

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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WHAT NEXT?

We are living in a day of great surprises. Indeed, we meet with so many surprises that we are in danger of losing the capacity to be surprised at anything.

We have before us a copy of *The Watchman-Examiner*, of New York, for March thirteenth, which contains, on page three hundred and forty-four, an advance notice of the "Programme of the Northern Baptist Convention at Cleveland, Ohio". The first paragraph reads:

"The programme of the Northern Baptist Convention to be held at Cleveland, Ohio, May 28-June 2, 1930, is nearing completion. A more detailed announcement outlining its features will shortly be published. The programme committee, as appointed by President A. L. Miller, has given serious and prayerful consideration to its task."

The article concludes as follows:

"The Committee on Programme: John N. Lackey, Chairman, Mrs. Jessie Burrall Eubank, C. Oscar Johnson, Earle V. Pierce, D. R. Sharpe, John Singleton, William B. Lippard, Secretary."

The second paragraph reads as follows:

"In recognition of the 1900th anniversary of Pentecost the general programme theme has been selected as 'After Nineteen Hundred Years'. For Convention text the committee chose the familiar words, 'Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth'. President Clarence A. Barbour, of Brown University, will give the keynote address, and the series of noon hour devotional expositions will be given by Dr. Harold C. Phillips, of Cleveland."

The fourth paragraph begins:

"An elaborate pageant depicting the 1,900 years of Christian history since Pentecost will feature Saturday evening."

Everybody who knows anything about the Northern Baptist Convention knows that it is, officially, becoming steadily more and more Unitarianized. It is still on terms of fellowship with Chicago University, and its Divinity School presided over by Dr. Shailer Mathews the arch-infidel of America, who denies the authority of the Bible and every distinctively Christian doctrine, and even postulates the possibility of a survival of Christianity if it should be proved that Jesus Christ had no historic existence.

Crozer Theological Seminary is practically a Unitarian institution. At the Milwaukee Convention one of the principal speakers at the Northern Baptist Convention occupied the pulpit of the Unitarian church, corner of Ogden and Astor Streets. In *The Milwaukee Journal*, of Saturday, May 31st, 1924, there appeared the following advertisement:

"UNITARIAN CHURCH

We Invite you to Hear

DR. CHAS. H. ARBUCKLE

A liberal leader from Boston, in
the Baptist Convention.

His subject is

"THE COMMUNISM OF THE SPIRITUAL LIFE."

At the Sunday morning service, June 1st, the minister of the Unitarian church introduced Dr. Arbuckle in the following words (stenographically reported):

"I am happy that we have forgotten our differences; and that we have found that our faith and our work overlap many unexpected bounds. I had an illustration of that two or three years ago. I had to be in Boston over Sunday; and the minister who was sent to me from our Unitarian Headquarters in Chicago, was a professor of Chicago Divinity School, who preached here. When in Newton Centre, from which Dr. Arbuckle comes, I heard that the previous Sunday the Unitarian minister had been suddenly taken ill; so they stepped across the street to the friendly Baptist church, of which Dr. Arbuckle is pastor, and they asked a professor of Newton Seminary in. He taught Bible School at ten o'clock in the Baptist Church; and at eleven o'clock he stepped across the street and gave the Unitarian church, in which I was brought up, some of the good and true gospel. So I feel this morning as though Dr. Arbuckle, who has been so happily assigned during the time of the Baptist Convention, is not a stranger, but an old friend."

Identification Marks.

This report serves the three-fold purpose of enabling us to classify Dr. Chas. N. Arbuckle, Chicago Divinity School, and Newton Theological Seminary, as being in perfect accord with Unitarianism. Rochester Theological Seminary cannot be any better, for it was here for many years the late Professor George Cross was an incumbent.

It was Professor Cross who said:—

"And now, after the lapse of all the intervening centuries, it is still an open question whether, after all, it was not misleading to call Jesus the Christ."

The Foreign Missionary Society of the Northern Baptist Convention still continues its inclusive policy; which, being interpreted, means, the inclusion of as many Modernists as possible, and the virtual exclusion from its service of evangelical recruits, and the gradual elimination of all evangelicals already on the field.

The American Baptist Publication Society is notoriously an organization devoted to the propagation of the principles of Modernism. There are a few schools, some of which were organized to protest against Modernism, such as the Northern Baptist Theological Seminary, in Chicago, which doubtless have in them some sound teachers. But long ago the wise man said, "A man's gift maketh room for him"; and grants from the Education Board of the Northern Convention have effectually silenced all protests, and have put these seminaries among those who cheer when the anti-Christian leaders of the Northern Convention speak.

A Three Year Old Article.

On consulting our files to verify a certain statement, we came upon an article entitled "A 'HARMONY' CONVENTION" which we wrote for the issue of *The Gospel Witness* of May 19, 1927, referring to the preparation for the Northern Convention in Chicago of that year. Because the process of *harmonization* seems now to have proceeded much farther, we reprint the article here. Our readers will please bear in mind the date, May 19, 1927. The article follows:

A "HARMONY" CONVENTION.

"Everywhere throughout the Northern Baptist Convention those who have been preparing for the great meeting in Chicago have announced that it is to be a 'harmony' Convention. It seems to us it would be impossible to conceive of anything more desirable. What a blessing if all our Baptist Conventions, on this Continent and everywhere, could meet in perfect harmony!—'Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.' If the people called Baptists would everywhere receive the Word of God as their supreme authority, and accept the revelation of God in Christ Jesus as that revelation is communicated to us through the inspired record which we call the Bible; and if this great body, by the anointing of the Holy Ghost, were thus made one in Christ, there would result a spiritual unity that would be like the precious ointment in the anointing of the high priest; and upon such a unity the Lord would yet again 'command the blessing, even life for evermore'. And if such of the people called Baptists in all parts of the world who have departed from the faith, could thus turn back again with one heart to the Lord their God, to receive afresh the divine commission to be His witnesses to the uttermost parts of the earth; and if the Baptist hosts could, in that spirit, assemble at the World's Baptist Alliance when it gathers in Toronto in 1928; if in all the addresses delivered, and all the plans made, there could be this one single note, the exaltation of the Incarnate God and Saviour, and this one purpose, the proclamation of His supernatural gospel to all mankind, there would be kindled such a revival fire as all the powers on earth could not extinguish. For this great desideratum we may well all pray.

Is Spiritual Harmony Possible?

"Some of us can remember when, twenty years ago or more, we anticipated great Baptist gatherings as a hungry

man looks forward to a banquet. We went in the confidence that we should listen to addresses in which the Word of God would be ably expounded, in which Jesus Christ would be exalted as the crucified and risen Saviour, and the Sovereign Lord of all mankind. We expected to listen to missionary addresses in which there would be a recognition of man's need of salvation, and an appeal to our own experience of the saving grace of God in Christ, and to the highest of all motives, a passion for the divine glory, as a reason for supporting our missionary enterprises. But alas! alas! all this has now changed; scarcely ever do we hear, in many of our denominational gatherings, an appeal to the authority of Scripture. On the contrary, one might suppose that the Bible is, in part at least, rather a bad book; and that the church's chief business is to deliver men from the tyranny of its teachings. Instead of magnifying the Christ of the Bible, we have had to listen to men who drag Him down to the level of mere, human reformers. The cross of Christ, instead of being proclaimed as the supreme revelation of the manifold grace of God, where mercy and truth meet together, and righteousness and peace kiss each other, where Hell is defeated and Heaven is triumphant, where the Just dies for the unjust, and a way is found for God to be just and yet the Justifier of him that believeth on Jesus—instead of this, the Cross is proclaimed as little more than an example of a hero's devotion to an ideal, or as an expression of an unselfish love.

"Moreover, on such occasions we rarely, if ever, are reminded of the possibilities of a new life in Christ, imparted by a new birth. Even when men speak of 'evangelism', the word is emptied of its New Testament significance, for it stands for the preaching of a gospel of self-help instead of the gospel of sovereign grace. And so it comes to pass that at most Baptist gatherings we are now asked to become enthusiastic about programmes in which human reason is substituted for divine revelation; education for evangelization; social reform for individual regeneration; expediency for experience; policy for principle; humanitarianism for Christianity.

"In respect to the Northern Convention, its members have been told by Dr. Johnston Myers: 'We cannot unite on the Bible but on Christ; the basis of Union is on Christ, the Son of the living God.' Surely anyone of intelligence must recognize that to surrender the 'record which God has given us of his Son' would involve the surrender of the only medium through which a knowledge of the Son of God may be obtained!

How Have the Champions of Fundamentalism Fallen!

"In 1920 there appeared to be some hope that there would come to the Northern Baptist Convention a spiritual revival that might well result in the purging out of Modernism from the Baptists of this Continent. What a thrilling experience it was to see the great company of men at the Buffalo Convention under the leadership, as everyone then supposed, of the stalwart J. C. Masee, attacking the modernist entrenchments in such a way as seemed to promise complete victory.

"Even three years later there seemed to be some hope. We had nothing whatever to do with the formation of the Baptist Bible Union. We had been an occasional visitor to our fundamentalist brethren in the United States, but we were not present at the Indianapolis Convention when a group of brethren decided upon the formation of the Baptist Bible Union. We were present at the Atlantic City Convention in 1923, when the Baptist Bible Union was scarcely two weeks old. We attended the Fundamentalist Conference held the day before the Convention, and listened to an address by Mr. Brock of Denver, on 'The Theological Liberal—a Reactionary in Fact'—we are not sure of the exact words of the title, but they were words to this effect. In that address, as we recall it, Mr. Brock showed that theological liberalism was only another name for religious anarchy and lawlessness; and that, so far from being progressive, it was, in its very nature, reactionary. As he completed his address, the audience, which was a large one, filling the convention hall, spontaneously sprang to its feet and applauded the speaker for a minute or so.

