

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES AND
IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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

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THE UNITY OF THE FAITH

In order that we may not be misunderstood we think we may, without immodesty or any degree of exaggeration, magnify, if not our office, at least our record, so far as to say that no one can reasonably charge *The Gospel Witness* with tolerating manifest error, or with being remiss in respect to the duty of contending earnestly for the faith once for all delivered unto the saints. We do not suppose absolute unity of the faith among Christians will ever be attained in this life, but surely an approximate unity is both desirable and possible.

This Editor has never apologized for being a Baptist. He has always felt competent to propose a solid scriptural foundation for the union of all Christian denominations, namely, let them all become Baptists in the historic sense of that term! But when we have said that—and we hope our readers can discern the smile in the type—we do not mean that we have no fellowship with any sort of people but Baptists. On the contrary we know a great many Presbyterians, Methodists, United Church men, Episcopalians, and others, with whom we have most sweet and happy fellowship in the things of God. We frankly declare that we always feel like giving them a warm and hearty invitation to the baptistery; but even though they do not come we are happy to kneel with them at the mercy seat where all believers find common ground.

And in our fellowship with brethren of non-Baptist denominations we yield not one whit of our convinced Baptist principles. Earnestly and lovingly we would endeavour to persuade our non-Baptist friends to study what the Scripture teaches them respecting baptism, and to submit to its authority; but, having done so, we have fulfilled our duty, and we refuse to disfellowship those who receive the Bible as the word of God, and who believe in "the Lamb of God, which taketh away the sin of the world", even though they disagree with us in what to us is the plain and unmistakable requirement of Scripture in respect to baptism. We have preached in Presbyterian and other pulpits, and have rejoiced in the privilege; and we expect to continue to do so as often as opportunity affords.

We have said this in preparation for a brief discussion of a very delicate matter. The Editor of this paper without apology acknowledges that he is a premillennialist. That is to say, he believes the Scripture teaches that righteousness will not be in the ascendancy when Christ shall come the second time; but, on the contrary, that Antichrist will be in full flower and flood, and that the Lord shall consume him with the breath of His mouth and destroy him with the brightness of His coming. Thus far, it seems to us, the teaching of Scripture is plain and unmistakable. But it is no more plain and unmistakable than the doctrine of baptism; and as we refuse to regard a man as a heretic or an unbeliever, but only as one who is disobedient, because he disagrees with us on the matter of baptism (a subject about which it seems to us there cannot be two *intelligent* opinions!), so we refuse to disfellowship and regard as an unbeliever a man who accepts and rejoices in the essential and fundamental principles of evangelical faith, but who may not be in agreement with us respecting the millennium question.

And at this point we desire to be more explicit still. While we despise not prophesyings, we have never been able to take up a dogmatic attitude respecting the interpretation of unfulfilled prophecies. We remember that the disciples who enjoyed the personal ministry of our Lord did not understand His prophetic utterances respecting His crucifixion and resurrection until His prophecies were actually fulfilled: "These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him."

Furthermore, though the days of Christ's flesh were really run into the mould of the prophecies of the Old Testament, those who were most familiar with the Old Testament scriptures, from their study thereof, failed to anticipate and delineate any such life as was lived by Him in Whom they were fulfilled. We are aware that the New Testament record abounds with instances in which Old Testament prophecies were fulfilled, but always the record of their fulfilment was written after they were actually fulfilled; and then by special inspiration of the Holy Ghost.

It is our own conviction that every believer ought to be a diligent student of the prophetic scriptures—and, indeed, of the whole Word of God—and that by such study we shall be able to discern and apply the abiding principles which have application to human life in all circumstances and in all ages. But we believe the exact and ultimate meaning of any prophecy of the Word of God will, and can, be exactly understood only in the light of its own fulfillment; and that the purpose of prophecy is less to make believers wise in advance of the event than to confirm their faith in the midst of the actual occurrence of the tremendous events predicted.

We call attention to the fact also which must be apparent to all students of Scripture who have a measurably wide acquaintance with theological literature, that there is no department of biblical interpretation in which so many—and indeed such contrary—interpretations obtain as that which relates to the realm of eschatology, the doctrine of last things.

On one occasion a stranger came into a Jarvis Street prayer meeting, and during the meeting quoted a passage from the book of Revelation, and with all the authority of an oracle instructed us in the one and only possible interpretation of that passage. We announced a hymn when the brother got through and said nothing; but when the service was dismissed we met at the door, and a dialogue something like the following took place.

We said, "You are a stranger here?" to which he replied in the affirmative. We then said, "I fear you know too much to be comfortable with us", to which he replied, "Do you refer to my interpretation of that passage in Revelation?" When we answered in the affirmative he said, "But that is the only possible interpretation of that passage." Whereupon we replied, "Given time I could probably find a thousand other people, each of whom has the 'only possible interpretation' of that same passage, and no two of whom agree." We then said, "In this place there are some things we know: we know that the Bible is God's word. We know that we were lost sinners. We know that Christ died for sinners, and that we are saved through faith in Him, that by His blood we are cleansed from all sin. We know, and are sure, from God's Word, that Jesus Christ is coming again to this earth in person. But we believe there is room for honest differences of opinion respecting the details of the programme of the future, and we have not room enough in this whole church for a faddist to find standing ground. I fear you belong to that class, and I do not want the people of this church disturbed by your vagaries; and I hope you will not come again."

This may seem like rather severe treatment, but we have consistently taken such a course as would avoid contention and dissension over matters concerning the exact interpretation of which no mortal can be sure until the events predicted have actually taken place. "Now I tell you before it come", said the Lord, "that, when it is come to pass, ye may believe."

We are not pleading for ourselves. We love the fellowship of our brethren, and we should be sorry to be branded as a heretic on the ground that we are unable to accept all the items of a detailed programme of the future. For example: if we had to accept the seven dispensations idea of the Schofield Bible as a term of fellowship we would be willing to go still

further without the camp and stand alone against the world, if necessary, in repudiation of many of its principles. We are determined that we will "strive not about words to no profit, but to the subverting of the hearers"; we will "shun profane and vain babblings: for they will increase unto more ungodliness"; and "foolish and unlearned questions" we will "avoid, knowing that they do gender strifes."

We believe there is grave danger among the Lord's own dear people in the apparently growing disposition to magnify things, which are in themselves not unimportant, out of their due proportion. The great question which all believers are now being forced to answer is whether God has spoken at all in any way that is really reliable. Important as is the truth of the Lord's second personal coming, denial of all the verities of the faith is becoming so general that it seems possible we shall soon have to defend the truth of His first coming.

Respecting the fundamentals of the faith, such as the divine inspiration and infallibility of the Bible; the essential Deity of Christ and its corollary, the Virgin Birth; His miraculous ministry; His expiatory death; His literal, physical, resurrection; and the certainty of His personal return; together with such principles as logically grow out of these things: man's fallen state, the necessity for regeneration, justification by faith, the abiding presence and ministry of the Holy Spirit—about all these matters there can be no question, and therefore no compromise. But when it comes to interpretations of prophecies relating to the future, and concerning which some of the best of God's people differ, we do not believe it is the part of wisdom to make these matters an issue among genuine believers.

We repeat, we believe the Lord will come a second time without sin unto salvation. We believe there will be no millennium until He comes—not that there could not be if God had willed that such a condition should be brought in by the power of the Holy Ghost, but that it will not be because the Word of God teaches that the iniquity of this age will reach its climax in the development of the Man of Sin, and that that densest of all darkness the world has ever seen will be terminated by the brightness of the appearing of the great God and our Saviour Jesus Christ. Let us busy ourselves in preaching the gospel of salvation with all our might; let us consecrate ourselves afresh to the task of evangelization at home and abroad; and this Editor at least believes that whoever is privileged to be among the number who shall be alive and remain unto the coming of the Lord, if he should be found busy saving men with fear, pulling them out of the fire, instead of speculating as to when and how and where the Lord will appear, he may hope to be forgiven his ignorance of the details, and that he will not be visited with divine displeasure for giving himself without reserve to the great task for which Jesus Christ died.

We believe that while believers of every name emphasize those distinctive principles they each conceive to be taught by the Word of God, there might be a basis upon which vast numbers could unite in the sense that they may regard those who hold and obey these truths as the recipients of the grace of God, and may therefore give to them the right hand of fellowship. As for ourselves, we declare we have no fellowship with anyone who denies the full,

divinely-inspired, infallible, and consequently supreme authority of the Bible as the Word of God. When any man refuses to bow to its decision as being final we part company with him saying, "Sir, you appeal to one court, and we appeal to another; and there is no possibility of our obtaining a verdict upon which we may both agree." But if a man accepts the Bible as the very word of God, so far we are at one with him.

As to the contents of the Word, after much thought we have come to this position, that if a man's only hope of salvation and confidence toward God for the future is in the expiatory death of Christ, in the blood of Christ which cleanseth from all sin, we strike hands with him as a brother in the Lord; for the acceptance

of the expiatory value of the blood of Christ involves His death, His virgin birth, His miraculous ministry, His resurrection, His ascension and intercession and coming again. The blood of Christ also magnifies the law of God, as revealing the divine holiness in which all attributes of Deity are included. It recognizes the heinousness of sin, the necessity for repentance and regeneration, and indeed every indispensable element of evangelical faith. While we are a Baptist of the old school, refusing to yield one whit of principle, we will hold fellowship with any man who holds these two great fundamental and indispensable principles, that the Bible is the word of God, and that the blood of Christ is the only means of salvation.

An Appeal to Protestantism

Montreal is the largest city in Canada. Its population is overwhelmingly French-Canadian and Roman Catholic. Verdun is one of its rapidly-growing suburban districts. Its population is almost entirely English-speaking, and in the last three years it has increased by about forty thousand. Something like a year ago a new Regular Baptist church, known as Immanuel Church, was organized in this district. Its membership is thirty-four. They meet in a small building with a capacity for not more than one hundred persons. Montreal is about the only city of any size in Canada which has an open Sunday. It is therefore impossible to rent a theatre or hall on the Lord's day, and the building where the Verdun brethren meet is the only one available.

This little band of heroic believers have wrought wonderfully during the year. They have a morning congregation of about sixty, with about seventy-five in the evening. Their Sunday School numbers about one hundred, and they have no room for more. The attendance at prayer meeting averages about thirty, or eighty-eight per cent. of the membership. If Jarvis Street had the same proportion of its members present at prayer meeting it would have nearly nineteen hundred. This little band of people raise an average of \$45.00 per week for current expenses, \$7.00 a week for missions, and \$12.00 a week for building fund—\$64.00 per week, an average of \$1.88 per member. This does not include special offerings. If Jarvis Street gave at this rate, \$1.88 per week or \$97.76 per member per year, its annual income would exceed \$200,000 per year.

