion, imagine that an ideal society will gradually be evolved, and that everybody will have enough, and everyone will be happily related to everyone else—what is the teaching of Scripture? What was the world like in Noah's day? Was that an ideal social condition? What were the world's morals in Noah's day? "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." The world was so corrupt that the Lord said, "The end of all flesh has come before

me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth, I am visiting it with judgment." And there came upon the world that deluge of vengeance when judgment visited all mankind, save only those who were preserved alive in the ark. What was the condition in Lot's day? So evil, so awful, as to be unspeakable. And yet the Lord God Himself went down into the midst of Sodom that He might enquire "whether they have done altogether according to the cry of it", even the Lord Himself was given an example of the terrible, the unspeakable, the hellish, corruption of that city. What has that got to do with it? Our Lord said that conditions when He shall come will be comparable to those of Noah's day; He said the world will not be greatly dissimilar from the world of Lot's day, they will be doing the same things, they will be living in disregard of God, and of His law, living as though there were no God, and no future—they, "knew not until the flood came, and took them all away". The same day Lot went out of Sodom there rained fire and brimstone from heaven. I do not see any prospect of a millennium in that direction before the Lord comes.

III.

WHAT WILL BE THE CONDITION OF THE WORLD RELIGIOUSLY? Surely we shall have improved in that direction! Now hear what the Lord says: "Many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." And I could quote you passages for the next half hour—or for the next hour—which predict that condition of things, the general decline religiously, the time when men "will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears", a time when men shall mock at the promise of the Lord's return and shall say, "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation"—why did they say that?—now listen—"for this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." The records of the past are rejected and repudiated, and men are "willingly ignorant" both of the record of creation and of the record of judgment, and mock at the very idea that the Lord shall come. "Why", they say, "we have heard that after every great war. Whenever there was trouble upon the earth, there were people who turned to the New Testament and comforted themselves with the possibility of the Lord's return, and there were certain sects who preached it—but He never came; and He never will come; it is a false hope."

But the Scripture tells us that that is exactly what will come to pass. I wish you could remember these Scriptures in the second of Peter, second chapter, first four verses; and in the third chapter, verses one to seven; read the entire epistle to Jude; read this twenty-fourth chapter of Matthew; read the epistles to Timothy and Titus, as well as to the Thessalonians, and you will find in all these Scriptures that the Word of God predicts a general decline religiously before the Lord shall come. That is the teaching of Scripture, there is no millennium in the political world, there is no improved condition morally and socially, and religiously things wax worse and worse, according to the teaching of God's own Word.

IV.

What about the present age then? Are there any signs to be observed just now which would suggest that these Scriptures are even now being fulfilled before our eyes? Just glance again at the political world, look at Europe, look at Russia, for example. Twelve years ago at the beginning of the war, or before the war, a man would have been accounted mentally unbalanced who would suggest that a great empire like the empire of the Czar could suffer such a complete collapse, and that a man who was a poor printer in New York City, who could not even pay his room rent—Brother Fetler told me that when he was in New York during the early days of the war, he went into Leon Trotsky's printing office, while he was running a printing shop in a basement, to try to get him to print some of his literature because he knew the language

—which he refused to do. He was a poor despised Jew, he had not influence enough to command a good house to live in, and yet within eighteen months of that time you find him practically dictator of the Russian Empire. No one would have believed that such a thing was possible if we had not seen it take place before our own eyes. And Russia has exchanged the rule of the Czar for a rule that is infinitely worse, for a dictatorship and absolutism that spells human misery and degradation.

A young man, a Jew, who had been in Russia, told me that conditions there among the Jews were appalling: men who had been men of great wealth have been stripped of everything this world could give, and, having been disappointed by every form of human government, were at last turning their eyes toward heaven, and saying, "Oh, Messiah, come." I was preaching in New York City, and gave an invitation to a great congregation, and there were a few who accepted; but this young Russian came up and said, "If you were to go to Russia and preach that same gospel to a congregation of Jews, and invite them to come to Christ, half of them would come. They are just yearning after God, for they are utterly weary of what this earth can provide."

One of the outstanding characters of Europe to-day is Mussolini. Everyone is talking about him, asking if he is the Antichrist—I don't think he is big enough by any means. But there are many antichrists, and many precursors of the Antichrist; there are conditions that are preparing the way for the Antichrist—there is reaction everywhere against democracy, everywhere the world is turning back to absolutism. Why, even for the administration of the liquor laws they are looking for "a strong man!"—he will need to be a strong man if he can control that stuff!

The whole world politically is in a state of unrest. Statesmen are at their wits' end to know what to do, and how to meet the exigencies of the hour. There are some who think the Anglo-Saxon race enjoy a strange immunity—and it is true that by the blessing of God we have been preserved from much that has brought such terrible disaster to other nations, both in the British Empire and in the United States—but alas, alas! we need something. I read an article the other day about Britain. Beyond question we are a favoured people. But there are a great many people in Britain who need something done for them before the Lord comes; it does not mean that you are going to be ready for the presence of the Lord because you are a Briton, not by any means—the kingdom of God is a spiritual kingdom, and we must be spiritual men and women if we would abide with Him; as for the citizens of that kingdom, they are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God"; except a man "be born again, he cannot see the kingdom of God." So do not trust in your British birth, or your American citizenship, or your Anglo-Saxon blood—great as these privileges are; something vastly more than that is needed if we are to be ready to meet the Lord when He shall come; for even among the Anglo-Saxons there are reactionary tendencies that are everywhere apparent, and certainly so far as the religious apostasy is concerned, it is not less characteristic of our country, or the United States, or of Britain, than it is of others.