"As the applause subsided, Dr. J. C. Masee made a remark that was stronger than any we have ever heard from the lips of any Baptist Bible Unionist. The metaphor he used, it must be admitted, was a horrible one, it sent a shudder through the audience; and yet there were some who felt the situation was so serious that he was abundantly justified

in the language he used. One thing is certain, a similar metaphor is used in very many instances in the Bible itself, where religious apostasy is compared to martial infidelity. We apologize for printing in these pages what Dr. Massee said, yet in saying that we intend no criticism of Dr. Massee. While his words were shocking in the extreme, we felt they were less shocking than the appalling apostasy to which he referred. Nor do we believe they were any more extreme than words used by many an Old Testament prophet. As we have thought of it since, we are inclined to believe that Dr. Massee was abundantly justified in what he said on that occasion. We cannot give every word which he then uttered, but we remember distinctly the metaphor he employed. Following upon Mr. Brock's speech, and the apparent determination of the great audience to wage war against Modernism in the Northern Convention, Dr. Massee said something to this effect, that *they would have no mercy on those theological pimps who were endeavouring to seduce the bride of Christ!*

"We leave our readers to ponder that terrible saying, as we turn for a moment to another view of the present situation.

In What Respect Have Conditions Changed Since 1923?

"What we have written above is sufficient to show that, in the mind of the then leader of the Fundamentalist Committee of the Northern Convention, a very serious situation existed. One can scarcely imagine anything more serious. We must now enquire whether there has been any improvement in the theological situation in the Northern Convention. Has anybody heard of a revival in Chicago University? Has it been anywhere reported that that reservoir of Modernism has shut up its waters? Is it not rather a fact that the appalling calamity that has fallen upon some of the Southern states, notably Arkansas, Mississippi, and Louisiana, is but an illustration of what has taken place theologically? Chicago has diverted a large volume of the water of the Great Lakes to another channel than that intended by nature, and instead of reaching the sea by the gulf of the St. Lawrence, the diverted stream is now flowing toward the Gulf of Mexico. The levees of the Mississippi and its tributaries have not been sufficient to confine the flood, and it has already taken a terrible toll of human life, inflicted indescribable misery upon hundreds of thousands of people, and we suppose has wrought hundreds of millions of dollars' damage to property. Meteorological experts say it is all Chicago's fault.

"What are the other principal theological seminaries of the Northern Baptist Convention, such as Rochester, Newton Center, Crozer, Colgate, but tributaries of the principal river of Modernism which flows from Chicago University? And these are deluging the continent with their infidelity. Dropping the figure, we ask again, Has anybody heard of a revival of supernatural religion in Rochester, in whose university the 'Society of Damned Souls' has been formed? Has anybody heard that the President of Crozer, or any members of its Faculty, have returned from the famine-stricken 'far country' of Unitarianism to the well-spread banquet of Baptist orthodoxy to be found in the Father's house? Are there any signs of revival in Newton Center? Is there any evidence that Professor Anderson, Chairman of the Foreign Mission Board, proposes to abandon his 'inclusive' policy? Is there any change of heart apparent on the part of the Foreign Mission Board as a whole? It is true that Mr. Cecil G. Fielder has left the service of the Board, but his leaving was apostolic only in one particular: it reminds one of Paul's saying, 'Through a window in a basket was I let down by the wall!' No one can doubt, however, that Mr. Fielder's departure was mainly, if not entirely, due to the exposure of his Modernism by the Ohio brethren.

"Has anybody observed that the American Baptist Publication Society has become any more orthodox in its publications?

"And what shall be said of the influence of Dr. Fosdick in the Northern Baptist Convention? When Dr. Massee made his startling statement to which we have referred, in Atlantic City, Dr. Fosdick was not pastor of a church which sends delegates to the Northern Baptist Convention, but was occupying a Presbyterian pulpit. Nobody questions that Dr. Fosdick is an out-and-out Modernist. To the honour of the Presbyterian body it should be said, there was sufficient vitality left in that body, to resent Dr. Fosdick's presence, and to compel his withdrawal. But he returns to the Baptist denomination, dictates terms to the church which he is asked to

serve, which terms involve the surrender of everything for which Baptists have stood, making that church to be a Baptist church no more; and that church, in turn, dictates terms to the Northern Baptist Convention, and the Northern Baptist Convention, by a majority vote, acquiesces in Dr. Fosdick's proposal. Surely it is abundantly evident that the theological situation in the Northern Baptist Convention has not improved in the direction of a greater loyalty to the essentials of evangelical faith, and of distinctively Baptist principles, since 1923.

"If Dr. Wallace Petty has responded to an invitation to come to the penitent form; if Dr. Shailer Mathews has brought forth fruit meet for repentance for having published so many infidel-making books; if Dr. Franklin, the Foreign Mission Secretary, has repented of his practical repudiation of the principles and programme of New Testament missionary work; if *The Baptist* of Chicago has experienced such a change of heart as to become an advocate of 'the old-time religion', no news of such great happenings has yet reached *The Gospel Witness* office.

A Great Change Has Been Effected.

"That there has been a change of attitude on the part of some in the Northern Baptist Convention there can be no doubt. We have never had the pleasure of meeting Dr. Johnston Myers, but for years we had always supposed that, so far as his theological position was concerned, he was in the same class with his great brother, and champion of the faith, Dr. Courtland Myers. Dr. Myers now seems to have completely capitulated. At the Washington Convention Dr. J. C. Massee proposed a six months' armistice, during which time we were to cease to fight, and get on with the business of leading men to Christ.

"But what has become of those whom Dr. Massee described as 'theological pimps'? Has Dr. Massee conducted their obsequies? Or, if they are not dead, have they been put in jail? Or are they still at liberty, and still engaged in the awful business which Dr. Massee so graphically described? If so, has Policeman Massee gone to sleep on his beat? Can he possibly mean to suggest that blood-bought men and women who know the saving grace of our Lord Jesus Christ should come into 'harmony' with such 'theological pimps'? How unspeakably horrible is the suggestion! What strange blindness has come upon men that they should even for a moment think of 'harmony' under such conditions? It seems to us that if such harmony as Dr. Myers and others suggest takes place, it will involve the surrender of practically everything for which Baptists through the years have been standing. It will involve the abandonment of Christ's sheep on the part of hiring shepherds to the wolves of Modernism—indeed, 'harmony' with those who plot to crucify the Son of God afresh and put Him to an open shame, will involve a repetition of the crime of Iscariot, and the betrayal of the Son of God."

Ministerial Tragedies.

We have seen many ministerial tragedies in the Northern Convention within the last few years. Once we should have counted it an honour to be permitted to black the boots of Dr. J. C. Massee. We looked upon him as a champion of the faith. But the spectacle we witnessed at Washington, when Dr. Massee publicly appeared hobnobbing and cooperating with men who were the avowed enemies of everything Dr. Massee professed to believe, was tragic enough to make angels weep, if tears could be in heaven.

The Greatest of all Tragedies.

But of all the tragedies of the past there has been nothing comparable to that which is reported in this official announcement of the Programme Committee of the Northern Baptist Convention. And before we quote the paragraph which marks the obsequies of Fundamentalism within the Northern Baptist Convention, it may be wise for us to give a little information respecting certain men.

Dr. Earle V. Pierce.

Among the names signed to this announcement is that of Dr. Earle V. Pierce, of Minneapolis. Dr. Pierce was,

and so far as we know, still is, Chairman of the Fundamentals Committee of the Northern Baptist Convention, a group which was brought together (it has never, in any true sense, been an organization) in 1920, and first showed itself at the Northern Baptist Convention. At that time Dr. J. C. Masee was the Chairman. But Dr. Earle V. Pierce is the official leader of Northern Baptist Fundamentalists, and is a member of the Programme Committee of the Northern Baptist Convention.

Dr. Chas. N. Arbuckle.

Dr. Chas. N. Arbuckle is Pastor of a large Baptist church. We have already identified him by our reference in this article, as the man who occupied the Unitarian pulpit in Milwaukee at the time of the Northern Baptist Convention in 1924.

Dr. Harry Emerson Fosdick.

Dr. Harry Emerson Fosdick is known throughout the world as the high priest of American anti-supernaturalism. A generation or so ago a man holding Dr. Fosdick's views would not have been admitted to any Christian pulpit in the world. Dr. George H. Dowkontt, three or four years ago, published an interesting comparison in parallel columns of the views of Harry Emerson Fosdick and Tom Paine—who used to be called an infidel. At some points Dr. Fosdick goes farther than Tom Paine, and at no point is he any better. That Dr. Fosdick's theology is definitely, distinctively, and aggressively anti-Christian, no evangelical believer in the world can doubt.

The Appalling Announcement.

To what do we refer? To this. The third paragraph of the official announcement of the Northern Baptist Convention programme is as follows:

"In relation to the general programme theme several important topics have been included, notably, 'The Gospel and World Needs', 'The Gospel and World Perils', 'The Gospel and World Readiness', 'The Gospel and World Response'. Among those invited to participate in the programme who have already accepted the committee's invitations are Dr. C. N. Arbuckle, Mrs. C. D. Eulette, Dr. Harry Emerson Fosdick, Dr. S. M. Lindsay, Dr. W. B. Riley, Mrs. Mabel W. Williebrandt, Miss Evalyn Camp, and H. Theodore Sorg. The Convention sermon will be preached by Dr. A. Ray Petty."

We have printed in black type the names to which we call special attention. We pass by the others only because we do not know them. They may be just as bad as Fosdick and Arbuckle.

Dr. Pierce Joins In the Invitation to Fosdick.

This programme has been arranged with the consent of the Chairman of the Fundamentals Committee. We are not surprised that Dr. Arbuckle should be included. Nor are we surprised at the inclusion of the name of Dr. Harry Emerson Fosdick. In *The Gospel Witness* a few years ago we remember predicting that Dr. Fosdick would some day be invited to deliver the keynote address at the Northern Baptist Convention. What part he is to take at the Convention at Cleveland we do not know. But it is significant that the Programme Committee, which has invited this arch-infidel to speak at the Northern Baptist Convention, includes in its membership the Chairman of the Fundamentals Committee.