The church some time ago purchased a lot seventy feet by one hundred in the best location in Verdun for \$7,700.00. It has paid \$3,000.00 cash on the lot, and has \$200.00 now in the building fund. They have one year in which to pay the balance of \$4,700.00 on their lot, but they cannot afford to take a year to do it. They are planning to erect a building at a cost of about \$12,000.00, which will seat four or five hundred people. This ought to be put under way at once. It will thus be seen that for the balance of the lot and the building it will require about \$16,700.00.

The Editor of *The Gospel Witness* heartily recommends this splendid piece of work to the consideration and support of God's stewards everywhere. Canada is a rapidly growing country that could easily support a population of a couple of hundred millions. Montreal is the gateway to this vast northern continent.

Protestantism under the most favourable circumstances works under a heavy handicap in Montreal where it is overshadowed and outnumbered by Roman Catholicism. How important it is that we should have a clear testimony set up among our English-speaking brethren in that great city of a million or more.

Pastor St. James and his heroic church, the St. Paul's Bilingual Church, are also urgently in need of a building, having been expelled by the Grande Ligne Mission from the building they occupied so long solely because they refused to approve of the Marshallism of McMaster University. But of St. Paul's Church we shall have more to say at a later date.

We now write to plead the cause of Verdun. This paper will reach many of the Lord's stewards in different parts of this continent, and throughout the world, who could give generously to so worthy a cause as this. Are there not many who can send \$100.00; some, smaller amounts, \$50.00, \$25.00, or \$10.00? Are there not many also who could send \$500.00, and some as much as \$1,000.00 or more? It may be that some of our friends in the United States may be led to feel as Paul did when he desired to have some fruit among believers who lived in the great city of Rome. Are there not some who would like to have some fruit in this great Roman Catholic city of Montreal.

The Gospel Witness will be happy to receive and forward contributions for this worthy work. If any of our readers prefer, they may send directly to: Mr. Charles Wright, 417 Manning Ave., Verdun, Montreal, Que., who is the Treasurer of the Building Fund.

The able and aggressive minister who led this little group to their present phenomenally successful position is Rev. C. H. Leggett, whose address is: 5433 Verdun Ave., Verdun, Montreal, Que.

We ask our readers to pray for this worthy cause, and all who possibly can do so, to send in a contribution. Send your cheques to: *THE GOSPEL WITNESS*, 130 Gerrard St. East, Toronto, and the money will be forwarded as it is received without delay to Verdun.

We ought to add that conversions in the services of this little church are frequent, and a good number are awaiting baptism, although they have no facilities at present for the administration of the ordinance. The English-speaking population of Verdun is about seventy-five thousand. We hope our readers will respond to this appeal—and respond promptly.

The Kingdom of God—Its Definition

By W. B. Riley.

(What constitutes "The Kingdom of God" is a subject which engages the attention of many just now. For this reason we reprint the following article from "The Christian Fundamentalist" for April.—Ed. G. W.)

John Watson's sentence, "Two finds have been made within recent years—the Divine Fatherhood and the Kingdom of God," involves a twofold error.

"The Divine Fatherhood," by which he means the "universal Fatherhood of God" instead of being a theological "find" is a theological fiction! "The Kingdom of God" has never been lost to the church; only obscured, often, by misinterpretation. If we may judge by His own words (Luke 4:43), the most holy necessity laid upon Jesus was "the preaching of the Kingdom of God"; and if "handling aright the word of God," means the conformity of teaching and preaching to the plan and points of Bible emphasis, then "the Kingdom of God" should never fail to hold the first place in the thought and instruction of Christendom. If Prophet and Apostle are to be accepted as our inspired guides, theocracy—or God on the throne—is the scarlet thread in the Old and New Testament teaching. The Pentateuch presents no other plan; the Psalms sound no other note; the Major and Minor Prophets see no other vision; the forerunner of Jesus framed no other philosophy, while the most matchless exponent of "the Kingdom of God" was the Master Himself. The Word being consulted, the Kingdom of God is

"The one far-off Divine event
To which the whole creation moves."

It has been said that no definition of the Kingdom can be found in the Scriptures. Of course that depends upon what one means by a definition. If he is looking for a solitary passage that tells all that the Kingdom is, and all that it is not, the search will be in vain; but if he is comparing Scripture with Scripture to find out what the Kingdom is, then the Bible would be unworthy the title—"The Spirit's Revelation"—were the effort not crowned with success.

It may be taken for granted that the term *Baoyeia*, correctly translated "kingdom," is employed with discrimination by the divine writers. And when, by research, we find some form of this term used in the Septuagint version of the Old Testament 250 times in round numbers, and in the New Testament 160 times, and in the Gospels alone over 100 times, both the importance of the theme and the probable information to be derived from its study are more than suggested; they are certain. The sympathetic study of all these texts would involve the definition of the Kingdom, reveal the evolution of the Kingdom, determine the location of the Kingdom, fix the citizenship of the Kingdom, and, setting up the Kingdom, seat the King.

We have said that it would involve

The Definition of the Kingdom.

showing that it will be at once an ideality and a reality; that it will be alike ethical and physical, and that it will find expression in both a theophany and a theocracy.

It will be at once an ideality and a reality. This is a point at which post and premillennialists part company. "The Kingdom of God", according to postmillennialists, is an ideality; according to premillennialists, it is both an ideality

and a reality. The strongest book, from a postmillennial standpoint, brought from the press in recent years, is Dr. Goodspeed's volume, "The Second Advent." Bruce may charm with his style, and Boardman impress one with his literary ability, his analytical and apparently logical methods, and many others with their show of learning, but Goodspeed has this splendid superiority, viz., that he deals with the Scriptures.

Concerning the "Kingdom of God," Goodspeed says, "Postmillennialists believe that our Lord set up His Kingdom at His first coming, and that He took His seat as Ruler in this Kingdom, when He rose from the dead and all power was given into His hands. He is now seated on David's throne, ruling the Kingdom of Grace, which is His only Kingdom on earth."

Few postmillennial writers essentially dissent from this position. That circumstance is all the more remarkable when one remembers, as Bruce concedes, that the expression, "the Kingdom of Grace," employed so insistently and by so many, is absolutely unknown to the Scriptures.

Boardman also concedes that the idea of a literal kingdom was the expectation of every Old Testament sage and prophet; was in the minds of the Eastern Magi when they came asking, "Where is He that was born King of the Jews?" was with the devout Simeon when he looked for the consolation of Israel; was entertained by Nathaniel when he exclaimed, "Rabbi, thou art the Son of God, thou art the King of Israel!" John believed it when he asked, "Art Thou the Coming One or look we for another?" The guest at the Pharisee's table thought it, when He said, "Blessed is he who shall eat bread in the Kingdom of God." It was the conception of the twelve when they contended with each other as to who should be counted "greatest in the coming kingdom"; it was the opinion of James and John when they requested: "Grant unto us that the one shall sit on Thy right hand and the other on Thy left in Thy kingdom"; it was the hope of the Pharisees when they asked Jesus, "When the kingdom of God comes," etc.; of the crowd when they shouted, "Blessed is He that cometh in the name of the Lord, even the King of Israel," and of the disciples when they asked their risen Saviour, "Lord, dost Thou at this time restore the kingdom to Israel?"

The charge that these all alike misconceived the promised kingdom, requires proof. The prophecies of the Old Testament had not been difficult to understand and were not commonly misinterpreted. Notwithstanding the fact that the leaders of Israel looked for the establishment of a temporal throne at the first appearance of Jesus, they neither forgot nor misconstrued the essential facts of that appearance. When Herod, alarmed for his supremacy, inquired where the King of the Jews should be born the Scribes properly replied, "In Bethlehem, of Judea for thus it is written by the prophet, Out of thee shall come forth a governor that shall rule My people Israel." The hardships of His humble life were also in literal accord with Isaiah's speech "Butter and honey shall He eat." Concerning His crucifixion between malefactors and burial in Joseph's tomb, the same prophet had predicted: "And He made His grave with the wicked, and with the rich in His death." Only those that reject the inspiration of the Word of God deny the fulfillment of the prophecy, "Thou wilt not leave My soul in sheol, neither wilt

Thou suffer Thy Holy One to see corruption" (Ps. 16:10) or dispute the correction of Paul's literal interpretation of the Old Testament Scriptures that He should be "raised" on the third day (I Cor. 15:4).

If every Old Testament sage and prophet and every New Testament believer were mistaken in expecting a literal kingdom, is it conceivable that Jesus should have left this mistake without a word of correction, and even confirmed the misconception by personal speech, which if literally received, would keep up the error? Such conduct did not commonly characterize Christ. Whenever He used a figure of speech, and His auditors misinterpreted it, He took pains to correct them instantly. When He declared concerning Lazarus, "He sleepeth," and they answered, "Then he doeth well," He immediately set their thoughts right by saying plainly, "Lazarus is dead." When He used the figure of leaven, and His disciples thought He meant that which was put into bread, He carefully corrected them by saying, "No, I mean the doctrine of the Pharisees and Sadducees." If there had been no actual Kingdom to come, would not Christ have said, "Ye have misunderstood the word. My Kingdom is not a literal one; it is only spiritual"?

If it be answered that Jesus did say, "My Kingdom is not of this world," we reply, "That is no proof that it was not to be in the world." The phrase "of the world," as employed in the New Testament, commonly means partaking of its evil spirit, and has no reference whatever to location. On His own authority His disciples were "not of the world," and yet they were in it. He was "not of the world," and yet "He was in the world!"

There is not a feature of a literal kingdom lacking in the Biblical description of the Kingdom of God. It is to have a literal King in the person of Jesus, who is not a pure spirit, but God manifest in the flesh, "and the government shall be upon His shoulder" (Is. 9:6). It is to have a literal throne, to which Jesus shall succeed, and it is not "the throne of Grace" but "the throne of David" (Is. 9:7). There is to be a literal location for that throne—"The Lord Himself shall reign in Mount Zion in Jerusalem" (Is. 24:23). The supremacy is to cover a real dominion "from the river to the ends of the earth (Zech. 9:10). This office of authority is to have its real aids in the persons of certain regenerate ones, that shall "sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 12:28); in the most faithful who shall "have authority over cities" (Luke 19:17); and in the martyrs who shall "reign with Him a thousand years" (Rev. 20:4).