What are the tendencies socially and morally? There is a rebellion against all authority, against every kind of restraint, in the name of liberty. University professors plead for license; and the unit of society, the family, is being destroyed, the covenant of marriage nullified, and everywhere the very principles of the decalogue are being called in question.

And religiously! If you want to know the state of the world religiously, read the report of the Baptist Convention in First Avenue Church! It was a miniature representation of the religious world,—hissing at the very suggestion that the denominational leaders could do wrong, practical rejection and repudiation of the authority of the Book, and of the authority of the Lord of the Book—even the Denomination that so long has boasted that it stands, in all its principles and practices, upon the very Word of God.

What place shall we take in these movements?—that is the great question. Where shall you and I be in relation to these great movements? Are we to accelerate the apostasy? Are we to say, "Oh well, things are getting worse and worse. What is the use?" I believe that side by side with that increasing darkness, the light of Christian testimony is shining even more brightly; I

do not believe there ever was a day in all the world's history when the Lord Jesus had so many devoted servants, ready to die for Him, as He has at this hour. I recognize the contrast, I recognize the darkness; but blessed be God! there is relief as we look to those who "love his appearing", and eagerly and longingly wait for the breaking of the day.

Where are you going to be in that day? The Lord is coming, there is no doubt about that. These tendencies of which I have been speaking are surely patent to the most casual observer, you do not need to be a very profound student of human affairs to recognize that these simple things to which I have called your attention are strikingly true, and are coming to pass in our own day. What shall we do? Shall we join the pleasure-loving throng and be among those who shall be as the people of Noah's day, and Lot's day, when the Lord shall come? Oh, young people, you who are more inclined, perhaps, to live in the present and to fill the future with hope, and to take the Epicurean motto, "Let us eat, drink, and be merry",—is that the end of life? Are we to nourish our souls, or endeavour to do so, on mere stimulants, turning aside from the Bread of Life, and the Water of Life, which alone can teach us to live healthily and holly before God? Shall we join the crowd upon which judgment shall certainly fall with the coming of the Lord? or shall we be among those who shall hear God say as He did to Noah, "Come thou and all thy house into the ark"? Shall we stay in the wicked city while the clouds above us are blackening? or shall we heed the angel's cry, "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed." Shall we run to Calvary's mountain and be safe? Shall we plunge into the fountain filled with blood? Shall we find refuge from this sinful world, and deliverance from all its power, in the supreme attraction of our Lord Jesus Christ? And religiously, dear friends, shall we drift with the tide? Shall we listen to the siren voice which tells us that "everybody believes it", and therefore it must be true? or shall we turn the pages of God's holy Book and see in these things that are taking place around us the pre-intimations of coming judgment? Shall we flee for refuge to the hope set before us in the gospel?

You say that is pessimism! Well, let it be granted for the moment—what is your remedy? Come now, what is your remedy if you are inclined so to view this world? I know in the smoking car of any pullman in America you can find greater statesmen than those who govern Europe! If you listen long enough you will find that they can solve all the problems in the world, they really can!—and yet they cannot rule their own houses, and some of them will tell you they cannot rule their own children—but they could rule the world, and tell you what everyone ought to do. I have somewhere read that a man came to Abraham Lincoln during the dark days of the Civil War, he was a senator, and the meeting was on a social occasion, and he took Lincoln aside and told him that he knew the way the war ought to be conducted. The President said, "I have been looking for you, Senator, I am delighted to find a man who knows! Bring me your plans and I will execute them." And the senator stood on his high heels, he felt greatly honoured, and went away—but he did not come back again to see the President! On another occasion they met, and the President said, "Senator, I thought I had an engagement with you, I thought you were coming with your plans to me. I promised you I would carry them out!" He dropped his head and said, "I am not coming, Mr. President." And sadly the great President said, "I thought you would not." Once Lloyd George said of his opposition, "They talk in resolutions: I must speak in Acts of Parliament." And if the responsibility for government were laid upon you, and you were faced with the domestic problems of a city like Toronto, of a dominion like this, what would you do? And little do we know of the complexity of the political life that distresses the statesmen of Europe. I say, we are not equal even to these things, and who is the man who is equal to the task of relieving the present distress of the nations?

What is your remedy? I have none but the coming of the Lord. Who among men is able to clean up this old world? I do not know. There is no hope unless the Lord comes. Who shall turn back the tide of unbelief? The Lord Himself could do it by His spirit if He would. We may have—I trust we shall have, I see no reason why we should not have—a great revival before He comes; but even then the great mass will still be in darkness. No; the

coming of the Lord is not a dreary dream and gloomy prospect. What if one skilled in meteorological science should tell you—I am just imagining a case—that on a certain night there would not be a star in the sky, that it would be blacker than the blackest night the world had ever known, that it would be a darkness that would be so thick, so dense, that it could be felt, like the darkness of Egypt—and what if he should say that just when it is blackest of all, when there is not a gleam of light anywhere, that suddenly the sun would shine—what then? Would you be discouraged by the deepening gloom? Would you be disheartened by the coming of the denser darkness? You would only look on and say, "It is getting darker and darker, and the darker it gets the nearer we are to the dawning of the day."