But what must we learn from this announcement? Does it mean that some men's Fundamentalism

merely represents a certain mental aptitude, or a certain mental affinity for particular evangelical doctrines? And, on the other hand, a certain native mental incompatibility with some tenets of Modernism? Is Fundamentalism a thing of the head? Has it no relation to the heart and conscience? Is it not a regulating principle in character and conduct and life? Is it something which is to be changed with the seasons, or with the varying intellectual fashions—even as we all change the style of our clothes? Are tens of thousands of believing Christians to stand aghast at this latest triumph of the enemy and cry, "How are the mighty fallen in the midst of the battle! . . . How are the mighty fallen, and the weapons of war perished!"

History and Prophecy.

Before we remark on the inclusion of the name of Dr. W. B. Riley in the list of Convention speakers a little history and a little prophecy may properly be reviewed at this point. The Editor of *The Watchman-Examiner*, Dr. Curtis Lee Laws, was a member of the Northern Convention original Fundamentals Committee, and was at one time outspoken in his condemnation of Modernism. Let us examine *The Watchman-Examiner* files of a few years back, and see what Editor Laws had to say. In an editorial on, "Dr. Fosdick and Park Avenue Church", in *The Watchman-Examiner* of May 21st, 1925, he said:

"The First Presbyterian Church, New York, was forced by the General Assembly of the Presbyterian Church to close its pulpit to Dr. Fosdick. The Park Avenue Church will afford him a forum just as prominent. No general Baptist organization can interfere, but Baptists everywhere will see to it that the 'Faith of our Fathers' shall not be ridiculed without widespread and vigorous protest. The Park Avenue Church is throwing down the gauntlet. The rank and file of old-fashioned Baptists throughout the world will accept the challenge."

Surely this was very fine. It showed the Editor in a somewhat militant mood. He was ready to prove himself a true knight of the faith: "The Park Avenue Church is throwing down the gauntlet. The rank and file of old-fashioned Baptists throughout the world will accept the challenge." That was before the Seattle Convention.

In the issue of the next week, May 28th, of the same paper, in an editorial entitled, "Union in the Convention", Dr. Curtis Lee Laws said:

"We have no notion that there will be a split in the Convention at Seattle. Among the conservatives there is no sign of a coming exodus. Indeed, there is no slightest reason why they should go out so long as the Convention adheres to its recent pronouncement that 'the New Testament is our only rule of faith and practice, and we need no other.' It would seem to be the duty of the conservative group to stay and hold the Convention to that time-honoured Baptist principle. And as the conservatives have no reason to go out from the Convention the liberals have no disposition to go. With many of the posts of vantage in their hands; with three-fourths of the officials of the various organizations acting with them, even if they do not believe with them, what odds is it that three-fourths of the Convention's constituency are against them! They have the whip-hand."

This was five years ago when Dr. Laws admitted that "three-fourths of the officials of the various organizations were acting with" the representatives of the Modernists. We have not heard that any of them have since resigned. Modernist officials have an uncanny power of multiplying themselves. But at that time *The Watchman-Examiner* recognized that there were limits beyond

which true men could not go. Therefore the Editor added:

"But if unity is to be preserved in the Convention it will be necessary for some of the brethren to practice self-restraint. It never will do to try to force the Convention to affirm that 'since there are all sorts of Baptists in our churches we must send out all sorts of Baptists as missionaries.' That would bring confusion worse confounded."

Fosdick Delegates Seated at Seattle.

It is ancient history now that the Fosdick delegates were seated at the Seattle Convention. The following year, in Washington, the Brougher resolution propped the door open for them to make an annual visit to the Convention. The Foreign Mission Board of the Northern Baptist Convention has repeatedly defiantly declared its intention of doing exactly what *The Watchman-Examiner* said must not be done, namely, affirmed that "since there are all sorts of Baptists in our churches we must send out all sorts of Baptists as missionaries". Dr. Laws predicted that if such a course were followed it "would bring confusion worse confounded". The course was followed, and, inevitably, "confusion more confounded" resulted.

But in view of the subject we are dealing with in this article *The Watchman-Examiner's* recognition of the aggressiveness of Modernism is especially to the point. In the same editorial in the issue of May 28th, Dr. Laws said:

"It has been rumoured about in several quarters that Dr. Fosdick is to be the next president of the Convention. Five years ago that might have been possible, but not now. Dr. Fosdick does not stand before us to-day as an eminent member of our Baptist brotherhood. He represents a cause. He is hailed by modernists as their popular leader. The theological seminaries which this year invited him to make commencement addresses thereby proclaimed themselves as espousing the cause for which he stands. No other interpretation of their action is possible. So his election to the presidency of the Convention would be construed. We may as well face the issue squarely. The great body of our Baptist people would see this clearly, and would set themselves against such a thing. Dr. Fosdick is not a representative Baptist. Any attempt to make him our national leader would result in confusion and perhaps schism."

It is seldom polite to say, "I told you so", but sometimes politeness must be made to yield to the facts of the case. In *The Gospel Witness* of August 6th, 1925, we find a paragraph as follows:

The Editor Prophecies.

"We venture therefore, to utter a prophecy, and ask our readers to preserve this article and mark it and see whether its prophecy comes true. Our prophecy is that this resolution will prove to be absolutely valueless; and that at the meeting of the Northern Baptist Convention in 1927 Dr. Harry Emerson Fosdick will be selected to give the key-note address; or, in some other way, will be honoured by the Convention. We have a vision of the whole Convention rising to its feet amid tumultuous applause as Dr. Harry Emerson Fosdick appears on the platform. The delegates from Dr. Fosdick's church will be seated in 1927 in the Northern Convention as they were in 1925. Dr. Goodchild and others who have imagined that the battle against Modernism can be won by negotiating with the enemy, will discover that their policy has sold out the Denomination to Unitarianism; and they will have no recourse but to withdraw from its fellowship, or surrender their principles."

We must confess that our prophecy was not quite correct. We were a little out in our dates. We said Dr. Fosdick would be a speaker at the Northern Convention,

or would in some other way be honoured by the Convention, in 1927. We should have written, 1930. The Editor of this paper is sometimes blamed for writing so strongly. We plead guilty. But our reason for doing so has been that we have seen the sword coming; and the Book says: "Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: if when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took no warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me."

The Gospel Witness has at least endeavoured to sound an alarm, but we have seen one after another surrender to the enemy.

In 1925 *The Watchman-Examiner* predicted that "any attempt to make him (Fosdick) our national leader would result in confusion and perhaps schism". Dr. Laws said: "Dr. Fosdick does not stand before us to-day as an eminent member of our Baptist brotherhood. He represents a cause. He is hailed by modernists as their popular leader. The theological seminaries which this year invited him to make commencement addresses thereby proclaimed themselves as espousing the cause for which he stands. No other interpretation of their action is possible." (Emphasis ours.)

If that be so, by the same principle, when the Northern Baptist Convention invites Dr. Fosdick to deliver an address, it proclaims itself "as espousing the cause for which he stands. No other interpretation of their action is possible." Dr. Curtis Lee Laws, of *The Watchman-Examiner*, albeit of *The Watchman-Examiner* of 1925, is our authority. But Dr. Curtis Lee Laws, of *The Watchman-Examiner* of March 13th, 1930, publishes an official statement of the Programme Committee of the Northern Baptist Convention, without comment, or a word of protest, in which Dr. Fosdick is officially announced as one of the speakers of the Northern Convention.

What conclusion must we reach? Is it not fair for us to say that *The Watchman-Examiner*, by thus acquiescing in the action of the Programme Committee of the Northern Baptist Convention, and publishing without protest the announcement of Dr. Fosdick's appearance on the programme of that Convention, "thereby proclaims itself as espousing the cause for which he stands. No other interpretation of its action is possible." Dr. Laws himself is the authority for this statement.

It is amazing to us that men like Dr. Laws, Dr. Pierce, and others of their school, have not learned that it is impossible to compromise with smallpox,

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GOD'S SUPERLATIVES

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

Some of the New Testament writers, Paul especially, found the great truths of divine revelation to transcend all human speech, to baffle description, to defy their powers of expression. They were obliged to pile up superlative upon superlative in their effort to put into human language that which God the Holy Ghost gave them to utter. These hyperboles, as men call them, may be termed God's superlatives. Sometimes ordinary human writing displays remarkable weakness by its superlatives. Men fall into a loose and extravagant style of speaking and writing, until nearly every sentence is a superlative, and therefore nothing is superlative; but a foolish exhibition of human weakness. But the great superlatives of the New Testament are illustrations of the vastness of the meaning of divine revelation, and the impossibility of putting into human language the infinite depth of divine truth. We will give a few examples.

The *power* displayed in the resurrection and enthronement of the Lord Jesus, the Son of man, as seen in Ephesians, chapter one, verses nineteen to twenty-three. Paul prays that the Ephesian Christians may know "the exceeding greatness of his power (that is, God's power) to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." Here is a display of power which utterly baffles human speech. When the material world is in question we read, "By him were all things created", and, "He upholdeth all things by the word of his power", as if to Omnipotence these were quite ordinary things to do, and which were done with the utmost ease. But the bringing of the Son of man, the Surety of His people, from the grave and raising Him to the loftiest throne of authority in the heavenly realms is described as an exhibition of the exceeding greatness of His power, and the infinite energy of His might. All the forces of death and hell had to be vanquished in order to secure the glorious result described.