The impression that a reign of grace is incompatible with the exercise of real regal authority and command is disproven by the history of every good king. When King Oscar of Sweden passed away, either the tributes paid to his blessed memory by the citizens of his own land and the Swedish sojourners in our own country, were sickly adulations or else it is impossible to so combine the exercise of official authority with the exhibition of love as to command at once a political obedience and a personal affection.

It will be alike physical and ethical. The unwarranted custom of spiritualizing Scripture has resulted, for those who employ it, in the disemboweling of plain speech. The statement, "The Kingdom of Heaven is spiritual—a reign in men's hearts—and not material over earth as a territory" (See Goodspeed, p. 111) overlooks the Biblical distinction of the terms Kingdom of Heaven and Kingdom of God, and is an attempt to exalt the moral at the expense of the material, which is neither warranted by the Word nor essential to the ethical meaning of Christ's ministry. True, it is

written of the Kingdom of God, "It is not eating and drinking, but righteousness, and peace and joy in the Holy Ghost!" But that does not signify that no eating or drinking shall characterize that Kingdom when it shall come, any more than Jesus' statement, "The life is more than meat: and the body more than raiment," is a warrant for attempting to live without food or clothing. The truth is that Jesus, in His risen body, did eat—a hint at least that the Kingdom saints may do the same. His promise is, "Ye may eat and drink at My table in My Kingdom" (Luke 22:30). We have already seen that the statement concerning the Kingdom that "it is not of this world" in no wise militates against its location "in the world" any more than the statement that His disciples were "not of the world." To be sure, those that are fitted for the Kingdom must be regenerate according to John 3:3-5, as Goodspeed argues. But does regeneracy dispense with the flesh? And, they must be righteous (Matt. 5:20), but does righteousness militate against reality? If position in this kingdom is gained through meekness and humility (Matt. 18:4), does anyone imagine that either trait inherits only in the immaterial?

If, therefore, the subjects of the Kingdom are to be as physical as were the flesh and bones of Christ which He bade the unbelieving handle and see, then who dares say that "the Kingdom" "is not territorial" as well as spiritual; that "its enlargement is not by taking in new lands, as well as new hearts," and that in order to its establishment, "Christ need not come again in person"? (See Goodspeed, p. 114).

The subject of His personal return would hardly seem to be in dispute since He has expressly said, "I will come again"; and Paul has associated "His appearance and His kingdom" (II Tim. 4:1), and His own parable of the pounds involves the plain teaching that He has gone "to receive for himself a kingdom and to return." If He is not to make conquest in new lands as well as in new hearts, then the language of the seventy-second Psalm is strange indeed. It is written there that "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before Him; and his enemies shall lick the dust. The kings of Tarshish and of the Isles shall bring presents. The kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before Him: all nations shall serve Him."

I believe with Prof. H. Lummis that if there were but a single Old Testament prophecy of this Kingdom, and that the prophecy of Daniel, it would dispel all doubt as to its literalness and its location. When Pharaoh had a dream of the seven fat and the seven lean kine, and Joseph interpreted it, his prophecy became the mold of history. Its fulfillment was literal. Who has been instructed to say that Daniel's interpretation of Nebuchadnezzar's dream is not to be so taken? It would almost seem that the great Prophet Daniel anticipated the modern spiritualizing method and meant to condemn it when, after having interpreted the dream, he concludes "The great God hath made known to the king what shall come to pass hereafter, and the dream is certain, and the interpretation thereof sure" (Dan. 2:45). A large part of that prophecy has been literally fulfilled! It is a strange thing to ask the privilege of stepping into the middle of God's processes to declare that the remainder of it will be after another method.

Concerning the argument that since the prophecies about the birth, life, and death of our Lord, were literally fulfilled, we should expect the same concerning the Kingdom, Dr.

Goodspeed says, "Those prophecies were incapable of any other than a literal fulfillment" (p. 93). But every reformed Jew will tell you they never were intended to be taken literally; and his statement has exactly as much warrant from the Word as has the position of those that proclaim against "the Kingdom" for which all Christendom, in obedience to its Christ, is praying "Come!"

Discredit the pseudo-political phase of this kingdom as you will, still even John Watson is compelled to admit that "politics are, after all, a necessary machinery * * * though ideals come first." His statement, "When Jesus denied Himself to politics He did not abdicate His Kingdom," is without occasion! True, He scorned the world's throne when offered by Satan; He also refused the crown and sceptre proffered by an unregenerate mob; but He never hinted that He would reject these same insignia of power when the time of the Divine appointment should come. On the contrary, the Scriptures are clear that when, in the end of the age, the seventh angel soundeth, there will be heard great voices in heaven saying, "The kingdoms of this world are become the kingdoms of our Lord and His Christ, and He shall reign forever and ever" (Rev. 11:15). That this is a promise to the Man from Nazareth could hardly be doubted when it is remembered that on the occasion of the announcement of Mary's conception, the Angel said, "And thou shalt bring forth a Son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto Him the throne of His father David * * * and of His kingdom there shall be no end" (Luke 1:31, 32).

It is both a theophany and a theocracy. A theophany is a manifestation of God to, or rather, through, the human soul. A theocracy is the recognition of God as the only rightful Ruler, and a reception of His revelation as civil law. So far as the Kingdom of God has any place in the earth at the present time, it is a theophany, or a manifestation of God's sovereignty in, or through, His saints. But the Holy Scriptures have ever held before believers the sure promise of a theocracy—a pledge to the Prince of Peace—"the child born" and "the son given"—that "the government shall be upon His shoulders: and His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and of peace there shall be no end, upon the throne of David, and upon His kingdom, to establish it, and to uphold it with the judgment and with righteousness from henceforth even forever. The zeal of Jehovah of hosts shall perform this" (Is. 9:6, 7).

But are we not told expressly that "the kingdom of God cometh not with observation"? Certainly! That is the proof that the Kingdom is not yet; and is not to be founded with the Church, nor with any of the visible fruits of a spiritual life. Such may be easily observed, and somewhat accurately measured. But the introduction of "the Kingdom" is rather to be associated with the sudden appearance of Jesus Christ, the coming of which is as incapable of observation as is the formation of that lightning, that, in an unexpected moment, busts into glory, "from the East and is seen even unto the West" (Matt. 24:27).

It is little wonder that the people who believe that the only Kingdom of God referred to in the Bible is that which is now being constructed by Christian endeavor, become discouraged. Inadvertently Bruce concedes that no other result can be expected. He says, "When John spoke of the Kingdom he meant the people of Israel converted to righteousness, and in consequence blessed with national pro-

sperity. And that being his ideal and aim, he was a gloomy man, and those who were about him became affected with his gloom. For he saw, too soon and too well, that the conversion of Israel to righteousness was a very improbable event. And so, despairing of the nation, and hoping only for the salvation of a small remnant, he began to talk of 'a winnowing fan to separate wheat from chaff, and of an axe of judgment to hew down the worthless tree'."

While misinterpreting John, Bruce accurately exploits the result of looking for a kingdom that is dependent upon the conversion of the whole people to righteousness. If the Bible proffers us nothing better, the present outlook is gloomy enough to generate poignant grief. For two thousand years the Church has been at work in the world, and we are still praying, with good occasion, "Thy kingdom come." Three to four hundred millions of earth's inhabitants are nominally Christian! It has been said, with sufficient conservatism, that perhaps not more than one in ten, or thirty to forty millions, of these are genuinely loyal to God, being regenerate by His Spirit, leaving practically the whole of the fourteen hundred millions yet to be converted before the Kingdom has fully come.

If to this it be answered: "But the times past have been those of seed-sowing and the centuries are now ripening to the harvest, false religions are just ready to fall, and the religion of Christ to become the faith of all nations," we ask for the evidence! The Christianity of Palestine perished on the very soil that sprouted it; the Christianity of Rome became corrupt at the very time when the Church was in the place of power; the Christianity of Europe is being discredited at this moment, and assigned a place in the Pantheon of Religions by its own leading apostles. The subject of ever-insistent debate in America is whether the candidates for the ministry are not diminishing, and the denominations—which are all too slowly increasing their numbers—are not as certainly going into spiritual decay. Horton ("Teachings of Jesus," p. 27) frankly admits: "To-day a Christian country is one in which a majority of the people appear absolutely indifferent to religion; a majority of those who are not indifferent are without enthusiasm, without passion, without zeal; while the most earnest are usually sectarian rather than religious, capable only of interest in their church or their system or their shibboleth."

Nearly thirty years ago, in that matchless conference called by Nathaniel West and others, a speaker raised this question, "Do the possible thirty millions of genuine Christians give enough to make all the gifts of all the rest average a cent a week for the thirty millions for mission effort, properly so-called? Do the aggregate of all the purely missionary contributions of the world amount to \$15,600,000 per annum?" The pitiful thing about this question is that after all the boasted progress of these most remarkable years, the interrogation is pertinent still; while the question with which he followed it is nothing less than painful: "Is the amount paid over by actual Christians, that Christ's mandate, 'Go ye into all the world and preach My Gospel to every creature,' may be obeyed, as great as is the amount expended by the Church of God for needless—nay, for dangerous and degrading luxuries, such as wine, poor tobacco, and even stronger stimulants?" If you declare "This is pessimism," I answer, "For those that have no other prospect than a Kingdom resulting from the regeneration of the whole world, it is!" But not for those of us that know that when "this gospel of the kingdom shall have been preached in all the world for a witness, then shall the end of this age

come." It shall terminate with the appearance of the King Himself, the establishment of His throne in righteousness, the lifting of the deception that has blinded sinners till now, by the chaining of Satan—the old deceiver—and the casting of him into the pit that he shall do his work no more. Then "shall a nation be born at once." Then shall the major promise of the Minor Prophet speedily be verified, and "the earth shall be filled with the knowledge of the glory of Jehovah as the waters cover the sea" (Hab. 2:14). Then shall Daniel's vision be realized (Dan. 2:1).