And oh, what a day it will be when the Sun of Righteousness shall arise! What a day it will be when the Lord shall come back for His own! This preacher—no, I will not call him a preacher—this sinner saved by grace, is profoundly thankful for the Ark into which, by God's grace, he has been brought, so that he is not afraid of judgment.

What about you? Are you in Christ? Are you safe in Christ? Are you washed in the blood of the Lamb? Whatever may be true of the rest of the world, are *you* ready to meet the Lord with joy and not with grief? If you are not, you may be made ready, this moment you may be made ready. Yes; when He shall come "in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." This body! In a moment, in the twinkling of an eye, those of us who "are alive and remain" when the trumpet shall sound, and "the dead shall be raised incorruptible", we, if we are still alive, shall be changed! How long will it take? "In a moment, in the twinkling of an eye". And God can save the soul as quickly as He can transform the body: "In a moment, in the twinkling of an eye", a soul may pass from death unto life. Listen, "Verily, verily, I say unto you, He that heareth my word"—have *you* heard it, HAVE YOU HEARD IT? Listen—"He that heareth my word, and believeth on him that sent me"—do you believe that Jesus Christ was sent into the world for your salvation?—"He that heareth my word, and believeth on him that sent me, hath everlasting life." H A T H spells "got it"—"Hath everlasting life"—that is for the present, here and now, I have it. As for the future—"and shall not come into condemnation"—no fear of the future—"but is passed from death unto life." Oh, what a salvation! Will you have it? Simply believe on the Lord Jesus Christ, "and thou shalt be saved".

Let us pray and ask Him that it may be so: O Lord our God, we thank Thee for Thy first coming; and we pray that now the appropriation of all the benefits of Thy first coming may prepare us for the enjoyment of Thy second coming. Help us this evening with a firmer faith than ever to commit ourselves to Christ. May many not only trust Thee, but confess Thee this evening. Lord, give the power of the Spirit to all who now believe. We believe that even as Thy Word has been preached many have passed from death unto life. Give them grace and courage now boldly to avow their confidence in Thee. We ask it in Jesus Christ's name, Amen.

LAST SUNDAY AND NEXT.

The attendance at the School last Sunday morning was 1,070. At the morning service, in response to the invitation, a great army reconsecrated themselves to the Lord's service following a sermon by the Pastor from the text, "If ye know these things, happy are ye if ye do them." In the evening several responded to the invitation to accept Christ as Saviour and Lord, and five were baptized.

Next Sunday morning Rev. Ketchum, of Elyria, Ohio, will preach, the Pastor conducting the service. In the evening Dr. Shields will continue series of sermons on, "The Second Coming of Christ."

REVIVAL FIRE.

Revival fires are burning in the Oakwood Baptist Church, Toronto. During the past two weeks many have been converted. We shall give a fuller account of the workings of the Spirit in Oakwood next week: this note is written to ask our readers to wait much upon God for His continued blessing upon Brother Mesley and his church.

Editorial

ON THE THEOLOGICAL TOBOGGAN SLIDE.

The following quotation is taken from an article appearing in the January number of an American periodical. For the present we withhold the name of the writer. We ask our readers to study it carefully, and to say whether this is a fair presentation of evangelical truth. (The emphasis is our own).

The writer tells us that "modern reverent scholarship" is making an attempt to free Christianity from "an enormous encrustment" which the passing centuries have brought to Christianity. What does the writer mean by that "continuous and growing revelation of God to his people"? This sounds a little like Dr. Fosdick, or Dr. Shailer Mathews, or some one of their school. The writer does not deny absolutely the doctrine of the Trinity, nor does he imply that he accepts it: he says, "The doctrine of the Trinity is nowhere stated in the teaching of Jesus or for that matter in the Bible; yet to the heart of the church for many centuries it has appealed as a necessary conclusion from what the Bible does teach." Therefore it would seem that it is the result of "the thinking of a praying church", and he tells us that he would be a bold man who would dare to say that all this thinking of nineteen hundred years "is worthless".

But bear in mind he has told us that "reverent scholarship" is freeing the church from "an enormous encrustment". What is this encrustment? Hear him: "Let us, however, go back as far as possible, as far as our minds will permit, and leaving this encrustment of theology behind, try to stand beside the original group, and see what it meant to be a Christian then." The writer therefore would leave the doctrine of the Trinity behind—not because it is altogether worthless, but certainly he implies that it is a part of this "encrustment of theology".

Then he tells us that originally a Christian was one who had started to follow Jesus—there is not a suggestion in the whole article that to be in Christ involves a new creation, or a new birth.