And our Lord's resurrection from the dead and advancement to supreme domination are facts to be held with the tenacity of an unyielding faith. But if these things are not facts, but only some dreamy ideal, then our gospel will be a rapid, powerless, comfortless thing. But if the tremendous facts are accepted as such, Christianity will be to us no mere theory, but a divine structure resting upon a foundation of solid rock as firm as the throne of God.

Moreover the Apostle says that this exceeding greatness of God's power is to us-ward who believe. This is what someone calls the "spending money" of the church, our wealth in Him. It is the surpassing magnitude of His power according to the energy of the strength of His might. What an accumulation of words we have here, like Alp upon Alp in order to express the inexpressible power of God for us. The resurrection of the Lord Jesus is "the divine sample of our spiritual resurrection, the first fruits waved before the throne. This is the unmeasurable measure of the divine power from which we may draw our supplies, and the glorious example of the char-

acter of His working". Surely, like Abraham, we may believe that what God has promised He is able to perform.

Thus the Apostle Paul tries to set forth in human speech the *grace of God*. He speaks of the "riches of His grace", "the exceeding grace of God", "the exceeding riches of His grace". In these great words we again see the servant of God is utterly baffled by the magnitude of his theme. The unmerited love of God which flows out toward the sinful, the helpless, and the unworthy, is beyond all language to describe. And it must be so for grace is God,—God acting graciously. When John speaks about the love of God he does not conceive of love as something belonging to God, something in God, something that characterizes God. He does not speak of God having love, but he says God *is* love. When we think of God we think of love, and what is the grace of God but the love of God going out toward the unworthy and unlovely. And if grace is God moving out in love toward the sinful, and those who are bankrupt of all moral and spiritual merit, who can measure God? What "riches", what "exceeding riches" are in Him! What fathomless depths! What infinite heights are His! When you can measure the immeasurable God then you can measure His grace.

When you can tell out in human speech the boundless wealth of God you can tell what are the riches of His grace. "Grace," says Abraham Booth, "appears on the throne (See Hebrews, chapter four, verse sixteen) arrayed in the beauties of holiness, smiling with divine benevolence, touched with feelings of tenderest compassion, and armed with a magnificence of invincible power. The heart of this mighty sovereign is compassion itself. His looks are love; His language is balm to the bleeding soul; His arm is salvation. Such a sovereign is Grace. Grace is the alpha and omega, the beginning and the end of our salvation. And so the unrivalled honour of the greatest of all works may be given alone to the God of all grace." How all this should encourage even the greatest sinners to draw near with lowly confidence to God, and receive His full, free, forgiveness. And how it should show the greatest of saints that they have only touched the fringe of the majesty of God's grace, and have been like little children paddling ankle deep in the cleansing and life-giving waters of God's love, while the fathomless ocean rolling before them invites them ever outward to profounder experiences. The "exceeding riches" of the grace of God are so vast that thought comes back from its farthest flight dazed and overwhelmed by the infinite excesses of its wealth. Let every needy heart be lured by the exceeding riches of God's grace, and come and appropriate and enjoy for evermore.

Another wonderful superlative is found in Second Corinthians, chapter four, verses seventeen and eighteen, where the Apostle says "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal *weight of glory*." The antitheses here are beautiful. *Affliction* worketh *glory*. Our light affliction worketh an exceeding weight of glory. Our light affliction which is but for a *moment* worketh an *eternal* weight of glory. Paul calls his affliction "light". The

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The Jarvis Street Pulpit

THE WHITE-ROBED MULTITUDE BEFORE THE THRONE.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, March 16th, 1930.

(Stenographically Reported).

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?"—Rev. 7:13.

Prayer Before the Sermon.

We would draw near to Thee, O Lord, at the place which Thou hast appointed, even the Mercy Seat where the blood is sprinkled. We thank Thee for Him Who is our Saviour, in whom the Law has been completely fulfilled. He is to us the Bread of life; He is the fruitful Rod; He is the Anointed One from Whom all blessings flow. We come to Thee in His name, for we are sinners, every one; and we have no right to come, no promise of acceptance apart from Jesus Christ. But we thank Thee that many in Thy presence have passed from death unto life, because they have believed the testimony of Thy word, and have received Jesus Christ,—and as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.

We who are Thy children would draw near this morning with confidence, with gladness of heart, with praise and thanksgiving, because the days of our alienation are for ever ended, and we are no longer strangers and foreigners, but fellow-citizens with the saints, and of the household of God. We thank Thee, O Lord, for deliverance from the greatest of all burdens, from the guilt of our sin. We thank Thee that we are washed in the precious blood of Christ, and by virtue of His death we are saved with an everlasting salvation. We thank Thee for all we have experienced of Thy grace and goodness, as Thy children. Thou hast brought us into Thy family; Thou hast put us among the children; Thou hast made us to eat bread continually at Thy table, being ourselves the King's sons. We thank Thee for the heavenly food, for the royal banquet to which we have sat down again and again: yea, for all the dainties of the Father's table we bless Thee this morning. We thank Thee for the best robe of which we have been singing, even the robe of Thy righteousness by which all defects are covered, making us in Thy sight complete.

We thank Thee that Thou hast put upon our feet shoes of brass for the rough roads, and that our strength has proved to be even as our days. We thank Thee for the special love-tokens that have come to us; for the ring upon our hands, for the evidences of Thy favour with which our lives have been crowned. We thank Thee for all answers to prayer. How often in our need we have called upon Thee, and Thou hast answered us from heaven Thy dwelling place! Thou hast satisfied us out of the fulness of Thy grace. We are here this morning each with his special difficulty, each with some problem peculiar to his own circumstances, each with his own particular need; and we thank Thee for the confidence we have that Thou wilt supply us so that we shall go from this place with thanksgiving in our hearts, because we have met with God, and because He has ministered to us of His grace.

We beseech Thee, O Lord, to draw near to any man or woman here whose situation is unusual, who feels that he or she has come to a place where human help is impossible. Perhaps such an one is in need of guidance. It may be some are in need of the undergirding of divine strength. It may be that some great sorrow oppresses the spirit, that someone here this morning is almost ready to faint by the way. Find us out, we pray Thee. Come to each one as though he or she were the only one in this great congregation, and make us to know that He Who calls His sheep by name has not lost us in the crowd, but that He remembers us one by one, and that He has a special gift for each of His own. Let it be so this morning that not one shall escape Thy benediction.

We pray for the boys and girls who are here. We thank Thee for this great company. We thank Thee that Thou hast disposed the hearts of many to come to study Thy Word. For every one who has come to a knowledge of the truth in Christ we especially praise Thee. We remember that Thou hast said, In heaven their angels do always behold the face of my Father which is in heaven. We beseech Thee to give Thine angels charge concerning these children that they may be kept in all their ways. Command Thine angels to bear them up in their hands lest at any time they dash their foot against a stone. Be with them in their hours of study and in their hours of play. Help every one of them who has taken upon him or upon her the name of Christ, to adorn the doctrine of God our Saviour; and to give abundant evidence in the home life, and in all places where they go, that they have been with Jesus, and have learned of Him. We pray for the families from which they come, for father and mother, and brothers and sisters, and for the peculiar requirements of each family. It may be there is sickness at home. It may be the father is out of work; or that mother is specially distressed. Whatever it be, we pray that the Lord will so bless these children here this morning that they shall take Christ home with them, and be a benediction to the family from which they come.

We bring to Thee all in this congregation who do not know Christ. How sad the state of the man or woman who is without the Divine Helper! How often we have come to the end of the road, to the place where all human resources failed us, and where no one but God could help us! We pray that every one in this house this morning, who came to this place without a knowledge of Christ, ere he or she leaves may behold the Lamb of God that taketh away the sins of the world. We thank Thee that Thou dost understand us altogether. Thou understandest all our weaknesses, all our temptations and trials; and notwithstanding our sin Thou art still gracious to us,—

"He saw me ruined by the fall,
Yet loved me notwithstanding all.
He saved me from my lost estate;
His lovingkindness, oh how great."

How we thank Thee that there is no one of us beyond the help of Thy redeeming grace! We pray that Thou wilt come into many a life this morning in the power of Thy Spirit, making men and women, and boys and girls, new creatures in Christ, saving them with Thy great salvation for time and for eternity.

Bless us, we pray Thee, in our temporal affairs. There are some before Thee this morning who have great need. We pray that Thou wilt open doors of service before them. Bless the great company of men in this city who are unemployed, and not only in this city, but throughout this continent. O Lord, help us to learn the lessons Thou wouldst teach us by these days of privation and difficulty. And we pray that in spite of all adverse circumstances Thy children may be delivered. Help those who are here this morning, first, to make choice of Jesus Christ that He may be their portion continually; and then we pray that Thou wilt help and bless. Did not one say of old, I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

We pray Thee to answer the prayers of fathers and mothers, of wives and sisters, and in the experience of many here this morning make this an occasion of great grace. May Thy people be lifted into the heavenly places! Help us to revel

in the luxuries of divine grace. Grant that many who came to this place strangers, may be adopted into the divine family, that when this service shall close there shall be songs in heaven among the angels over repentant sinners.

Hear us, O Lord, we pray Thee for all the interests of Thy kingdom the world around, for all missionaries who preach, for those who are in peril of their lives. We think especially this morning of the many who really know the Lord Jesus in dark Russia, who are under the heel of the oppressor, who are ground almost to powder, many of them imprisoned and suffering all manner of privations because of their faith. O Lord, in Thine own way do Thou arise in mercy upon Thy people. We pray that this darkness may be dispelled, and that deliverance may come to those who are thus in chains. So for all the needy of the household of faith the world around we pray. We beseech Thee, O Lord, to hasten the time of Thy coming, when there shall be an end to all these limitations, when we shall be delivered into the glorious liberty of which the chapter we have been studying this morning speaks. Now may the Holy Spirit Himself lead us into an understanding of His truth, that souls may be saved, and that Thou mayest be glorified. We ask it for Jesus Christ's sake, Amen.