If one wants to argue, as some do, that this prospect is too material to be pleasing, we only answer by expressing our regret that God's appointments are not his pleasure. If he says further, "It is too sensual to be spiritual," we reply by questioning, "Is it Scriptural?" There may be such a thing as learning at last that God's spiritual Kingdom is all the more glorious because of its material side, and the outlook of those that entertain this "blessed hope" may prove at last to have been just as broad as Biblical. Prof. Lummis says, "Many a visitor has ascended the slope of Mt. Washington, drawn by the snorting iron horse whose neighing echoed back from cliff and ravine, and has seen that rugged, rock-crowned summit gray with the mosses and lichens of unnumbered centuries, as the misty robe that draped the giant peak was lifted by the careering winds. He has a right to speak of the sublime view which he has seen. But he has made only one ascent; he has looked from one position only, although a favored spot it may be, and one that affords the finest view of the monarch of New England hills. But if he forgets or ignores the carriage road up from the Glen House; if he overlooks the bridle path that winds up through the wooded hills and bending valleys and steep, precipitous acclivities from the Crawford; if he counts not the devious footway of the lone pedestrian who, by some hitherto untrodden course, has clambered to the crown of the mountain king, he has not a complete picture of the loftiest of the White Hills." The modern theologian that, conceiving the Kingdom of Jesus, looks upward and views the blue sky and gold and crimson clouds, and the brightness of the resplendent sun, has a charming picture, even if it be a little ethereal. But to complete its beauty he needs the hills and valleys, flowing as of old in the land of Canaan, with the milk and honey; the palace towers of Jerusalem, the golden, whiterobed company marching with crowns on their heads and with palms in their hands to the strains of celestial music; the opening doors of the royal mansion, and the broad table spread with ambrosial viands, fit for the children and the brothers and sisters of a king; and seated guests, the patriarchs and prophets, and all the godly race.

No timidity induced by skepticism within the nominal Church of God, or without, shall make me diminish aught of what my Father's legacy warrants me to expect. I shall see the King in all His glory, and be fellow-heir with Abraham. In company with the meek I shall possess the earth. An humble and unworthy brother of Jesus Christ, I am to have the body of my humiliation made like the body of His glory.

THE LAMENT OF THE UNCARED FOR.

Dr. Samuel Levermore.

One fine morning I met in the City of London a very well-known Christian merchant who had been a prominent figure in all evangelical enterprise for half a century. A man of a Christ-like spirit. He greeted me

very warmly, and then, under a sense of compulsion I said, "And how are you going on spiritually? You do a lot for other people's souls, but how about your own?"

The Result Was Staggering.

He was powerfully moved. Grasping my hands he replied in a broken voice, "Listen! I have been spending my time and money for many, many years, and moved among Christian workers of every type, but never . . . never until this moment has any man cared for my soul, or spoken to me as you have done this morning." He could say no more. He is now in Heaven.

One can be

Lonely in a Crowd.

David found it good to look back upon his *CAVE* experience. Let us look back with him. Here it is in a few verses.

His "spirit was overwhelmed." He was ignored. Dead cut. "No man would know him." He was without a spiritual Home: "Refuge failed me." He was without a real Pastor or Shepherd. "No man care for my soul."

So much for the *earthly* view, "my right hand." The *look around*. But there comes a blessed change.

David Looks Up.

And there, in Jehovah, he finds all he lacked in his lonely path down here.

Thou art my portion Lord, it is enough
My heart's deep longings all are satisfied:
God is my refuge, then the world's rebuff
Just serves to drive me to the crucified.

My path so lonely—not a soul to care:
Not one that really can be called a friend;
Is now all filled with One so sweet, so fair
Who says, "I will be with thee to the end."

"THE CANADIAN BAPTIST".

For the information of our readers we may say we have examined *The Canadian Baptist* this week, but there is nothing in it of sufficient importance to deserve comment, except that there are some quotations from Abraham Lincoln's Gettysburg speech and a few things such as can be put together at any time, as our anonymous Toronto correspondent remarked, with scissors and paste.

We are becoming deeply concerned for the future of *The Canadian Baptist*. Week by week it is almost screaming for help. Apparently it is losing subscribers. We should be very sorry to see *The Canadian Baptist* go out of business, because by contrast every issue makes new friends for *The Gospel Witness*. We should like to be of some real assistance to our Church Street contemporary, and even though you do not expect to get five cents' worth of value for your year's subscription, we appeal to our readers to do the charitable thing and put \$2.00 into *The Canadian Baptist's* collection box. We may assure our readers that its weekly visit will not make very great demands upon anything but their patience—a few minutes' perusal will satisfy one that nothing worth reporting has occurred in the Convention of Ontario and Quebec except that Brother W. C. Senior is still pleading the budget, and Brother R. D. Warren is at the same old stand waiting to receive contributions. Anyone able to render assistance for our hard-pressed Church Street contemporary will be conferring a great favour upon *The Gospel Witness*.

The Jarvis Street Pulpit

The Significance of the Agreement Between the Roman Pontiff and the Russian Soviet

A Sermon by the Pastor, Dr. T. T. Shields.

Preached in Jarvis Street Church, Toronto, Sunday Evening, April 7th, 1929.

(Stenographically Reported)

"Wherefore hear the word of the Lord, ye scornful men that rule this people which is in Jerusalem.

"Because ye have said, We have made a covenant with death, and with hell are we at agreement: when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.

"Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

"And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it."—Isaiah 28:14-18.

Prayer before the Sermon.

We rejoice, O Lord, in the assurance that Thou art ever the same. Thou hast not abdicated Thy throne; Thou hast not laid Thy sceptre by. We thank Thee for the privilege of access to the King of kings and Lord of lords, to Whom all authority belongeth in heaven and on earth. We thank Thee that we are assured in Thy Word that the lives of Thy people are in the hands of Him Who sitteth upon the throne. We rejoice to believe that all things work together for good to them that love God.

We pray for discerning minds this evening; for the illumination of the Holy Spirit, that we may be men and women who have understanding of the times to know what Israel ought to do; that we may be so related to Him Who is upon the throne that we may be unmoved by the things about us so far as our own interests are concerned. We beseech Thee to speak to us this evening out of Thy Word, and help us in the light of this divine revelation ever to interpret the events of our time.

It may be there are some in Thy presence this evening who are strangers to the pardoning grace of our Lord Jesus Christ, who have heard of Thee by the hearing of the ear, but who have never yet with the eye of faith beheld Thee. We pray that in the service this evening the quickening ministry of the Holy Ghost may be exercised, that men may be convinced of sin, and righteousness, and judgment. We thank Thee for Him Whom Thou hast exalted to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins. Confer upon all this evening the illuminating grace of the Holy Spirit. Oh, for the grace of the Spirit to look upon all the events of the times in the light that shines from the throne of our God! So bring us all into right relationship with Thee, and thus into right relationship to the universe of law about us. Glorify Thyself in this service, we beseech Thee, for the sake of Jesus Christ our Lord, Amen.

In recent years the world has become accustomed to what but a few years ago would have been looked upon as unusual events. I think I have before called your attention to the fact that just before the Great War we all were shocked by certain great tragedies such as that of the Titanic disaster and the sinking of the Empress of Ireland. Then we gradually became accustomed to tragedy. We saw from day to day reports of the sinking of many Titanics and of the loss of thousands of lives, until by and by it seemed as though nothing could shock us. I recall once attending a funeral service with an Episcopalian clergyman;

we had been invited jointly to conduct a funeral service. This particular brother had had great sorrow in his own home: his only son had been suddenly taken from him, then his wife had been taken from his side. He had had a series of what people would call misfortunes. As we rode together to the funeral I was led to make some remark about the sorrow that had come into the lives of the people whom we had both been asked that day to console. It was a peculiarly sad visitation. But he was rather unmoved. He said to me, "You know, brother, it is possible to have so much sorrow that by and by one ceases to feel it. I have myself become benumbed until it seems as though nothing could hurt me."

And that is possible. We become inured to pain at last. You have seen it in the physical realm; one who has been called upon to suffer much, who has been chosen in the furnace of affliction—you have seen such an one in his long-drawn-out agony, and have wondered how it was possible for the human frame to endure such things. And yet such sufferers have become so accustomed to it that they have learned to smile through their agonies. That same principle operates on a larger scale: it is possible for the public mind to become so accustomed to strange happenings that it ceases to react to their horror.

A little while ago, only a few weeks ago, the world was startled by the announcement that a basis of agreement had been reached between the—I had almost said the two principal tyrants of earth, Mussolini and the Pope. When I say that I intend nothing personal: I refer rather to the systems they represent. And again I say, I have no word of disrespect to utter respecting our Roman Catholic friends. In my discussion this evening I shall refer to a system which is hoary with age, and whose deeds have been written in crimson upon the pages of history. These events are indisputable. The Roman Catholic Church cannot escape the record of the past, nor can she ever be separated from it without an open and complete disavowal and repudiation of accord with the things of the years that have gone.

But now we have heard of another strange occurrence. Soviet Russia has no parallel in human history. If I had stood in this pulpit, and on the basis of the prophetic scriptures, had that been unmistakably possible, had undertaken to predict, say fifteen years ago, that the great Russian Empire could collapse; that the regime of the Czar, with all that it represented, could pass in but a night; and that one hundred and eighty millions of people could come in a few weeks under the despotic rule of a man who had but a year or so before been a poor printer in New York who had not enough money to pay his rent—if anyone had uttered a prediction like that, I am sure all would have agreed that he was a bit of a fanatic, and most people would have been prepared to say that he was mentally unbalanced. Yet all the precedents of history have been set aside, and in the chaotic condition of what was once the Russian Empire we have a situation, I venture to affirm, that is absolutely without historic parallel. Sovietism has become in our thought identified with a bloody, merciless, system of despotic rule. No moral justification could possibly be found for Sovietism. No one who knows anything about it can deny that it is a little bit of hell on earth, a portion of the pit let loose among men. The outstanding characteristic of that rule is that it is essentially atheistic—there is no God.

I have heard Pastor Fetler describe a cartoon in one of the Soviet papers in which a Russian workman was represented as climbing a ladder to the skies with a great hammer in his hand. At the foot of the ladder there were representations of the wreck of old Russia, the bodies of the Czar and his family and all the destructions wrought by the Soviet. The man on the ladder was representative of the Russian working classes, his sleeves rolled up, and a great hammer in his hand. At the top of the ladder there was a representation of the Celestial City with God as its Ruler, and the blasphemous word beneath the picture was to this effect, "We have destroyed the earthly Czar; now we will destroy the Heavenly Czar"! Russia is represented as climbing a ladder to heaven, hammer in hand, to defy the King of kings, and to blot out from among men all recognition of God.

I say, that is the cardinal principle of Sovietism. Public worship has been forbidden, and for a long time the circulation of the Scriptures was prohibited. Sunday Schools are not allowed, and every effort has been made under the Soviet regime to blot out every remembrance of God.

On the other hand, you have the Roman Catholic hierarchy, a religious organization, and of course political as well, a church which furthers its principles by political means, and even by the sword and the fagot when that is possible—but essentially religious; for the head of that system claims to be the one and only authoritative representative of God on earth.