Further, the writer refers to something that has been "added by the development of the human intellect in understanding Jesus and his sovereignty over men". What have we here? What is meant by the "development of the human intellect"? Is it by this means men come to understand Jesus? Have we here a suggestion that the human intellect has been evolving, and is still evolving, and that therefore the "modern mind", of which some men talk so much, is better able "to understand Jesus" than men of ancient time? Here is what the Scripture says about the understanding of Jesus: "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

Following is the quotation:

It has been said that the Christianity of our day only dimly resembles the Christianity of those who attached themselves to Jesus at the beginning. The passing of the centuries has brought an enormous encrustment. Again and again has the church risen up under the impulse of the Spirit of God and thrown off parts of this accumulation and made a brave and desperate attempt to reproduce the simple Christianity of Christ. The Reformation was such an attempt. Modern reverent scholarship is making another, less dramatic, but none the less thorough attempt. Let us remember, however, that this encrustment of the years is not without its value. If we believe the promise of Jesus that the Spirit should remain with the disciples permanently, guiding them into all truth, then many of the implications and conclusions not stated in the original message but logically growing out therefrom may be a part of that continuous and growing revelation of God to his people. As a fair sample, the doctrine of the Trinity is nowhere stated in the teaching of Jesus or for that matter in the Bible; yet to the heart of the church

for many centuries it has appealed as a necessary conclusion from what the Bible does teach. He is a bold man who would dare to say, in his attempt to get back to Jesus, that the thinking of a praying church, lo, these nineteen hundred years is all worthless. Indeed, this thinking is so "plowed in" to the life of Christians of to-day that it is impossible to get rid of it.

Let us, however, go back as far as possible, as far as our minds will permit, and leaving this encrustment of theology behind, try to stand beside the original group, and see what it meant to be a Christian then. Perhaps no two words that Jesus ever spoke will picture the original idea so well as those words of august and awful command, combined with tender and reasonable invitation, "Follow me." Then originally a Christian was one who had started to follow Jesus. He was not supposed to know all about the awful mystery of his origin, of the equally great and far-reaching purpose toward which his life and work would unfold in the future of God's kingdom. Instead of that he knew one thing of the most practical character and that was that he was to follow Jesus now. He was to pattern his mind on Jesus' mind, to believe Jesus' beliefs as far as they had been expressed, to cultivate Jesus' temper toward God and man, to look at life as he looked at it, and to do in daily practice as he did.

Now whatever has been added by the development of the human intellect in understanding Jesus and his sovereignty over men, this must always remain the classic core and anything that detracts from or obstructs this primal, practical idea, by so far mars the Christian religion. If all the people in this world who profess the Christian name would begin to-day with might and main to believe exactly what Jesus believed and to practise what he practised, how long, my reader, would it take for Christ to capture this world? His religion is the most reasonable, workable, practical thing ever heard of and appeals to men the wide world over. We render it distasteful, obscure, unworkable by our additions and one of Christ's greatest tasks in this world is to live down and overcome the well-meant efforts of his friends and interpreters.

Are any of our readers sufficiently versed in the principles of literary criticism to be able to identify the author of this quotation? We leave them for the moment to guess. Meanwhile, it seems to us that the writer of these words is well on the road to Unitarianism.

BAPTIST BIBLE UNION MEETING IN COLUMBUS, OHIO.

A Bible Conference was held under the auspices of the Baptist Bible Union of Ohio with the Central Baptist Church, Columbus, Ohio, January 19th to 21st. The programme as previously announced was carried out. There was a fine attendance of ministers and others from places remote from Columbus, and the Conference was an occasion of happy fellowship and of spiritual profit. Rev. Van Gilder presided at the sessions, and he and his people entertained the Conference most hospitably.

The following resolutions were passed:

On the Washington Decision.

IN VIEW OF the widespread dissension throughout the Northern Baptist Convention territory concerning the action of the Washington Convention in relation to the question of immersion, we feel that this dissatisfaction should have an opportunity to express itself in a real and definite manner;

THEREFORE BE IT RESOLVED, that we recommend this whole matter be taken to the floor of the Northern Baptist Convention at Chicago and an attempt be made to rescind the Washington action.

On the Foreign Mission Situation.

After careful consideration of the whole problem involved in the present intolerable foreign mission situation, we cannot escape the conviction that the solution does not lie solely in the bringing home of

missionaries who may be unsound in their doctrinal views, needful as that may be, but rather, in a change of the personnel of the Board of Managers of the Foreign Missionary Society. There can be no satisfactory and permanent solution of the missionary problem while a board is maintained in office which insists that, because there are diversities of theological opinions at home, they must, therefore, send missionaries to the foreign field to represent these various theological opinions:

BE IT THEREFORE RESOLVED, that we recommend the National Executive of the Baptist Bible Union of North America to request those of its membership who are members of the Northern Convention to prepare and publish a list of nominations for members of the Board of Managers of the Foreign Missionary Society to be elected at Chicago.

On the Field Secretaryship.

RESOLVED, that we express our gratification that it has been made possible for the Baptist Bible Union of North America to have at its disposal a full-time Field Secretary. We have long felt the need of some one who could be free to go to the assistance of pastors and churches and Bible Union units who are attempting to do definite constructive work for the Bible Union. We urge our churches and pastors to make the fullest possible use of the services of Rev. W. E. Atkinson, the Field Secretary, in the work of propagating and building up the Union in their respective localities.

"FORGET THE ROCK OF AGES."

So Church Declines.