We have had this chapter, from which my text is taken before us, in the School this morning. I believe we have, in the vision of the innumerable company, the multitude that no man could number, a representation of the entire company of the redeemed. I said in the class this morning that I find it utterly impossible to accept the view that these one hundred and forty and four thousand are to be interpreted literally as a remnant saved out of the Jewish nation. They represent, rather, the completed body of God's elect. The fact that they are numbered, and that the numbers are known to God, suggests the great truth that the Good Shepherd loses none of His sheep, and that when at last the day is over they will all be safely folded within His care. The innumerable multitude are one and the same company viewed from another angle. No one but God can number the company of the redeemed, but He knoweth and numbereth them one by one.

One of the elders asked John, "What are these which are arrayed in white robes? and whence came they?" And John in effect said, "I do not know, Sir, thou knowest, but I am unable to identify them." The elder answered, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

I think it is profitable for us to anticipate the future; to think of the final state to which we shall be brought by divine grace. There was a time when we used to sing more frequently than we do now, of—

"Jerusalem the golden!
With milk and honey blest;
Beneath thy contemplation
Sink heart and voice oppress.
I know not, oh, I know not
What holy joys are there;
What radiancy of glory,
What bliss beyond compare."

But the emphasis has been laid in our time more generally upon the profitableness of godliness to the life that now is rather than upon its profitableness to the life that is to come. And yet you will remember that our Lord Jesus was always speaking of the future. He said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up

for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through or steal." And some day—it may not be long for some of us—some day the chief interest of life will be centred yonder, and not here. Therefore it is well for us to take a glimpse into the future, and to see what is reserved for those who are brought at last by divine grace to stand before the throne of God.

I.

Observe then, THE ELDER'S ANSWER TO HIS OWN QUESTION. "What are these which are arrayed in white robes? and whence came they?"

He tells us that every one of them have white robes *because their robes have been washed*. Of all that innumerable company there is not one man or woman, boy or girl, whose robes have not been washed. You remember how our Lord in the days of His flesh laid aside His garment on one occasion, and took a towel and girded Himself, and began to wash the disciples' feet. When He came to Peter, Peter said, "Thou shalt never wash my feet. Jesus answered him, 'If I wash thee not, thou hast no part with me.' No man has any part with Christ who is not, by divine grace, washed and made clean. That is true of every one here: unless we have been washed we have no portion with the Lord.

It matters not what your upbringing may have been. In that great company no doubt there were many who had been born of godly parents, who had been brought up in Christian homes, who, from the beginning of life, had had the advantage of Christian nurture. But in spite of it all they needed each for himself to be washed; and no natural birth, no advantages of training or of education, can avail to fit anyone to stand before God. That is true, no matter from what families you come, no matter what advantages you may have enjoyed, or now enjoy, there is no standing-place for you before the throne unless you are washed and made clean.

For all this company *had been unclean by reason of their sin*. There was not one in that great multitude who had escaped the universal contagion. All had sinned, all had come short of the glory of God, all had been corrupted; and every one of them, without a solitary exception, had been washed. Otherwise they never had been there.

I suppose there were some in that company who had been rich on earth; for while there are not many, there are some who, blest with a large share of this world's goods, do not permit God's blessing to stand in the way of their coming into right relationship to the Giver of all gifts. In that company there were some, perhaps, who had given largely of their substance for the alleviation of earth's ills, many who had been liberal in their almsgiving, and had extended a helping hand to multitudes of people. But their alms had not availed to give them standing-place before God. Whatever they had done for others, they needed themselves to be washed. And only because they were washed had they a place before the throne. Do not pride yourself on having given a helping hand to the needy. Do not felicitate yourself that because you have lived, in some relationships, somewhat unselfishly, you have therefore laid up a store of credit on high; for those things have no reckoning before the

throne. No one can ever come there who has not been washed.

I suppose there were in that company men who had been good fathers and husbands, men who had carefully provided for their families, who had been good citizens, law-abiding respectable folks, whose outward character had been without a stain or a blemish in man's sight. Measured by human standards, I have no doubt there were many in that great company who had passed as peers among their fellows. But when they came to stand before God they found they were short measure. Their robes were unclean, and they had all of them to be washed before they could get to heaven.

I might enumerate all temporal advantages, and try to imagine some of the elements that composed that innumerable multitude. There were some who were well instructed, who were profoundly educated, philosophers, and men of science; men of vast erudition, who had been looked up to among their fellows as though they were the very incarnation of wisdom. But standing before God they were nothing but poor sinners, and they all had to be washed.

That is true of all of us, every one. And I first ask you this question, Are you sure that your garments have been washed? Have you been made clean by an act of divine grace? for if not there is no prospect of your being able to stand before the throne.

But *how were they washed?* They had "washed their robes and made them white in the blood of the Lamb". Not one stood before the throne who had not been washed in the blood. There is no other way to heaven than that. The Old Testament saints got to heaven by means of the blood. A certain man at one of our Conventions, who was, if you please, a graduate in theology, remarked to a minister beside him, "Why insist that salvation is through the blood? Do you not know that the Old Testament saints were saved before Christ died?" And that from a theological graduate! Can you imagine such crass ignorance as that? The Bible says that Jesus died for the redemption of the transgressions that were under the first covenant. The benefits of the death of Christ were retroactive, they went back to the first human sin, and they stretch forward to the very last human transgression. And nobody has ever been saved, or can ever be saved, by any other means than through the blood of our Lord Jesus Christ. In that great company there is not one who has not washed his robes and made them white in the blood of the Lamb.

Now, my friends, that is the thing that you and I have to consider, not what they teach in the particular church to which we ordinarily go, not what we have read in some paper that has special delight in disseminating the principles of infidelity—not that. That makes no difference. If you are going to a foreign country, and you have a passport, in order to get entrance to that country you have to conform to the passport requirements, you have to do as you are told. You can get into many a church without being washed in the blood of the Lamb. You can pass in the highest society on earth without being washed in the blood of the Lamb. If you were a minister you might get into many pulpits without being washed in the blood of the Lamb. You can certainly enter all kinds of educational institutions, and pass as being superior to the

common herd, though you have never been washed in the blood of the Lamb. But you will never get to heaven unless you are washed in the blood of the Lamb. You may find standing-place elsewhere, but there can be no standing-place for anyone before the throne of divine holiness until He has been washed and made white in the blood of the Lamb.

Where is your confidence this morning, my friends? In your own works of righteousness? In your own religious profession? In your obedience to some religious ordinance? In your own power to overcome temptation? Is it for these reasons—for any one, or all of them—you think you can stand before God? The teaching of this chapter is that there is no entrance to heaven except as we are washed in the blood of the Lamb.

These blood-washed ones had come out of great tribulation. The great tribulation? Yes. I have no doubt that many will be saved in the great tribulation, because the Holy Ghost will not terminate His ministry till that is past. Nor will the church be taken away until that is over. I believe the doctrine, that the church will be caught away, is full of serious error, and that its implications are dishonouring to our glorious Lord. But remember it is through much tribulation that we must enter into the kingdom of heaven. No matter when we are saved, we shall not escape tribulation; and it is possible for us, by God's grace, to glory in tribulation also, "knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." You have some tribulation now, have you not? Most of us have. I think most of my life has been spent listening to people who are in "great tribulation". I am glad if I can be of help to any such. But everyone has his own tale of trouble to tell. Did you not have a hard time last week? I did. It comes all the time. You have had it in the office, in the home; and there are Christian parents here who have had trouble on account of their families. There are wives who have had great trouble with their husbands. Husbands are hard to get along with sometimes! Nobody knows what tribulation some people have to endure, even in the home.

I heard of a case the other day of a man who, openly and outwardly, was very pious, and he was a member of a church of which a friend of mine is the pastor, in Butler, Pennsylvania. At last his wife, reaching the limit of her patience, brought him into the police court where he was charged with wife-beating. The judge, or magistrate, whatever they call him—it was in the United States—said, "How long has this been going on?" The woman replied, "Thirty-five years." That man had been a member of the church while he was doing it! There are hypocrites in the church. May God find them out, sift them out, so far as we are concerned, if there are any here!

But there are all kinds of tribulations. And even apart from *the* great tribulation, the saints of all ages have had to go through great tribulation. Think of the hosts of martyrs, think of the people who have been under the hammer all their lives. I have in mind a woman now who seemed to be chosen in the furnace of affliction. You have all known people who have

suffered indescribable tortures. But mark this, *the redeemed have come out of the tribulation—whatever it is*. It ended, or it will end, by and by. But God's elect people will come out of tribulation, they will not go down under it. He will save them in the hour of trial and trouble, and we shall get to heaven at last saved by the blood of the Lord Jesus Christ. We shall overcome by the blood of the Lamb and by the word of our testimony. So whatever your difficulties this morning, dear friends, you will reach an end by and by. Out of the tribulation we shall come, and we shall find ourselves at last before the throne.

II.

WHY WAS JOHN UNABLE TO IDENTIFY THIS MULTITUDE? John was a man of very wide experience, and when he saw that great crowd of people, and the elder said, "Who are they", he looked with care, but could not identify one of them. He said, "I never saw anyone like that in all my earthly experience. You will have to tell me who they are." I am glad that when we get to heaven we shall be so changed, there will be something about us so different that it will be difficult for people to recognize us. When we get close to each other, our personalities will be the same; and just as Mary recognized Jesus by His voice after His resurrection, I think we shall know each other in heaven. I think it will be like meeting someone you have not seen for a long time, and you say, "Why, is it you? When I saw you last you were thin and emaciated, and now you look so well, I hardly knew you". Someone paid me a doubtful compliment this last week. He looked at me and said, "Are you Dr. Shields?" "Well", I said, "they call me that sometimes." He said, "I rather thought you were, but I did not think you were old"! I said to him, "If you want to keep on good terms with me do not dare to say that again!" But when we get to heaven you will look at someone and say, "Why, is it really you? The last time you and I met you had wrinkles in your face, you looked old, but now you have learned the secret of eternal youth. You are very different."