In those systems are two opposites; one that says there is no God, and the other whose head almost fulfils the description of Antichrist sitting "in the temple of God, shewing himself that he is God"; claiming at least to be the vicegerent of God, the representative of God.

And now comes the strange news that the Soviet Government have entered into agreement with the

Vatican, and by the terms of that agreement the Roman Catholic Church is to have full liberty to propagate its principles in Russia. Was there ever a greater contradiction than that? What explanation can you find for the co-operation of these moral and political incompatibilities? For I venture to say that, externally at least, it would be difficult to find in all the earth two systems more directly opposed to each other than Russian Sovietism and Roman Catholicism. Yet we find them in agreement at this point, and while other religions are forbidden, Roman Catholicism is to have freedom to propagate itself within the boundaries of Soviet Russia.

Is there any scriptural explanation of this strange situation? There are some of my friends who would undertake perhaps to point you to specific prophecies, and say that, in this particular, prophecies are fulfilled. Personally, I have not the slightest doubt that if now it were possible for us to understand the ultimate import of the prophetic scriptures as we shall understand them in the light of their own fulfilment, we should find that prophecies of the Word of God are being fulfilled before our eyes. But I question the ability of anyone unmistakably to establish that specific prophecies are now being specifically fulfilled. There will be a day when He Who sits upon the throne will take the little book and break the seals, and when all who are gathered about the throne, the elders and others, will take the golden vials full of incense which are the prayers of saints, and they will strike their harps in celebration of that victorious hour. Every prayer that has ever been offered by a faithful servant of God will at last be answered, and every prophecy recorded, (which is symbolized in Scripture by the harp), every prophecy that has been uttered will to the last jot and tittle be fulfilled. In the light of those events the Word of God will be verified and vindicated among us; and while I despise not prophesying, I have not the wisdom to identify these specific fulfilments. Notwithstanding, I dare say there are prophetic writings which are in process of fulfilment in individual and national life on every hand to-day, had one but eyes to see.

I.

In the event under consideration, as in this text, we have an illustration of this principle: THE ESSENTIAL UNITY OF ALL NON-CHRISTIAN FORCES. I do not even say, at the moment, anti-Christian forces, but the essential oneness, in nature and essence and purpose, of every principle and of every force that is not in accord with Him Who sits upon the throne. Could we see things as clearly as God sees them I think we should come to understand that in all the universe there are but two principles: righteousness and unrighteousness, light and darkness, good and evil, life and death, God and the devil; and that it is for ever true that whosoever is not for Christ, in the nature of the case, must be against Him.

Let me find a few historical illustrations of that principle. I confess I am more at home in the historic than in the prophetic realm. I find that in the interpretation of history one has to study accuracy, and be sure of the facts. But in the interpretation of prophecy all through the unmeasured future one can give

imagination full play, and nobody on earth can say you are wrong. But here is a principle that has abundant illustration in the history of the past.

When Jesus was born in Bethlehem of Judaea, when He Who was Himself the Light came into this darkened world, He came at the darkest hour of its history, and was born in Bethlehem of Judaea "in the days of Herod the king". Would it not appear from the beginning that our Lord Jesus was not an indigene of this world, but a delicate exotic, that He did not belong to this clime but was an importation? He came from somewhere else. From the very beginning it was apparent what later He Himself said, "I am from above; ye are from beneath." And scarcely had His advent been heralded by the angels and witnessed by the star until Herod conspired with others to put an end to the young Child's life.

Later you find two great characters in history, Pilate and Herod, coming together, drawn by a common interest. Pilate and Herod were enemies; they had not been on speaking terms for a long time. And will you mark this, that Herod was a Sadducee who believed there was "neither angel, nor spirit". The cardinal doctrine of the Sadducees involved the denial of the resurrection. Therefore the Sadducees had no love for the Pharisees. You remember how Paul, with marvellous shrewdness, drove a wedge into his audience by saying, "Of the hope and resurrection of the dead I am called in question." He divided his congregation on that issue: "When he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man." Then the Sadducees became his bitter opponents.

You have, therefore, three contrary elements: Pilate and Herod out of fellowship, not on speaking terms; and both of them equally opposed to the Pharisees who are mainly responsible for Christ's being brought to trial; and yet you find Pilate and Herod and the Pharisees and all other non-Christian forces united in the crucifixion of Jesus Christ. That runs all down through human history. Our Lord Jesus was under no delusion or misapprehension. He said, "Satan is never divided against himself." Long before the Allies of Europe discovered the absolute indispensability of the principle of unity of command, Beelzebub discovered it, and his house has never been divided against itself. Where Christ and His Word and His truth are at issue, where principles of righteousness and justice are concerned, you may always depend upon the unification of the forces that are opposed; they will present, as Rome and Moscow do to-day, a united front to all that emanates from God.

Another illustration. We used to have in this country two political parties—I suppose we have still, but they are both so insignificant that nobody knows anything about either of them. But there used to be two very clearly defined political parties. When certain great moral issues were championed by would-be moral reformers, let us take the case of prohibition or temperance reform as an example, and what did we

find? Both parties, in respect to that moral question, would find a middle ground of compromise; and when it was hoped, as some men did hope, to introduce the principle of moral reform into the political life so as to have it championed by one party at the expense of the other, by election time Herod and Pilate had got together and had a handshake over the business! In the United States Mr. Smith projected the temperance issue into the late Presidential campaign, and the Republican party were shrewd enough to make political capital of it. But you must not run away with the idea that the battle for temperance in the United States is over. In that one particular instance they capitalized it politically, but if I were an American citizen I would say, "You will be a pack of simpletons if you sit down and think the victory won now for all time to come." The Republicans and Democrats may get together yet to kill an issue that stands for that which is right. Our Lord never expected a division in Beelzebub's ranks.

So you have Mussolini coming into accord with the Pope, with the Vatican; and now the Vatican into accord with Moscow. What is at the bottom of it? Is it not suggestive of the unifying effect of a common object? The Church of Rome is a religious organization, but it is as opposed to the representation of God in this Book as anything could possibly be. On the other hand, Russia would exclude God from His universe. But in their common opposition to the great principles of truth they can join hands and come into perfect agreement.

II.

I ask another question: DOES NOT ALL THIS SHOW IN WHAT A STATE OF PREPAREDNESS THIS EARTH IS FOR THE APPEARANCE AT EAST OF ANTICHRIST? Does it not show that? How easy for religious Rome and political Russia to bury the hatchet and come together! How easy for Rome and Mussolini to reach a common agreement! That is not surprising! What have you here in your own city? in your own Denomination? Are you a Baptist? You will find carnal nature under a religious disguise denying the essentials of the Christian religion, and joining hands with every sinner in Toronto to uncrown Jesus Christ. I have no hesitation in saying that these modernistic teachers—I do not say that they are *deliberately* doing so. I am afraid I should have to deny to some of them the discernment that such deliberation would imply—I would not say that they are deliberately the confederates of anti-Christian forces, but I contend that every man—in McMaster University, in Victoria College, or any other college—every man who denies the supreme authority of Jesus Christ as the one and only adequate revelation of God, the man who does that is doing the devil's business, and he joins with the Pope and with the Soviet and with every worker of iniquity throughout the world to take the fear of God from before men's eyes. "Ye have said, We have made a covenant with death, and with hell are we at agreement: when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves."

That is the present situation. That is not an exaggeration. If you look abroad to-day you will find

that there is an agreement, not only between Rome and Moscow, but there seems to be an agreement between all our educational institutions. Do you know that Bolshevism and Sovietism and everything that makes for lawlessness has its chief seat in the educational institutions of this continent? Everywhere! They are rife with it, breaking down the moral standards, denying and repudiating all objective authority. Dr. Fosdick's doctrine of the right of self-expression is the very antithesis of the Christian doctrine of self-denial; that thing gives license to that which is basest and worst in man. It is all one, whether it be a political expression such as you have in Sovietism; or a religious expression, such as you have in Roman Catholicism; or an intellectual expression, such as you have in the realm of science and philosophy, and in education generally; or shall I say a domestic expression, such as you see so often in family life to-day, in the prevalence of divorce, in the breaking of family ties, in the setting up of human standards in substitution for the standards of God—in whatever realm you see it, it is all one, and is only an expression of that everlasting truth that "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

Men tell us that this condition of things is to be remedied by gradual processes. I have observed that some of our Modernistic friends are very indignant at the idea that present conditions are to be terminated by some cataclysmic event. "That is contrary to our evolutionary philosophy! That is not how it will take place! Things gradually get better and better, and it is useless for us to expect that some time the world's affairs will reach a crisis." Ah, but my friends, you remember how Tennyson referred vaguely—and he was not always theologically sound, great poet though he was, who faintly trusted "the larger hope"—he did sing of that

"One far-off divine event
To which the whole creation moves."

And there is such an event. There is such an event! I would not say that it is far off. "Ye know neither the day nor the hour wherein the Son of man cometh."

But I remind you—and you may take this text quite apart from the context if you like—that it contains a principle of divine government; it is a fundamental principle wrought into the very warp and woof of things; it is God's invariable method of doing things. History is a record of successive crises, and there never was a greater lie foisted upon the human intellect than the evolutionary hypothesis. There is nothing in all human history to lend it probability, if only one's eyes were open to the truth, not one. Birth is a crisis, marriage, death, everything. The history of any race, the history of any nation, is a succession of crises. Here a crisis is predicted—as though the Lord said, "And so you have made a covenant with death, have you? You have entered into an agreement, have you, with death and the grave? You say that against that day you have made a refuge of lies, and under falsehood have you hid yourselves. But", saith the Lord, the high and lofty One Who inhabiteth eternity, "Behold!" Open your eyes now! "Behold, I lay in Zion

for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet"—and listen. Did you wake up last night in the hail storm? If you did not, and I were an alarm-clock salesman I would not call on you, for if you could sleep through that you can sleep through anything; it was enough to waken anybody. But it was a very small thing to what shall come in that day. Hear it: "And the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it."

Let me assure you that Jesus Christ is coming again. He is coming again! And He is coming in such a way that "every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." Yes, He will come in the lightning and the thunder, "for as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." He is coming again!

In view of that assurance I am not greatly disturbed by the machinations of the Pontiff of Rome; I am not losing any sleep about the agreements entered into by the Soviet or anybody else. I know that every covenant with iniquity shall be disannulled. No agreement that a man, or any aggregation of men or nations, can make, no matter what armies they have behind them, no matter what organization, what stores of wealth, there is no covenant, there is no agreement, that can secure for the workers of iniquity immunity from the judgments of God, for He will come again, and He will balance the books. To Him every knee shall bow and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father.