(A friend sent us an article which appeared in "The Evening Telegram", Toronto, January 22nd, 1927, under the above headlines, in which the writer deplored the general religious decline of our day. He spoke kindly of the ministry of the Editor of *The Gospel Witness*, and we think *The Witness* may be pardoned for printing something from another journal in which the Editor's name is mentioned with some appreciation. We quote the following paragraph:

"A NARROW CREED."

"Dr. Shields and his conferees are blamed for being loyal to a narrow (?) creed and for being disturbers of the peace. Well, so was Spurgeon, so was John Wesley, who was refused the use of his father's pulpit and had to preach from his father's tombstone. Oxford dishonoured her own memory when she refused to allow Rev. John Wesley, M.A. Fellow, to ever again preach in one of her chapels. His sermon on "Awake thou that sleepest and arise from the dead, and Christ shall give thee light" was too strange a medicine for her spiritual ills. If he lived on earth to-day he would have plenty of opportunities in Methodist colleges and other denominational seminaries to repeat the dose. There is nothing new in Dr. Shields' messages. He is simply abiding by and preaching the old, old Gospel, which is eternally fresh and inspiring as it will ever be. What is wrong with the modern church to-day is that her leaders are asleep in Zion. It is not hard to point out a remedy. Let those who have honour and adore our Lord and His Word, either rise up and throw off the shackles which bind them to a dying corpus, or else throw overboard the men in pulpits, college and pew, who seek dignere culture, (?) social ambition, wealth or other impedimenta, and revert to the class meeting, love feasts, evangelical preaching and teaching of days gone by. The blood of the church is anemic. It needs renovation in all the body."

REGULAR BAPTIST MISSIONARY AND EDUCATIONAL SOCIETY OF CANADA.

We would remind our readers that while a permanent Secretary-Treasurer has not yet been appointed, the acting Secretary-Treasurer of the new Society is Rev. G. W. Allen, 75 Delaware Ave., Toronto 4, Canada, to whom all contributions may be sent, and all enquiries addressed.

"RESOLUTIONS AND MUZZLES."

The Canadian Baptist institutes a comparison between the requirement of the Constitution of the new Regular Baptist Missionary and Educational Society of Canada that all its officers and members, as well as elected members of the Board, shall sign the Declaration annually, and the resolution of the Home Mission Board forbidding its pastors to engage in controversy. The difference between the two is simply this: the provision of the Constitution of the new Missionary Society requires that all who enlist in its services shall preach and teach the fundamentals of the faith; whereas the resolution of the Home Mission Board, by implication, forbids its missionaries to discuss matters which are indispensable to faith. But in respect to honest thinking and truthful writing, *The Canadian Baptist* is as lame as Mephibosheth, and as blind as Bartimeus before the Lord opened his eyes.

THE ORTHODOXY OF "THE CANADIAN BAPTIST".

In its issue of January 20th *The Canadian Baptist* calls attention to a book entitled, "The Real Jesus", by Dr. James A. Francis, of Los Angeles; and in so doing says,—

"Canadian Baptists have a keener interest in Dr. Francis since the Foreign Mission Jubilee three years ago. On that occasion the great Baptist minister of Los Angeles was one of the chief speakers at Massey Hall."

Dr. Francis is one of the most delightful gentlemen we have ever met. We esteem him most highly as a man; and have spent many happy days in his company. He is an able preacher, and until the last two or three years we thought of him always as a great biblical preacher. Elsewhere in this issue we print an article entitled, "On the Theological Toboggan Slide", in which we make an extensive quotation from an unnamed writer. Here we must let the secret out: our quotation is from an article entitled, "The Original Point of View", by Dr. James A. Francis, in the January issue of the *Adult Leader*, Philadelphia, Pa. Evangelical readers of that article will conclude that Dr. Francis' toboggan is so rapidly gaining speed, that if he goes on he will soon overtake Dr. Harry Emerson Fosdick himself—and when they get abreast of each other they will find *The Canadian Baptist* not far behind them!

NEW YORK'S BAPTIST "CATHEDRAL".

The above is the title of an article in *The Literary Digest*, January 22, in which the structure to be built for Harry Emerson Fosdick is described as "a big church with a broad creed". *The Digest* quotes the *Providence Journal* as follows:

"Thus in more than a material way the Riverside Church will mark a new era in the history and development of the Baptist denomination. . . . Its example, it is fair to assume, will as time goes on be widely followed."

And continues:

"Harking back 150 years, when was built the first Baptist Church in the valley of the Connecticut—a church so small that it could, perhaps, be carried through the door of the great church to be—the Springfield *Union* remarks on the changes since the time of the so-called 'new lights'. Now we have a \$4,000,000 in place of a \$500 church, and a communion table where the unimmersed may receive the sacrament with the immersed, and *The Union* comments:

"We have no doubt that one of Dr. Fosdick's present sermons would have been hotly resented in one of those early Baptist churches; indeed, they do not entirely escape now from prominent Baptist clergymen. But they command a large audience now.

"This \$4,000,000 church will unquestionably be one to inspire awe and admiration. The sermons of its highly talented pastor will have many thousands of listeners. Modernism will have its most expensive and eloquent expression in this new church.