Let us look at the multitude a minute. There was something about them that was so different John could not recognize them. He seemed to say, "They are a new race; they belong to a new order of things; they are different." The wise man said, "The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun." But this is something that is above the sun, and we shall have many new things up there. There will be the new Jerusalem, and a new name, and a great many new things. John saw the multitude, and he said, "This surely is something new. I never saw anyone like them." What was it that differentiated these people from all other folks he had ever seen?

In the first place, they had washed their robes *and made them white*. Spurgeon was once asked by someone who had a liking for asking questions, "Do you think, sir, that ministers ought to wear white ties?" He said, "I have no objection whatever to ministers wearing *white ties!*" I am not an expert, but when I go along the street on wash morning, and I see the clothes hanging out, I have a pretty good idea what sort of house-

keeper lives there. Even my unpracticed eye knows when they are white—and they are not always white. John said, "They have washed their robes, and made them white—not a spot anywhere, not a stain. I never saw anybody wearing a robe that was absolutely spotless, without a single stain upon it, until I saw this company."

We have seen many people whom grace has improved, have we not? We have seen many people for whom the Lord has done great things, and we have rejoiced to see the discipline and the transforming power of divine grace in human lives. But as you think of the finest man or woman you know, I do not care who it is, you will have to say, "Well, he is a very fine man, but of course he is not perfect, not yet." You are not perfect. You are not so bad, some of you! I hope we are all growing, but we have much to learn. Grace has much to do for us even yet, has it not? But some day, dear friends, we shall stand before the throne clothed in white robes.

I heard a man say once—and he was a man of wealth—"You know, there is something in clothes. When I put on a new suit of clothes I think I walk a little differently." Who of us does not suffer from a consciousness of defects? The psychologists speak about "inferiority complex" and "superiority complex". Morally and spiritually, in relation to the standards of divine holiness, who of us is not depressed by a sense of inferiority? Who of us has not had to cry, "O wretched man that I am! who shall deliver me from the body of this death." I will tell you who will deliver us. The Lord Jesus Himself. And some day, even in the presence of God, we shall stand clad in robes that are white, in which God Himself, may I reverently say, cannot find a flaw or a spot. I am glad of that prospect, are you not? Is it not cheering to know that we shall get away from all the filth, from all the dust of travel, some day, and that we shall be clothed in white robes before the throne of God?

Then, *John had never seen anyone animated by such an unadulterated joy as these people seemed to be*. "Why", he said, "they are clothed in white robes, and they have palms in their hands." I remember on Armistice Day I was in Old London, and after waiting for an hour or so I managed at last to get inside a restaurant door, perhaps at about two or three o'clock in the afternoon. It was crowded. All London was out of doors, and I saw men who ordinarily would have been very dignified, sitting at the table with perhaps a knife in one hand, and a fork in the other, pounding the table, singing songs, clapping each other on the back, and sometimes putting their arms around each other's necks, with tears of joy flowing down their faces. They were like little children. They did not know what to do with themselves. They were so full of joy because the war was over, that they had to express it somehow. When it was announced at eleven o'clock I was on a 'bus going down Cannon Street beyond the Bank of England, and every building seemed to be emptied of its contents, and a rushing, roaring, tide of humanity flowed into the streets like a rushing stream—and everyone seemed to be happy. But I have a vivid recollection of one woman clothed in black. When the boys were selling their papers and everyone was buying one, she did not even buy a paper. She stopped for a minute and looked at the

crowds, and when she realized what it meant she leaned her head against a store window and the tears began to flow. She sobbed as though her heart were breaking. The war was over, but somebody, I do not know who it was, was not with her to share in her rejoicing. Her's was not an unmixed joy.

In the list of the tribes, representative, as I believe of the whole body of God's elect, there was one called Manasseh—and you remember why he was called Manasseh. Joseph had come out of great tribulation. He had been sold into Egypt, he had gone down into the prison-house, he had been exalted to a place next to Pharaoh on the throne, and when this child was born he called him Manasseh, "forgetting", for he said, "God hath made me forget all my affliction. He has so crowned me with lovingkindness and tender mercies, so overwhelmed me with His goodness, that all the story of the past is forgotten." In the song they sing yonder there is no minor note, for the Lord shall cause us to forget all our sorrows when we get home to glory. Here they were clothed with white robes, and with palms in their hands, full of joy, the joy they were expressing before the throne.

Well, we shall be happy some day. We are a lot of groaners here, are we not? "We that are in this tabernacle do groan, being burdened." There are some people who sigh all the time. They sigh when they are asleep, they sigh when they get up in the morning, and they sigh all the day long. They are always groaning: "Oh dear; what a terrible life this is!" It is a bad habit. But we shall be done with all our sighing some day, we shall have palms in our hands, and we shall rejoice with a joy unspeakable and full of glory.

There is another thing I must not pass over. John looked, and after a careful inspection, *he failed to detect any mark of sin whatever upon that white-robed throng.* They were not like warriors. We see a man going along the street sometimes with an empty sleeve, and we say, "I suppose he was in the war." We see another fine fellow who has lost a leg, he is going along on his crutches; then someone else has a fearful scar upon his face. You say, "That is what he brought back with him from the war." But there are deeper scars than that. One sees them everywhere. You look at a man's face and say, "That man has lived a life of dissipation. Sin has left its mark upon him." You know what he is. The very look upon his face tells of sin, a sin-stained soul looks out of his eyes; and you know that he is not a good man by the very look upon his face.

John had seen all sorts of people, but he said, "There are no marks of sin here." Out of great tribulation, indeed, but there is no mark of the tribulation on them. Sawn asunder, burned at the stake, imprisoned, beaten with stripes, wounded and disfigured in a thousand ways physically, and all of them marred morally by sin. And now, behold, there is not a mark of sin there. The work of the devil has been completely destroyed.

Do you remember, any of you, a song people used to sing—it is a good many years since I heard it—about a bird with a broken pinion? Somebody found a bird in the garden with a broken wing. He bound up its wing, and nursed the bird back to health. But it was always crippled. You see, it had only one good wing, and it could never fly out of the garden: "The bird

with the broken pinion never soared so high again." This poem—if you could call it poetry: it may have been good poetry, but it was wretched theology—went on to say that the soul that sinned would never fly so high again. I do not believe it. Jesus Christ was manifest to destroy the work of the devil, and He will so completely destroy his works that He will blot out every remembrance of it, and we shall not only soar "so" high, but higher, even to the very throne of God. Before the throne of God there will not be a mark of sin.

Are you not glad we are going to get rid of all our disabilities some day when we stand before the throne of God?

III.

"THEREFORE ARE THEY BEFORE THE THRONE OF GOD." That is wonderful. Though once in the horrible pit and the miry clay; though once classed with the filth, the offscouring of the earth, leprous, reeking with that malady which God calls sin, the abominable thing which He hates—yet we shall be so completely delivered and cleansed from its every stain that at last we shall stand before the throne.

There are some people who are very anxious to get into good society. When there is some social event in town you read in your paper what Mrs. So-and-So wore, and what her daughters wore. I often wonder who writes such stories, who it is that knows all those particulars about the stuff the dresses are made of, their style, their ornaments, and all the rest of it. What a story it makes! I suppose some people like to read it. It is society with a big S, you know. I have nothing against it. Are you on calling terms with Mrs. So-and-So? No. Well, some day we shall be "before the throne". You have seen sometimes an account of someone's having been presented at Court. That is a high honour, to be presented before such a king as ours, for he is a magnificent man and monarch. But oh, what will it be to be presented before the Court of heaven, to stand before the Throne! How are you going to dress then? Who is going to be your tailor, your dressmaker? What sort of garment are you going to wear when you stand before the throne? There is only one that will do. The court dress is a white robe, made white by the blood of the Lamb. No other dress will pass there. But we shall have that in which to stand before the throne.

And it is said, "They serve him day and night in his temple." *I am glad we are going to have something to do when we get to heaven.* Some people have the idea that heaven is a place of eternal inactivity. There are some people who would like to sleep the rest of their lives. I have heard of a man who said that when the war was over he was going to put his uniform away and spend the rest of his life in bed! He was going to make up for all the sleep he had lost. Well, there are some people who never lose any sleep. They always have a big bank account on that score, and their idea of a good time is a period in which they will have nothing to do. I should think that would be the dullest and dreariest kind of experience. I hope I shall not live long enough to be useless. I should like to work right up to the end of time, would you not?

In a little village in Bruce county, in a church yard (the church of which Brother McEwen comes in

Tiverton, a church which has sent out about forty ministers) there is a grave with a stone upon it, in memory of Dr. Thomas L. Davidson, who was once pastor of that church, and at one time Superintendent of Home Missions. On that stone these words are engraved:

"He asked not a stone to be sculptured with verse,
He asked not that fame should his merits rehearse.
But he asked as a boon, when he gave up the ghost,
That his brethren might know he had died at his post."

He wanted to work right up to the last—and he had his desire fulfilled.

I think when we get to heaven there will be something for us to do. The one who had been faithful in a few things was made ruler over "many things". He was not given a long vacation: he had more to do. Sometimes we wonder about men like Spurgeon and Moody and others, who have been taken away almost in the prime of life. People lift up their hands in horror and say, "He was so much needed!" Perhaps he was needed yonder. But anyhow, when we get to heaven we shall serve Him day and night in His temple—and no one will go to sleep as some of you do in Jarvis Street on Sunday mornings! I do not blame you. Perhaps I should do the same thing if you were preaching and I were listening! But when we get to heaven we shall serve Him "day and night in his temple." There will be no end to our service. I suppose that is why we have long services in Jarvis Street: we are getting ready for heaven, where time shall be no more.