There is no hope for this old world apart from that. Oh, that He would rend the heavens and come down! Do you pray? Do you take the prayer of the last book of the Bible and when you hear Him saying, "Behold, I come quickly", does your weary heart answer Him, not because you are weary, but because you love His appearing, "Even so come, Lord Jesus"?

I shall not go into a discussion of all the particulars of His coming, for the reason that I am not half so sure of some of these things as many of my friends are, but there is one thing about which I am concerned. I went to a home one day. It comes to my mind now as an illustration, though it was many years ago when I was pastor of a little country church. I was asked to call at a certain home one afternoon, and I called. They were young people, a young man and his wife who were the householders; but the wife had invited all her sisters. I do not know how many there were, but there was a large family. She had invited them to meet the preacher! I do not know that there was any ulterior motive in it, but there they were! When I came in they were sitting rather stiffly all around the room. Presently a little girl came in, the child of the family of the house. They had only one child, a little tot of about four or five years of age. She went shyly up to one auntie and took hold of her clothes and said, "Auntie Mary, what have you got your best dress on

for?" She was manifestly embarrassed—I mean the auntie, not the little girl! The child went over to another auntie and said, "You have got your best dress on too." Then she stepped out into the middle of the room and looking around said, "Why, you all look as if you were 'specting company." I expect they were! And it was perfectly natural that they should have on their best clothes. I do not have a chance to visit my friends often, but if I should go to your house some time, although I will not be so impolite as to call attention to it, I shall not be offended if you have your best clothes on!—And if you come to my house I will not put on the poorest I have, I assure you! We ought to make the best appearance we can.

But I wonder how you would like to be dressed when the Lord Jesus comes? I wonder how you would like to appear then? You may be in error about some things, you may be uninformed—as most of us will discover we are when He comes. There will be many surprises, but about one matter we can afford to make no mistake: *we had better be sure we have our best dress on when He comes.* There will be no time to get ready. You remember that while the foolish virgins went away to buy of those who sold, in their absence the bridegroom came—and "the door was shut." And it will be too late to go to the tailor or to the dress-maker when He comes! It will be too late to get ready when suddenly a light that never was on sea or land shall shine from heaven, and He Who is the express image of the Divine Person shall come with flaming fire "taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ". It will be too late then to get ready, so we had better get ready now. How may we be ready? We shall all have to wear the same dress then. Nothing else will do,—

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
'Mid flaming worlds in these arrayed
With joy shall I lift up my head."

If we are so clothed we shall be ready when He comes.

You may have the robe of righteousness this evening by simply repenting of your sin, making a full and free and frank confession of it to Him, and putting your trust wholly in the Atoning Sacrifice. If you do that, if you trust Him, it will make no difference then whether He shall come to-night or at the cock-crowing or in the morning, whenever He comes we shall be ready,—ready to go in with Him to the marriage.

I have done with this: there is no other way of escaping the overflowing scourge. There is no other way of avoiding the awful judgments of God but by hiding in Him Who is the Rock of Ages:

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

That would be a good hymn for closing, would it not? But before we sing it, let us pray:

O Lord our God, we would flee this evening from the refuge of lies to the Refuge of Truth. We would hide in Him Who is the Truth. We would escape the

penalty of our sin by facing it, repenting of it, acknowledging it, and begging forgiveness for it. We pray Thee to look in mercy upon this congregation, and if we have never sought Thy forgiving grace before, help us to seek it now. Thou great God and Saviour, for Whose coming we look; in Whose promises we hope; Whose appearing, if we know our own hearts, we love, Thou great God and Saviour, look upon this assembly this evening, and if we have never prayed it before, help us from our hearts to pray now, "God be merciful to me a sinner."

(My friends, people pray in concert sometimes. We did this morning. We prayed together, "O Lord, revive Thy work." Shall we not all pray this evening, as though we were coming to God for the first time, God be merciful to me a sinner. Let us repeat it together,—the congregation joined in saying "God, be merciful to me a sinner.") O Lord, Thou hast said in Thy Word that whosoever shall call upon the name of the Lord shall be saved. Some perhaps have called upon Thee for the first time in this simple sentence. Give to all such the witness of the Spirit, and help us all to rest upon Thy precious promise, and to go away from this place rejoicing that we have nothing to fear for time or for eternity, but that we are saved for ever through faith in the Lord Jesus Christ. We ask it in His name, Amen.

F.B.Y.P.A. CONVENTION

in
JARVIS ST. BAPTIST CHURCH
Toronto

Thursday and Friday, May 23rd and 24th

THURSDAY, May 23rd.

Morning:

10.00 Meeting of the Executive Council.

Afternoon:

2.00 Meeting of the Executive Council.

7.30 Song Service—led by Mr. W. J. Hutchinson, Toronto.

8.00 Devotional Period—Rev. J. W. Bower, Hamilton.

8.15 Music, Business, and Offering.

8.30 Address: DR. J. W. GILLON, of Shawnee, Okla.

FRIDAY, May 24th.

Morning:

9.30 Song Service—led by Mr. W. J. Hutchinson, Toronto.

10.00 Prayer, Praise, and Testimony—led by Mr. E. Sharrett, Hamilton.

10.45 Welcome to Delegates—Dr. T. T. Shields.

—Rev. Sydney Lawrence.

Reply—Pastor A. J. Milligan, Ottawa.

11.00 Music, Announcements, and Offering.

11.15 Address: DR. J. W. GILLON.

12.00 Adjournment.

Afternoon:

2.00 Song Service—led by Mr. W. J. Hutchinson.

2.30 Reports.

3.00 Conference and Introduction of Scripture Courses.

3.30 Prayer, Praise and Testimony—led by Rev. James Hall, Ottawa.

Music and Offering.

4.00 Address: DR. J. W. GILLON.

4.45 Adjournment.

Evening:

6.30 to 7.00 Organ Recital—Mr. C. L. Penney.

7.00 Song Service.

7.30 Devotional Service.

7.45 Report of Nominating Committee.

Music and Offering.

8.15 Address: DR. J. W. GILLON.

9.00 Adjournment.

The Union Baptist Witness

These pages (13 and 14) are the Authorized Official Organ of the Union of Regular Baptist Churches of Ontario and Quebec.

W. GORDON BROWN, Editor.

Communications for this department should be addressed direct to W. Gordon Brown, Box 502, Orangeville, Ontario.

"THE GOD OF PATIENCE."

There is a sentence in the old Testament that says, and it has application in the Kingdom of God, "The king's business requireth haste." Nevertheless the King's servants have to learn the patience which "the God of patience" teaches in "the patience of Jesus." Our missionaries, Rev. A. J. Lewis and Rev. H. L. Davey, tell us that they are learning this in a new way. A letter from Missionary Davey, dated February 25th, contains the following items of special interest:

"At the present moment we are just praying and waiting upon God. Things move very slowly in this country; no one hurries, least of all the officials; and although it is three weeks since Bro. Lewis interviewed the President, we have as yet received no word from him, granting us permission to proceed to our site and commence our work. There is one thought that gives us courage while we wait, it is this: There has been no part of the work of our Union that has not been bitterly opposed by the adversary, and it is certain that he is not going to sit idly by, and allow us to go in and possess the land and be the means of saving souls, without some hindrance; so although we are having our patience tried, we have the utmost confidence in our God. Bro. Lewis preached in the National Baptist Church here yesterday and he gave a real message. The church is almost dead, but we hope that we shall be used to the stirring up of these people to a deeper responsibility of their own need and the needs of the people in the interior."

BAPTISMS.

There is doubtless much to be said against the practice, prevailing in some quarters, of saving candidates for baptism until Easter Sunday, much as a small boy saves his pennies for some holiday occasion. Nevertheless we rejoice to report herewith eleven more baptisms before Easter, and forty-nine on Easter Sunday. Let not these victories of the cross make us contented, but rather let them spur us on to greater things than these.

ANNETTE ST., TORONTO.

Rev. W. J. H. Brown has completed twenty fruitful years as pastor of the Annette Street Baptist Church. In token of the esteem of the membership and friends of the church, a celebration of a social and spiritual nature was held on Thursday, April 4th. A large number sat down to a bountiful supper, after which the attendance comfortably

filled the auditorium of the church. Among those who offered felicitations were Dr. T. T. Shields, Revs. W. E. Atkinson, David Alexander and Professor P. S. Campbell. A number of other ministerial brethren were also present. A note of revival was sounded more than once in the addresses. For this the church is praying, and toward it, working.

ALTON.

We understand that Rev. Mr. Turner baptised five candidates in the Alton Baptist Church on Easter.

BELLEVILLE.

The Belleville Baptist Church, of which Rev. H. E. Buchner is pastor, along with his work in Trenton, began its organization in February, 1928, with fifteen charter members; to this number four have been added by baptism and four by letter, so that there were twenty-three members at the end of 1928. The Sunday School, with an average attendance numbering some 27, meets at 2 p.m. on Sunday afternoon, with the preaching service at 3 p.m. The church is greatly in need of a building of its own, and for this they are praying.

BROWNSVILLE.

While Pastor Robert D. Guthrie has been supplying in the Brownsville Baptist Church, during the illness of its preacher, Rev. Mr. Watts, four have confessed conversion.

CALVARY, OTTAWA.

Rev. John Hall had the joy of baptising three young people out of the Bible School on Easter Sunday.

CENTRAL, LONDON.

Easter Sunday was a day long to be remembered by the members of the church of which Rev. James McGinlay is pastor. The Merza Temple was crowded out at the morning service. Despite pouring rain and all manner of attractions, there were some 1,100 at the evening service in the Capitol Theatre. There, sixteen candidates were immersed, while many more are awaiting baptism.

CHATHAM.

Pastor W. N. Charlton is working hard in Chatham. Easter Sunday there were 123 at the Sunday School.

COURTLAND.

The Annual Meeting of the Courtland Regular Baptist Church took place on April 2nd. During the year four were received into the membership on baptism

and two by experience. The finances of the year were the best in the history of the church.

Arrangements are being made for Rev. Donald Fraser, pastor of the Hiawatha Street Baptist Church, of St. Thomas, to hold a two weeks' campaign in Courtland, beginning with Sunday, April 14th. Pray for these services, that many souls may be won to Christ.

F.B.Y.P.A. RALLY.