"But it is probably safe to say that its force and influence will depend less upon the majestic lines of the edifice and less even upon the eloquence of the preacher than on the extent to which the really spiritual needs of those seeking comfort and consolation in the gospel of the lowly Nazarene are met. With some it may really be a question whether in progressive Christianity we should say up or down to a \$4,000,000 church."

The Literary Digest further quotes the *Denver Rocky Mountain News* as saying:

"In modern religion the esthetic must be borne in mind and inwardly and outwardly a church must have its decorations and some luxuries, and the finest music obtainable. Religion should share in the unbounded wealth of the nation. But all the same, we think that John the Baptist would be out of place on Riverside Drive."

A SPLENDID RECORD.

(We print below a report of the First Annual Meeting of the Grace Baptist Church, Toronto. The report covers only eleven months. Eleven months ago Rev. Geo. W. Allen and a faithful band of Bible-believing Baptists withdrew their membership from the Ossington Avenue Baptist Church after the pastor had been subjected to a most bitter persecution on account of his stand for the faith. We rejoice greatly in the blessing which has attended Brother Allen's ministry. The record of the eleven months' history of Grace Baptist Church is full of inspiration for hard-pressed prophets of the Lord. It is a further illustration of the truth of the Scripture, "Them that honour me I will honour.")

FIRST ANNUAL MEETING OF GRACE BAPTIST CHURCH.

The first Annual Meeting of Grace Baptist Church was held in the West End Y.M.C.A. on Jan. 19th last, with great rejoicing among the large number who attended.

The reports given covered eleven months only, but were exceedingly gratifying. There have been 26 baptisms, and 13 additions by experience. The total membership on Dec. 31st was 134, representing 75 families. The Bible School is in a vigorous and flourishing condition, meeting at 10 a.m. on Sundays, and using the Whole Bible lessons issued by the Baptist Bible Union.

Financially, the year has been a great demonstration of what God can do for a people when given a chance. This church does not hold sales, bazaars or concerts of any kind to raise money. Prayerful dependence is put upon God to supply the needs through the free will gifts of His people. The total receipts for the eleven months were \$5,800.00, and after all unpaid accounts are provided for, there remains a substantial balance with which to begin the new year. This \$5,800.00 averages \$43.28 per member, or \$77.33 per family. This is a most gratifying result when it is remembered that on Sunday, Jan. 24, 1926, this church held its first service, without possessing even a hymn-sheet. During the year, several necessities by way of equipment have been secured, in addition to carrying on the regular work; and all this without the aid of any Home Mission Board.

One of the most important items to come before the Annual Meeting was a resolution concerning the newly organized Regular Baptist Missionary and Educational Society. The resolution, which was adopted without a dissenting vote, reads as follows:

"Whereas we, the members of Grace Baptist Church, Toronto, in Annual Meeting assembled, have thoroughly considered the Constitution and Articles of Faith of 'The Regular Baptist Missionary and Educational Society of Canada':

And whereas we believe that there is an urgent and immediate need for such an organization and that all truly Regular Baptists should support its mission:

Therefore, be it resolved, that we do now accept the Declaration of Faith of the said Society; and request of them that Grace Baptist Church be admitted into the membership of the same.

And be it further resolved, that we do not consider this action as affecting

in any way our relationship to the Baptist Convention of Ontario and Quebec: the Grande Ligne Mission; or any other organization whatsoever."

The officers for 1927 are as follows:—Clerk, Mr. Walter Thornton; Treasurer, Mr. H. E. Smith; Mission Treasurer, Miss Jeanne Dunleavy; Pianist, Miss Grace Stagg; Bible School Superintendent, Mr. Robert Downing; Prudential Committee, Rev. G. W. Allen, chairman; Mr. H. E. Smith, Mr. E. Dankert, Mr. Robert Downing, Mr. Wm. Ruddy, and Mr. R. J. Clarke.

The entire gathering was characterized by great enthusiasm and unity of spirit. Last Sunday, Jan. 23rd, special anniversary services were held in Sovereign Hall, Dovercourt Rd., where Grace Baptist Church holds its regular Sunday services.

Rev. Geo. W. Allen is the pastor of this people.

REPORT OF THE ORANGEVILLE BAPTIST CHURCH ANNUAL MEETING.

The Gospel Witness,
Dr. T. T. Shields, Ed.,
Toronto, 2,
Ontario.
Dear Brother:

Orangeville,
Ont., Jan. 19, 1927.

The annual business meeting of the Orangeville Baptist Church was held on Tuesday, January 18th. Reports from all departments showed real progress, in some cases quite marked, in the work of the Lord. During 1926, 28 members were received by baptism, while 11 were removed, leaving a net gain of 17, or 20 per cent. of the membership, which stood at the end of the year at 100. There has been phenomenal growth in the attendance at Sunday School. The Deacons' report expressed the opinion that the spiritual life of the church was higher than ever, but that we still could go a great deal farther in our experience of the grace of God. The pastor reported nearly 100 professions of faith, most of them during the special campaign held last summer.

Monies raised by all departments amounted to nearly \$2,000. The following resolutions (herewith enclosed) were passed:

- (a) Concerning self-support;
- (b) Concerning the Convention;
- (c) Concerning the Regular Baptist Missionary and Educational Society;
- (d) Concerning missionary giving through that Society.