And they will find all their satisfaction in the Lamb. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." There will be no more hunger there, and no thirst, no dissatisfaction of any sort. How I should like to remark upon that: no hunger or thirst, physically, intellectually, spiritually. In Christ we shall find all our needs supplied, all problems solved, all questions answered, all mysteries explained.

And then at last *He will wipe away all tears from our eyes*. The last mark of sin will be removed. God will tenderly dry our eyes, and we shall never cry again. Did you ever feel as though you wanted to have a good cry? I have many times, but I cannot manage it for some reason. My only explanation is that I must have used up my supply of tears when I was a boy. I seem to have none left, but I have often felt—and do often feel—and I dare say you do too, that I should like to be a boy again so that I could let my soul express itself in tears. It would be such a relief just to cry it out. But when we get to heaven at last we shall have done with all that, and when God wipes away our tears we shall have no longer any need of tears. We shall be like Him, and be with Him for evermore.

How many of you are ready to go should He call us to-day? It may be that before next Sunday comes some in this house will have passed beyond the possibility of change. It may be with some here this

morning it will be now or never. It may be that you must wash your robes and make them white this morning, or you will not have another chance. May God help us, in simple faith, like little children, to come to Him confessing our sins, believing that He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Then we shall all be ready so that it will make but little difference whether He calls for us in the morning, at high noon, or at the midnight hour; we shall be ready to answer Him when He calls.

GOD'S SUPERLATIVES.

(Continued from page 6.)

reader should get some glimpses of some of that affliction as seen in Second Corinthians, chapter eleven, verses sixteen to thirty-three. But he says that this affliction is easily outweighed by glory. And whatever the affliction may be it will soon end in death, or by the Lord's return; but the glory is eternal. And even that does not express all that is in the heart of the Apostle, so he says, "our momentary lightness of tribulation" worketh for us exceedingly, excessively an eternal weight of glory": it is "in excess and to excess" to a degree above conception. Here again human language is utterly inadequate to express the thoughts of God. "The mind of the Apostle is overwhelmed by the contrast between the seen and the unseen, and as he rises in his flight of contemplation, the calamities of earth dwindle into insignificant smallness until there is nothing visible but glory." Now if Paul could look at his tribulation so, why cannot we? We have the same Holy Spirit dwelling within us; the same power of flight awaits us as Paul trusted and enjoyed. Why will we keep our eyes upon the "seen" instead of soaring into the "unseen" and fix our gaze upon the glory of Christ, which we are soon to share?

4. One other superlative we will mention, First Corinthians, chapter twelve, verse thirty-one, "and a still more excellent way I show unto you"; above all gifts however great is this beautiful grace of love. And "Now abideth faith, hope, love, these three; but the greatest of these is love." John also puts it very strongly when he says "we ought to lay down our lives for the brethren," (John, chapter three, verse sixteen). This is not to be some splendid exhibition, some special case, but it is to be the common rule. Love is to give itself, not merely to death, but to the manifestation of all patience and gentleness and grace. The entrance of the love of Christ in the heart, is a death sentence to our selfishness. Some people complain that they are not getting the share of love which they ought to receive. The best way in such a case is to love until all around us is warmed by our love. The love of which Paul speaks in superlatives is that which loves where we are not loved, which loves where we are suspected, which loves where we are misunderstood and misrepresented, which loves those who do not care for our love. We are "to love as the sun shines, its beams going forth on all sides, without asking for an object; and 'there is nothing hid from the heat thereof'; the love we are to show, being the love of God in us." If we live in vital union with God in Christ, we live in union with love; to abide in God is to abide in love. When we love God we love love, and our love is not something separate from God's love, resembling it perhaps, but having no vital connection with it. Rather Christian love is God's own love shed abroad in our

hearts by the Holy Spirit, or, to change the figure, it is God's love laying hold upon us, kindling us into something of the very ardours of God. Madam Guyon expresses it thus,

"I love my God, but with no love of mine,
For I have none to give.
I love Thee, Lord! but oh the love is Thine
For by Thy love I live.
I am as nothing, and rejoice to be
Emptied and lost, but ever filled with Thee."

So let us tread "the more excellent way" for the very essence and sum of all our duty is that we should love.

WHAT NEXT?

(Continued from page 5.)

yellow fever, typhus, cholera, bubonic plague, cancer, or tuberculosis. All these are alien to and enemies of the human physical system. And it is equally impossible to compromise with that anti-Christian plague, issuing from the bottomless pit, which is known as Modernism.

Turning back over our files we see a resolution passed by the Baptist ministers of Denver, and other protests voiced from other quarters, respecting the recognition of Fosdickism. But these Baptist *protestants* apparently have been beaten into silence and acquiescence.

The rest of our prophecy remains to be fulfilled, but its fulfilment is almost certain. When Dr. Fosdick appears he will be greeted by a great multitude who will rise to welcome him when he stands to address them. And as surely as Dr. Fosdick comes in, and all that he stands for, the Spirit of the living God will depart; for it is impossible that He should work with men, or with an organization, who are opposed to all that the Holy Spirit has revealed in the holy Scripture.

But the Northern Baptist Convention will celebrate the nineteen hundredth anniversary of Pentecost! How wonderful! In that celebration there will be fulfilled the saying that is written: "Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers; for they indeed killed them, and ye build their sepulchres."

The Northern Baptist Convention officially denies, and sets itself to destroy, everything that is represented by the name Pentecost; but in a wonderful theatrical performance undertakes to celebrate the nineteen hundredth anniversary of Pentecost. What mockery! What sacrilege! What utter, absolute, blasphemy!

Dr. W. B. Riley.

The most amazing thing of all is that the Programme of the Northern Baptist Convention should include the name of Dr. W. B. Riley of Minneapolis with the names of Drs. Fosdick and Arbuckle. The only place Dr. Riley has had on the Northern Baptist Convention programme for years has been such place as he claimed for himself as a delegate, and he has been heard on such occasions only in protest against the Convention's infidelities.

We are constrained to believe there must be some mistake in this announcement, notwithstanding it is made over the names of the Programme Committee, and that it states the invitation of the Committee has

been accepted by the speakers named; for the Northern Convention has not become more Evangelical since the days when Dr. Riley so strongly condemned its Modernism. Indeed, those were the days of the green tree, and these the days of the dry.

We should be surprised if it should be shown that Dr. Riley had consented to speak from the platform of the Northern Convention under any circumstances. His fellow-fundamentalists would find such an action extremely difficult to understand, and still more difficult to explain. But that he has accepted an invitation to speak under the same auspices as Dr. Arbuckle and Dr. Fosdick with full knowledge of their inclusion in the Programme we find it impossible to believe. No man has been more outspoken in his condemnation of the modernism of the Northern Convention than Dr. Riley, and it would be impossible for him to take the place the announcement under review assigns to him, without such a reversal of his former testimony as would involve complete stultification of himself. In the battle for the Book we have known many men who have thus stultified themselves. But we refuse to believe such a course possible to Dr. W. B. Riley. The record of his testimony hitherto, the position he occupies, the offices he holds—recognized champion of evangelical principles; President of the Northwestern Missionary and Training School; Pastor of the First Baptist Church, Minneapolis; Editor of *The Christian Fundamentalist*; and finally past-President, and present brain, and heart, and will of The World's Christian Fundamentalists' Association, all combine to make it impossible for Dr. Riley to countenance such anti-Christian teachers as Drs. Fosdick and Arbuckle by speaking from the same platform and under the same auspices.

We therefore conclude that the announcement of the Northern Baptist Convention Programme in *The Watchman-Examiner* must be incorrect.

We are sending a marked copy of this paper to Dr. Riley by air mail as soon as it is off the press Thursday, March the twentieth, and this will be followed by another copy by registered mail to avoid all possibility of its failing to reach him; and our good friend is hereby invited to avail himself of as many pages of *The Gospel Witness* as he requires to inform our readers of all the particulars of this subtle and dastardly attempt of the Modernists to deal a death-blow to Fundamentalism in the Northern Baptist Convention by linking the name of Riley, which has become a household synonym for loyalty to the faith once for all delivered, with the name of Harry Emerson Fosdick, which among all instructed evangelicals has become a synonym for definitely anti-Christian teaching.

We telegraphed Dr. Riley's secretary enquiring as to the truth of *The Watchman-Examiner's* announcement, and received reply that she had no information and that Dr. Riley was out of town. Our readers, therefore, may look forward to a full explanation next week.

THE WEEK-END IN JARVIS STREET.

Sunday was a good day. The attendance at School was 1,410. Several responded to the invitation at the close of the sermon. At the evening service the Pastor baptized four. There were great congregations all day.

The Union Baptist Witness

These pages (14 and 15) are the official organ of the Union of Regular Baptist Churches in Ontario and Quebec,
337 Jarvis Street, Toronto, Canada.

W. GORDON BROWN, Editor.

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

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

The Spring Rally of the Toronto Fundamental Baptist Young People's Association promises to be a great one. It will be held March 28th in Runnymede Road Baptist Church, at the corner of Runnymede Road and Colbeck Street, to which the Runnymede bus runs from Bloor Street. The service will begin with a song service at 7:45 p.m., led by Mr. O. L. Raymer. The special speaker will be Dr. T. T. Shields.

WESTERN ASSOCIATION OF REGULAR BAPTIST CHURCHES.

The first meeting of the new Western Association of Regular Baptist Churches will be held in Chatham Regular Baptist Church, Patricia Hall, King St., Chatham, Thursday, March 27th, with morning, afternoon, and evening, sessions at 10.00, 2.00, and 8.00 o'clock respectively. Rev. Wm. Fraser of Windsor will address the morning session; Rev. W. N. Charlton, pastor of the entertaining church, will speak on Sunday School work in the afternoon, and Dr. Shields will address the evening meeting. A hearty invitation is extended to all those within reach of Chatham by train or motor-car to attend.