The Rally of the F.B.Y.P.A. of London and District was held in the Wortley Road Church on the Friday before Easter, with large audiences and fine messages. In the afternoon the speakers were Rev. John Dodds, of Wheatley, and Pastor James McGinlay, of Central Church. Rev. Warner Cole, assistant to Rev. H. H. Savage, of Pontiac, Mich., brought the message of the evening. These rallies are very helpful to our young people.

HESPELER.

The Lord is blessing Rev. T. Summers in his new pastorate in Hespeler. There are conversions almost every week. Back of this stands the fact that the prayer meeting, as usual under such circumstances, is well attended. Three were baptized the Sunday before Easter, three on Easter Sunday, and others are to follow.

HUGHSON STREET, HAMILTON.

In spite of the unpleasant situation caused by the recent lawsuit against this church, a decision for which has not yet been handed down by the court, the Lord is blessing the work, as is evidenced by the fact that four were baptized on Easter Sunday.

IMMANUEL, HAMILTON.

Mr. O. T. Johnston, of Jamaica, supplied this pulpit Easter Sunday. During the preceding week Rev. Wm. Fraser gave a strong message at the prayer meeting.

LINDSAY.

The Regular Baptists of Lindsay have called as their pastor Mr. J. McLean Fleming to succeed Student-Pastor Chambers.

MEMORIAL, STRATFORD.

Rev. J. G. Connor became pastor of Memorial Baptist Church, Stratford, the first Sunday of this year. Since his coming a distinctly spiritual atmosphere is found among the people of the church. Two baptismal services have been held, one on February 24th, when three young people of the Sunday School were im-

mersed, and one on Easter Sunday, when two men of the congregation were also immersed. Memorial Sunday School is growing rapidly. Since Mr. Connor took over the work, 61 new scholars have been added to the roll, which now stands at 257. An objective of 400 has been set, and toward this all are working.

MOUNT PLEASANT ROAD.

Our busy Dr. Shields found time to attend a gathering of a social nature held in the Mount Pleasant Road Baptist Church, of which Rev. Alexander Thomson is pastor, on March 28th, and to give a message on the supernatural character of Christianity. We are glad to report that \$700 has been raised by this church for repairs necessary after the recent fire. On Easter Sunday evening two were immersed by the pastor.

SHENSTONE, BRANTFORD.

Sunday, March 31st, was a day of marked blessing in the pastorate of Rev. F. A. McNulty. There were 248 at the open session of the Bible School at 9.45 a.m. At the morning service a number indicated their desire for Christ, and at the evening service five entered the waters of baptism, while seven were given the right hand of fellowship at the communion service following.

STANLEY AVENUE, HAMILTON.

On Monday, March 25th, Dr. W. Leon Tucker, the Bible teacher, and his Musical Messengers began a series of meetings covering Easter week. The attendance taxed the capacity of the church building to its utmost. The theme of the messages was "The Greatest Living Person." Easter Sunday afternoon a special hour of music and message proved a blessing.

ST. PAUL'S, MONTREAL.

Rev. Mr. Danthony, pastor of the Beneficent Baptist Church, preached in St. Paul's, the mother French Church of the Regulars, for a week; and in return Rev. Mr. St. James preached in Beneficent for the next week. Following this on Easter Sunday, St. Paul's Church had fifty present at the communion service in the morning, ninety-five at Sunday School, and five baptisms at the evening service, when the church was filled to capacity.

TIMMINS.

The special meetings recently begun in the First Baptist Church, Timmins, Ontario, of which Rev. Morley R. Hall is pastor, are continuing with rich blessing. We hear that Timmins is a notorious place for backsliders. People move there from various parts, and often drift with the worldly current before the messengers of Christ get in touch with them. A number of such backsliders in these special meetings have found again the joy of their salvation. About a dozen have sought Christ as their Saviour. Easter Sunday evening four were baptized, nor were these specially reserved for Easter Sunday. Ten have been added to the church during the quarter, of whom six came by baptism.

The blessing of the Lord is therefore being added to those who work in this difficult field in Northern Ontario.

WORTLEY ROAD, LONDON.

The church of which Rev. T. J. Mitchell is pastor, has been having almost a constant stream of blessing during the past months. At a baptismal service held on March 24th, three women were baptized, two of whom are mothers of families. At the F.B.Y.P.A. Easter Monday evening a young woman was pointed to Christ.

DR. W. B. RILEY'S ANNIVERSARY.

Dr. W. B. Riley, the outstanding Baptist Fundamentalist of the Northern States, celebrated the 32nd anniversary of his ministry in Minneapolis on March 3rd last. During that time he has welcomed into the fellowship of the church 5,948 people, of whom 3,370 came by baptism. The membership to-day stands at 3,270.

MISHAWAKA, INDIANA.

In a note printed in these pages recently it was stated that one hundred and ten had been added in a special campaign to the membership of the First Baptist Church of Mishawaka, Ind., of which Rev. Dr. M. E. Hawkins is pastor. This note was in error, the additions being to the membership of the Sunday School. We are sure, however, that our readers will be pleased to hear of the good work going on in the First Church. The church is independent, having withdrawn from the Convention two years ago. The blessing of the Lord is resting on the work. They have a Seminary, in which twenty students completed a year's work last term, in classes meeting Monday, Tuesday and Friday evenings. A soul-saving ministry is carried on, so that additions to the membership of the church are a weekly occurrence.

SHOULD BAPTISTS AID ROME?

Rev. Dr. B. C. Clausen, pastor of the First Baptist Church, Syracuse, N.Y., was one of the principal speakers at the Baptist World Alliance a year ago. This World Alliance (Brother McGinlay nicknamed it the 'Worldly' Alliance) has been called an entangling alliance. Further evidence to this effort will be found in the fact that this Baptist preacher, who last year addressed the young people of the Alliance, rejoiced to have Roman Catholic literature distributed to his membership. We reprint herewith correspondence between this Baptist preacher and the Catholic priest of the local parish.

My Dear Msgr. Sheridan:

Someone was good enough to forward me a clipping, apparently taken from *The Catholic Sun*, which contained the announcement of your Society for the Dissemination of Catholic Literature.

I cannot speak in too appreciative terms of the very beautiful Christian spirit which you display. I covet the chance to join you in this enterprise; for I believe that nothing could help toward mutual understanding quite so much as mutual knowledge.

Perhaps it will be possible later for

us to gather together, under your auspices and mine, some of our parishioners who sincerely seek to cultivate that spirit which you aptly define.

Meanwhile, God bless you in your enterprise! Would you be willing to send the literature you have prepared to some members of my church whose names I might furnish you?

Very cordially yours,
(Signed) BERNARD C. CLAUSEN.

My Dear Mr. Clausen:

Your communication, dated December 6th, has been received.

I am pleased that you received *The Catholic Sun* clipping; but I regret the sender of it did not sign his name.

For your very kind words to me because of the Christian spirit I have displayed, I thank you. It is the spirit of the Catholic Church and its priesthood, of which I am undeservedly a humble member.

I agree with you heartily that knowledge brings with it understanding.

All suspicion, personal hatred and bitterness, founded usually on misunderstanding, should be foreign absolutely to our American life.

The seasonal Glory to God in the highest and peace on earth to men of good will should be echoed and re-echoed at this time throughout our land.

It will be a great pleasure for me to furnish the books, *The Faith of Our Fathers*, by the late Cardinal Gibbons, and *The Question Box*, by Father Conway, to as many members of your church as you may suggest.

Very sincerely yours,
(Signed) JOHN J. SHERIDAN.

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Coals for the Altar Fire

By Rev. T. I. Stockley, D.D., Dean of Toronto Baptist Seminary.

Sunday, April 14th.

The Call to witnessing.— Acts i:1-11.

"After this, I looked, and behold a door was opened in heaven; and I heard a voice, as it were of a trumpet, talking with me." The apostolic age was both pictorial and vocal: it was an age of visions and voices of God. A door was opened in heaven. Such sights the eye beheld, and such sounds the ear heard, as left no doubt with saints, and sometimes with sinners, that God was in close touch with man. As through a rent veil flashed the hidden glory; and, whether the sound was that of a trumpet, or of the "still small voice," it was awe-inspiring and soul-subduing. The gospel message itself was the voice of God, and, as was fitting, it was emphasized and accentuated by other utterances clearly divine. Both by His providence and by His Spirit He spake so often, so loudly, that the whole age of the Apostles echoed with these divine voices. In effect the visions were voices, for as messengers of God they were vocal, only that their language entered the city of Mansoul through eyegate rather than eargate. The first voice we hear in the Acts of the Apostles is that of the Lord Jesus Himself. His words have a double value; as His last words before He was taken up, they form the sum and substance of all His previous teaching.

Monday, April 15th.

Set free for witnessing.— John xi:33-45.

When Christ's voice calls the dead to life, and one comes forth bound hand and foot with ceremonialism and traditionalism, even his mouth bound about with the napkin of enforced silence—the Lord of Glory says, "Loose him and let him go!" As well force him back into the sepulchre and roll the stone to the door as to leave a converted man soul bound! Let every live man be a free man. Stand back! ye who would fetter a disciple's utterance. He is one of God's witnesses. Teach his tongue, but do not bind it! Train him for service, but do not hold him back! Ye, who are preachers and pastors, become ye teachers of teachers, trainers of workers! turn your churches into recruiting offices, barracks, armouries, where disciples enlist for the war, and are put through the drill and discipline of soldiers; where they put on the whole armour of God, and then go forth, led by you, to fight the good fight of faith!

Tuesday, April 16th.

Every Christian a witness.—

John iv:19-39.
God used persecution to reveal the true value and need of what is somewhat invidiously called, "Lay-agency" in the world-wide work. The Spirit records with marked particularity how in this wide scattering of disciples the apostles were excepted; so that the fact might be more emphatic that it was the common body of believers who being scattered abroad went everywhere preaching the word. God may yet use persecution

to repeat the same lesson, that, as there is to be no distinction among those who need the gospel, so we are to deny to no believer the prerogative, which is a sort of birthright, of telling the gospel story as best he can. It needs all believers to reach all unbelievers. The silver trumpet which peals out God's year of jubilee is wrought of the whole Church, every believer adding material to the trumpet and volume to the sound. The church is God's golden lampstand, and everyone who is taught of God is part of that framework, helping to lift the Light of the world higher and give its rays more range and power.

Wednesday, April 17th.

The Power for witnessing.—

Acts v:17-33.