We are looking forward to the greatest year in our history. With the blessing of God upon us we hope to attempt the greatest things for God ever undertaken in these parts.

Yours in the service of Christ,

(Signed) W. GORDON BROWN.

RESOLUTION CONCERNING SELF-SUPPORT.

WHEREAS the Lord has blessed our church with increased membership and renewed interest, and hence with great financial strength;

AND WHEREAS we believe that the time has come for us to cease to be what is called a "mission church";

BE IT THEREFORE RESOLVED that we hereby declare for self-support and independence of the Baptist Home Mission Board as from April 1st, 1927, which date is the end of the half year of our grant from the said Board;

AND THAT a copy of this resolution be sent to Rev. C. J. Cameron, Secretary of the said Board, to *The Canadian Baptist*, and *The Gospel Witness*.

RESOLUTION RESPECTING CONVENTION BOARDS.

WHEREAS the Orangeville Baptist Church stands for the full inspiration and authority of the Bible as the Word of God; and for the absolute infallibility of Jesus Christ as the Incarnate God, and for the truth, that in His substitutionary death Christ endured the punishment of our sins in our room and stead, "the just for the unjust to bring us to God"; and

WHEREAS Professor L. H. Marshall, of McMaster University, en-

dorses the Driver method of approach to the study of the Old Testament Scriptures, and by his teaching implicitly denies the full inspiration and authority of the Bible as the Word of God, and explicitly rejects the truth that Christ endured, in our behalf, the punishment of our sins; and

WHEREAS the Convention of Ontario and Quebec at its Annual Meeting held in First Avenue Baptist Church, Toronto, Tuesday, October 19th, 1926, notwithstanding Professor Marshall's repudiation of the substitutionary and expiatory value of the death of Christ, expressed its confidence in him, and its approval of his teaching,

THEREFORE BE IT RESOLVED, that this church's first duty, to be loyal to Jesus Christ and His gospel, renders it impossible for it longer to contribute to any fund administered by any Board elected by the said Baptist Convention of Ontario and Quebec; and it is hereby determined that unless, and until, the said Convention shall reverse its said endorsement of false teaching, all contributions from this church, or any organization connected with this church, to Convention funds shall cease as from this date, and that this resolution shall apply to any and all monies which may now be in the church treasury;

AND THAT this resolution be without prejudice to the church's status in the Baptist Convention of Ontario and Quebec;

AND FURTHER, that a copy of this resolution be sent to Rev. C. E. MacLeod, Secretary of the said Convention; to Mr. W. C. Senior, Secretary of the Plan of Finance of the said Convention; and to *The Canadian Baptist* and *The Gospel Witness*.

RESOLUTION CONCERNING THE REGULAR BAPTIST MISSIONARY AND EDUCATIONAL SOCIETY OF CANADA.

WHEREAS, the present situation in the Convention involves the necessity of establishing a fellowship of brethren who hold and practise the doctrines, principles, and policy of the Regular Baptists as individuals and churches;

AND WHEREAS, in order to meet this need there was formed on January 12, 1927, the Regular Baptist Missionary and Educational Society of Canada, whose design and object is: "To promote the preaching of the Gospel, the prosecution of Missionary, Evangelical, and Educational work, and to co-operate with all Regular Baptists in the dissemination of the principles and doctrines held by Regular Baptist churches";

AND WHEREAS, this new organization stands for the whole Christ, in the whole Bible, for the whole world, as is evidenced by its Confession of Faith and statement of purpose;

THEREFORE BE IT RESOLVED that we accept its declaration of faith as set forth in section 2 and Schedule "A" of its Constitution, attached hereto;

AND THAT we hereby apply for membership in the said Society;

AND FURTHER THAT our missionary monies be given through this Society, this being understood to apply both to funds now in the treasury and to offerings made hereafter, these funds to be given to the objects of the Society and through it to other worthy objects in the proportions to be hereafter decided;

AND FURTHER THAT this resolution is intended to be without prejudice to the church's status in the Baptist Convention of Ontario and Quebec;

AND THAT a copy of this resolution be sent to the Treasurer of the said Society; to Mr. W. C. Senior, Secretary of the Plan of Finance of the Convention, and to *The Canadian Baptist* and *The Gospel Witness*.

RESOLUTION CONCERNING MISSIONARY GIVING THROUGH THE REGULAR MISSIONARY AND EDUCATIONAL SOCIETY OF CANADA.

WHEREAS, we believe the Bible to be the infallible Word of God; and

WHEREAS, we hold firmly to its revealed truths on the following, among other matters, namely, the unity and trinity of the Godhead; the

virgin birth of Christ; the divine Personality and work of the Holy Spirit; the direct creation of man in the image of God, his fall, his subsequent state of total depravity, and his eternal punishment if unrepentant; the expiatory atonement of Christ; the necessity of regeneration; baptism by immersion preceding church relation and the Lord's Supper; the independence of the local church; the freedom of its ministry; and the patient waiting for the personal, visible and glorious return of our Lord; and

WHEREAS, in Canada there is an ever-increasing need for the proclamation of such truth to the salvation of sinner, and the edification of saint; and

WHEREAS, this imposes upon us an obligation to preach this gospel, and to establish churches holding to these principles throughout Canada; and

WHEREAS, in the great commission our Lord gave the command to go and make disciples of all nations; and

WHEREAS, this imposes upon us an obligation to preach this gospel and to establish churches holding to these principles in all lands; and

WHEREAS, such obligation to preach this gospel at home and abroad involves the need of providing means whereby men and women may be trained for the carrying on of such Christian work,

BE IT THEREFORE RESOLVED that the missionary monies of the Orangeville Baptist Church, both those now in the treasury and the offerings to be made hereafter, be given through the Regular Baptist Missionary and Education Society of Canada in the following proportions for this year:

To Home Missions	40%
To Foreign Missions	20%
To Christian Education (Toronto Baptist Seminary)	20%
To Grande Ligne Mission (which Mission, although part of the Convention, has a Board almost entirely separate therefrom, and which we understand to be standing loyal to "the faith once for all delivered")	15%
To the General Expense Account of the said Society..	5%

AND THAT a copy of this resolution be sent to the Secretary-Treasurer of the said Society, to the Secretary of Grande Ligne Mission, and to *The Canadian Baptist* and *The Gospel Witness*.

BAPTIST BIBLE UNION SENIOR LESSON LEAF

Vol. 2.

T. T. SHIELDS, Editor.

No. 1.

Lesson 9.

First Quarter.

February 27th, 1927.

STEPHEN'S ADDRESS.

Lesson Text: Acts, chapter 7: 1-29.

Golden Text—"And the patriarchs, moved with envy, sold Joseph into Egypt" (Acts 7: 9).

This address is the largest discourse in the New Testament. It was spoken before the Council where Christ had been tried and found worthy of death, and where Peter and John had boldly witnessed, and were only saved from death by the counsel of Gamaliel.

The charges brought against him by false witnesses were that he had spoken "blasphemous words" against Moses and against God, also against this holy place and against the Law. They alleged he had said that this Jesus of Nazareth shall destroy the place, and shall change the customs which Moses delivered us. These charges were made, and the high priest asked Stephen if he were guilty. As every eye was turned upon him, Stephen's face shone as the face of an angel. His reply is the answer of a master, and has to be read and re-read to follow his reasoning. His argument must have become clear to the minds of the council before they interrupted and prevented the application to themselves. He briefly sketches the whole history

of the nation from the call of Abraham, not to answer the charges brought against him, though he does that effectively in an indirect way: his desire is to show that they have done what they condemn their fathers for doing. Their rejection of Christ is in exact line with the rebellion of the past. He becomes the accuser, and charges them with the same blindness and resistance to God their fathers had shown.

In his historical survey he speaks of three periods: that of the patriarchal, in which Joseph is, for his purpose, the prominent character; that of the bondage in Egypt, and the wilderness, in which Moses is his type; the period of the kings and prophets came next, but evidently the coming application is sensed by his accusers, and interruption and clamor will not allow him to finish. In the period of the patriarchs, he pointed out that they had sold their young brother Joseph for envy, but God was with him. The application could not miss—they had delivered Christ to the Gentile death for the same reason. Even the Roman governor saw the empty charges were caused by envy. Some of their own number had confessed, and had turned to faith in Christ. The one hated of his brethren, and sold by them into slavery, became their saviour. Christ had been so exalted, and they must bow before Him; if they would have salvation, they must take it from His hand.

The same lesson is made clear in the story of Moses. As a child of three months, he is thrust out. At forty, his brethren reject him as deliverer, and he flees for his life from the face of Pharaoh. When forty years later he comes by Divine direction to their deliverance and leads them out of bondage, it is to be murmured against and repeatedly rejected. At Sinai Aaron is asked to make them an idol in place of Moses. That the Council may not miss the application here Stephen quotes the prophecy of Moses regarding Christ: "This is that Moses which said unto the Children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear".

Not only Joseph and Moses, but which of the prophets had not their fathers persecuted? They condemned the wickedness of their fathers, but they themselves had done infinitely worse in rejecting and crucifying Christ.

When evidently disorder and clamor prevailed, he concluded with this charge: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom we have been now the betrayers and murderers: who have received the Law by the disposition of angels, and have not kept it".

Three persons are prominent in the argument of Stephen: Joseph, Moses, and Jesus. Although Jesus is not named (verse 45 should have Joshua, not Jesus), he is in the mind of the speaker throughout.

These three were in the determinate counsel of God to be delivered of his people: the first, to save the patriarchal families; the second, to deliver the nation out of Egyptian bondage and lead them to the promised land; the third, to bring redemption for all.

All three met with persistent unbelief, obstinate hatred, and contemptuous rejection. Every hindrance possible to men or devils to the work appointed to them by God was given,—one sold into slavery, another's life repeatedly attempted, and Christ crucified and slain.

All three were honoured and exalted by God,—Joseph made ruler in the greatest civilized nation of the world; Moses, a great leader, legislator, historian, founder of the most wonderful nation on earth; Jesus Christ, after the shame of Calvary, exalted to the right hand of the Majesty on high, before whom every knee shall yet bow, and every voice confess.

Each of the three becomes the Saviour of his rejectors, haters, and murderers. Christ is now exalted to be a Prince and a Saviour to give remission of sins. Many who took part in His persecution and death were now His redeemed and devoted followers.

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