God says, "Concerning the work of My hands command ye me!" Stupendous mystery! The Spirit of God has His chosen channels and methods; and this Supreme Force of the universe offers Himself to serve man for the ends of the Work of God. Is it not still true, and may it not with reverence be said, "Obey the law of the divine force and the force obeys you?" When God's Spirit controls the man, in a sublime sense the man controls the Spirit; that is, he wields spiritual power. This paradox, like many others, is a truth. "God hath given the Holy Ghost to all that obey Him," and he who has the Spirit of God, wields the power of God. Let any humble disciple submit wholly to the Spirit's sovereign control, and He becomes to that disciple all and more than all that nature's forces become to humanity when guided by scientific intelligence,—his artist to delineate for him things divine and celestial, his refiner and purifier to purge away the dross from character and mould him into a chosen vessel, his giant helper to subdue all foes before him, his pilot over life's unknown sea, his motive power in holy enterprise, his messenger between earth and heaven, and his illuminator in the darkness of midnight and mystery.

Thursday, April 18th.

The quality of God's witnesses.—

Psalms xl:1-17.

We are taught obedience to the will of God. The plan of God is the only ultimately successful scheme; and to find out that plan and fall into our place in it, is to come into our true orbit round the Sun of the universe—to enter into, to become part of, a system of harmony in which all things work together for good. There, all things are ours, even death as well as life, things present as well as things to come—for we are Christ's, and Christ is God's. Life's length is not measured by its years, but its yearnings, its prayers, its measure of unity with God and conformity to His purpose. All life is long if it reaches the goal God means for it. God cares not for the many, but He uses the few who are wholly His—who in that calling wherein they are found abide with God; whose eyes are unto His, glad to be guided by His eye, and needing not bit

and bridle and rein and whip to compel them to obey His will, like the dumb horse or stubborn mule. He who is content to be drained of selfishness, to lose himself in God, as content to die as to live, if death means life to others; ready, like Ignatius, to be ground between teeth of lions to make bread for God's people—he is the man upon whom the Spirit comes, and with whom, as was written of Gideon, he "clothes himself" as a warrior with his coat of armour. Yes, the inner secret of service is the sharing of God's Spirit, and so of His power.

Friday, April 19th.

Heroic witnessing.— Acts vii:51-60.

The resolute persistence of Christ's witnesses in face of organized opposition. The Jews led by Sanhedric rulers, the gentiles led by such as the Ephesian Demetrius, drive disciples to face, if not to fight, that worse of all wild beasts, the mob. Persecution bares her red right arm and whets her cruel sword, warning disciples what price they must pay for free speech. But they "cannot but speak the things which they have seen and heard." And so this story of the Acts becomes the first book of Christ's martyrs. Stephen's angel smile shines amid a hail of stones. James' head drops under the axe of Herod Agrippa. Peter, kept for a like fate by the same despot, is loosed from prison, at the beck of One before whom even iron fetters fall and iron gates open of their own accord. Yet neither can bribe nor force stop the mouth of Christ's witnesses. God is obeyed and man is defied. Childlike faith in the promise of God and the power of His word and Spirit.

Saturday, April 20th.

The results of witnessing.—

Isaiah vi:1-13.

The work is God's, the instrumentality only is man's; the whole responsibility is therefore with the Master Workman, and whether success or failure, defeat or triumph, be the apparent outcome, all is well. No lesson taught in these chapters is more sublime, or more needful than this. In every age disciples need to learn it anew. So long as our eyes are dazzled by the glittering trophies of victory, and our hearts depressed by seeming disaster, we shall be in a state of chronic worry. Our joy and hope, our courage and confidence, will be like the waves of the sea, tossed up and down by every change of wind, and driven to and fro by every turn of tide. The work of missions is God's work. Man did not plan it, cannot carry it on, cannot make it a success. As Dr. McLaren says, "the results are so poor as to show that the treasure is in an earthen vessel; so rich as to prove that in the earthen vessel is a heavenly treasure." "We are therefore simply to do our duty, and with a holy abandonment, a sublime "carelessness", cast ourselves and trust our work upon Him whose we are and whom we serve.

Readings by Arthur T. Pierson, D.D.

BAPTIST BIBLE UNION LESSON LEAF

Vol IV. No. 2.

REV. ALEX. THOMSON, Editor.

Lesson 18. May 5th, 1929.
Second Quarter.**SETTING A CHURCH IN ORDER.**

Lesson Text: Titus, chapter 1.

Golden Text: "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Titus 1:9.

I. THE SALUTATION, (vs. 1-4).

1. This epistle to Titus was written by Paul for the purpose of giving instruction concerning church order. Titus had been left at the island of Crete by the apostle to complete certain work which he had begun and appoint elders in the various cities, and this letter sustained his authority and gave guidance and encouragement. The duties pertaining to the position were in some ways similar to those assigned Timothy in Ephesus and implied great responsibility and trust. 2. The epistle begins with the salutation wherein is found, first, Paul's designation of his relation to God. He is His bond-servant, (v. 1) signifying one who belongs to another and lives only for that other's service. He also states that he is the "apostle of Jesus Christ according to the faith of God's elect" that is the one sent forth of Jesus Christ in order to the establishment and confirmation of the faith of the saints of God. And further this apostleship is unto "the acknowledging of the truth which is after godliness". The message of the gospel which Paul preached was the truth which produced godliness. 3. In addition to the foregoing characteristics there is added that of hope, "in hope of eternal life" (v. 2). Hope accompanies the reception of the truth, and of such a nature is it that it goes back to the eternal God who cannot lie. It is imbedded in His eternal promise, and manifested through the preaching of His servants, (v. 3). Such a hope therefore is not dependent upon untoward circumstances but upon the infallible, eternal word of God, (Ps. 119: 89). The person saluted is then named, "Titus, mine own son after the common faith", (v. 4). Such language intimates real affection on the part of the apostle for the young man, and this is followed by the benediction: grace, mercy and peace, all significant terms denoting rich blessing in the spiritual experience. Note the lessons to be derived from the life of a bond-servant, the character of such a life, the duty, privilege, and reward, etc., also note the nature of the

Christian's hope, its certainty and blessing and the characteristics of a life of godliness.

II. THE DIRECTION, (vs. 5-9).

1. After giving the salutation the apostle states the purpose for which Titus was left at Crete. He was to set in order the things which were left undone, and ordain elders in every city as he had been commissioned by the apostle, (v. 5). Paul evidently had visited the island but had left before completing the work of organization in the churches. Titus is instructed to complete this work and direction is given him concerning this. As noted in a previous lesson the term elder is used interchangeably with that of bishop and both with that of pastor, all three denoting the same office, the duties of which, in the main related to the oversight and teaching of the church. 2. The importance of this office is manifested in the nature of the qualifications demanded of those who would fill it. First, we are informed, a bishop must be "blameless", (v. 6) or above reproach, living in such a manner that no one can point the finger of accusation at him. A bishop with a doubtful character is a liability rather than an asset to a church, for his life will hinder souls reaching the Lord; and it is to be remembered that a man cannot lift others up higher than he is himself. A bishop further is to be "the husband of one wife" or literally a man of one woman, probably meaning a faithful husband, with a married life above suspicion, and "having faithful children", indicating his ability to rule at home and in church. 3. A bishop must be blameless as the steward of God, (v. 7), or as a steward in the house of God, one who has definite responsibility and privilege, "not self-willed" fully surrendered to the will of God, "not soon-angry" having the power of self-control, "not given to wine" abstemious, "no striker" not given to violence; or "not greedy of filthy lucre"; not covetous of base gain. Positively he is to be "a lover of hospitality", (v. 8), a disposition required especially in that early period when facilities for the entertainment of travellers were in places inadequate and when Christians were not at liberty to seek entertainment outside of the Christian sphere. The same spirit is required in the present day, although the necessity for its manifestation may not be so evident. He is also to be a "lover of good men" or simply a lover of good, not simply of men but of things in general, "sober", manifesting self-mastery, "just", righteous in his dealings with all men, "holy", saintly in character, and "temperate" or self-controlled, able to refrain from things evil and doubtful. 4. The true bishop must also hold fast the faithful word as he hath been taught, (v. 9). He is to be the guardian of the truth that he might exhort and encourage the believers and convince the unbelievers. It was very necessary then as it is now that the teachers should hold firmly to the revealed word of God, for false teachers were at work propagating their views and seeking to lead astray the people of God. It is important therefore that no one should be appointed to the pastorate

or to any teaching position in church or school who is not clear concerning the truth. In this section note the importance of the bishop's office, the high character demanded of its incumbent and the necessity of holding fast to the truth and guarding it from error.

II. THE WARNING, (vs. 10-16).

1. Having directed Titus concerning the qualifications for the bishop's office the apostle gives warning of the presence of enemies of the truth. There are many unruly, etc., (v. 10) insubordinate individuals, persons who knew not the truth, and were simply vain talkers and deceivers, "specially they of the circumcision"; evidently the Jewish element was the worst, dotting about questions of the law probably. Titus was enjoined to silence them, for they were leading astray whole houses, teaching things which they ought not, for filthy lucre's sake, (v. 11). This statement implies several things, first that false teaching should not be permitted in the church; second, that Titus had power to stop it, not only by presenting the truth in contradiction to it, but by open rebuke; third, that when false teaching is presented some will be led astray by it; fourth, that false teachers use subtle as well as open methods to accomplish their end; fifth, that the teachers above referred to were mercenary in their disposition, and sixth, that true teachers should be more zealous in disseminating the truth than false teachers are in propagating error. 2. The necessity for strictness on the part of Titus is emphasized by the state of the Cretans. They were notorious liars and gluttonous, etc., (v. 12). He is therefore enjoined to rebuke the false teachers sharply that they may be sound in the faith, (v. 13) "not giving heed to Jewish fables and commandments of men that turn from the truth", (v. 14). The rebuke while severe was to be given with the end in view of correcting the teachers and bringing them to the truth, for it is evident they were men who had turned from it. They were emphasizing the ceremonial at the expense of the truly spiritual, teaching abstinence from certain things, whereas "unto the pure all things are pure", (v. 15), not referring to evil, but to ceremonial. 3. The teachers themselves are described as being defiled in mind and conscience, "professing to know God, in works they deny Him," being "abominable", "disobedient" and "reprobate", (v. 16). This is descriptive of a fearful state. Those men were very religious in their teaching, but their lives did not manifest the presence of the power of God. An explanation of the nature of their teaching is not given so we know not whether it is being continued these days, but we are sure the same condition of life is being manifested. There are many who are trusting to the observance of ceremonies for salvation, they know nothing about real heart religion, nor have they ever experienced the saving power of God in the life. Emphasis requires to be placed upon the necessity of regeneration, the deceitfulness of sin, the danger of trusting to outward religious observances and the need for consistent bold witnessing to the saving power of Jesus Christ.