USE SLIDES.

Has your church made use of our interesting collection of slides illustrating our pioneer work in Liberia? Their use may be had for the asking. Address our office at 337 Jarvis Street, Toronto, 2, Ont.

OUR MISSIONARY BULLETIN.

Number one of the *Missionary Bulletin* of our Union was issued on March 12th. Copies may be had on request. From the Bulletin we quote the following important paragraphs: "To have had committed to the Union, in its third year of organization, some twenty-two Home Mission Churches; three Missions; a definite work of French Evangelization; a pioneering Foreign Missionary endeavour in the Republic of Liberia, West Africa; Student Summer-Field work—and numerous other interests—is a trust indeed from the Lord and is a challenge to our Faith, a test of our courage and should mean a great prayer burden.

"It is the purpose of this Bulletin to record some of the blessings of the work at large, that our God may be praised; and also to set forth the problems and needs of the work, that definite, prevailing prayer may be made in our churches and by our people in their private devotions."

CALLED TO TIMMINS.

Mr. H. C. Slade, a senior student of our Seminary, spent Sundays, February 15th and 24th, with the First Baptist Church of Timmins. After large congregations had heard him with joy, a unanimous call to become pastor at the close of the present Seminary term, was given, and Mr. Slade has accepted.

His opinion of the church to which he has been called, may be seen in the following, taken from the March 7th edition of *The Seminary Advocate*: "To meet the people of Timmins Baptist Church is indeed a source of inspiration to anyone who has the Lord's work at heart. Most of our churches are led in prayer life by godly women, but not so in Timmins. They have many devoted ladies, but they are in the minority, both in the prayer services and in the work of intercession as a whole. Every member of the deacons board is a stalwart in the faith, giving testimony to the saving grace of God, wherever he is." The two Sundays following Mr. Slade's visit to Timmins, Mr. Charles McGrath, himself a member of the Timmins Church, was the preacher to large congregations. Mr. Del. Clark is supplying for two Sundays more.

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ESSEX.

Mr. Roy L. Brown held special services in the First Baptist Church of Essex, Ontario, Rev. W. F. Dyson, pastor, from March 16th to 23rd. "Our church was packed and many turned away. . . . We had souls saved, and our people, very much blessed."

* * * *

WORTLEY ROAD, LONDON.

Professor P. S. Campbell, that "stalwart soldier of the cross and defender of the faith", preached in Wortley Road, London, on March 2nd, telling how it is possible to live an overcoming life: (1) believe in Christ; (2) abide in Christ. The following Sunday two followed their Lord in baptism.

* * * *

HUMBER SUMMIT.

Mr. Ernest Root, who was last year a student at our Seminary, is full-time pastor at Humber Summit and Pine Grove, churches which are situated near Woodbridge, and the membership of which is sixty and thirty-three respectively. We are glad to report that the two Sunday Schools are increasing in attendance. Special services were recently held and fifteen professed conversion, while three others reconsecrated themselves to God; some of these have already applied for baptism.

* * * *

NORTH BAY.

Two professed faith in Christ at the evening service in North Bay Mission last Sunday, and one backslider, restoration. The Mission has moved to more

central quarters. Special services, with Rev. W. J. H. Brown as preacher, are planned for next week.

* * * *

BETHANY, WINNIPEG.

Bethany Regular Baptist Church, Winnipeg, Mr. J. Dempster, pastor, report, from their annual meeting last January, four new members added to their roll. The pastor has started a School Bag Scripture League. While the growth of this work is slow, it seems to be steady, and perhaps that is best after all.

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STUDENT ACTIVITIES.

The current number of *The Advocate* of our Toronto Baptist Seminary, tells us that "in the absence of Mr. Dawe, Alfred Morgan preached in Vaughan Road Mission, Sunday evening, February 23rd. When the invitation was given at the close of the service, a young girl confessed Christ as her personal Saviour.

"A group of students visited the Young People of Annette Street Baptist Church, Monday, February 24th. In the course of the evening Mr. Dynes gave an inspiring address and the quartette sang two pieces. It was a very fine meeting, in which the Lord was manifestly present, but none yielded."

The girls also are busy. Concerning the Maria Street Mission, Miss. S. Gavriloff writes: "The visitation work is one of the most important duties of this district. Many homes whose doors, last year, were securely closed to the Gospel, have, just lately, been marvelously opened through sickness. Miss Johnston and I felt the privilege was ours to present to them the Gospel of Jesus Christ. Pray for the salvation of those homes. God says that His Word will not return unto Him void."

On March 9th, Student A. S. Morgan preached in the Burch Church to a congregation of about thirty-five. He reports that this body of believers, whose membership is about twenty, is making good progress under Pastor T. L. White.

Mr. S. Jeffery preached in Alton on March 9th. Mr. K. M. Cutler spoke at the morning service of the Orangeville Baptist Church the same Sunday, and, at the F.B.Y.P.A. Monday night, fulfilled a request to tell of the work he conducted last summer at Wyman, P.Q.

A STATEMENT

by the Executive Committee of the Board of the Union of Regular Baptist Churches of Ontario and Quebec.

For the information of the churches of the Union, the Executive Committee issue the following statement:

Even in apostolic times, and in churches which enjoyed the advantage

of the personal ministrations of some of the apostles themselves, the saints were not allowed to enjoy extended periods of undisturbed tranquillity. There were differences of opinion and even sharp contention between such good and wise men as Paul and Barnabas; and from then until now individual Christians and churches have had to pass through the same experiences.

No man among us has been more honoured by his brethren than Mr. Thomas Urquhart. We have rejoiced in his fellowship, and gloried in his loyalty to the truth in general, and to Baptist principles in particular. He has been, and is still, beloved of his brethren.

But in view of the fact that Mr. Urquhart has instituted another cause within less than three blocks of the Mount Pleasant Road Church with which he was formerly associated, and has publicly announced that this new cause will stand alone, the Executive Committee consider it necessary that the constituency of the Union should be apprised of certain facts.

At the regular meeting of the Executive Board of the Union, January twenty-first, Mr. Urquhart, who was, up to that day, Chairman of the Board, read a statement to the Meeting respecting a matter of contention which had arisen in the Mount Pleasant Road Baptist Church. Objection was taken at the outset to the reading of this statement, on the ground that it had to do with the domestic affairs of a self-governing Baptist church; and that therefore the matters referred to in Mr. Urquhart's statement were beyond the Board's province. Mr. Urquhart, however, continued to read his statement, and as he neared its conclusion a second protest was made on the two-fold ground that it related to a matter that was entirely beyond the jurisdiction of the Board, and also that it would be unfair for the Board to hear one side of any dispute between brethren, all of whom enjoyed the Board's confidence, in the absence of the other party to the dispute.

It was further insisted that the Union of Regular Baptist Churches had come into being, in part, as a protest against the action of certain Boards of the old Convention in interfering with the domestic affairs of self-governing churches. It was pointed out that it was imperative that the Board should avoid the errors against which it had protested.

The statement which Mr. Urquhart read was written in his own hand, and in ink. In view of the objection raised, Mr. Urquhart wrote his resignation in pencil, both as Chairman and as a member of the Board, at the bottom of the statement, and in the presence of the members of the Board. Having done this, he withdrew from the meeting.

Mr. Urquhart's resignation was considered after his withdrawal. In the discussion it transpired that neither the Board as an organization, nor any member of the Board as an individual, had had any connection, directly or indirectly, with the matter which Mr. Urquhart had brought to the Board's attention. Regret was expressed on the part of all that Mr. Urquhart should have made

the mistake of introducing into a meeting called for Board business, a matter which, as a lawyer, and as a Baptist thoroughly conversant with Baptist principles, he must have known was ultra vires of the Board's province; and which, therefore, had the Board consented to its consideration, would have involved the Board in an unwarranted act of interference in the domestic affairs of a self-governing, Baptist church. The Board therefore felt that the principles upon which it was based, and for the defence of which the Union had come into being, left it no option but to accept Mr. Urquhart's resignation. Mr. Urquhart's resignation was, therefore, with the profoundest sorrow, accepted by a unanimous vote.

The Executive Committee has neither the desire nor the competency to form an opinion respecting a dispute of whose merits it has no knowledge; but in view of the fact that in this city of three-quarters of a million people there are many districts urgently in need of a clear Baptist testimony, the Committee sincerely regrets that Mr. Urquhart and his followers should have seen fit to begin a new and rival cause almost under the eaves of the Mount Pleasant Church from which they have withdrawn.

LAUGHTER AND LABOUR IN LIBERIA.

Who has not laughed, and perhaps cried, as he has read the racy extracts from Mrs. H. L. Dawey's letters, that have been published in these pages? Now here is another treat.

A Row or a Tune?

"Thank you for the book of choruses. We are always looking for simple, easy Gospel choruses we can translate for the people here. I wish you could hear them sing, when we get one in their language. I am afraid it is more row than music, although my 'hubby' shouts himself hoarse, trying to make them stick to the tune a little. We have translated 'Believe on the Lord Jesus Christ'. They love that one, and 'When I See the Blood', and 'Wonderful Words of Life', and I have taught the Sunday School 'kiddies' 'Jesus Loves Me',—quite an accomplishment on my part, when you remember my voice is not what you might call talent!"

"Our family is growing. We have two little girls now,—the first of my new girls' school, which I hope will develop into a very useful part of the work this coming year. They are about five years old; and when they came, they wore their hair, that's all, no, not even a head! But that is altered now; they have little dark blue cotton slips and are minus their hair. You see, it was necessary to remove that, for they both had numerous company of what the London ladies call insects."

A Parrot, a Monkey and Bandages.

"We have a parrot and up until last week we had a one-eyed monkey, but it died. We also have a 'nice bunch' of chickens, which I hope will decide to do what all well-brought-up hens should do, lay eggs."

"The medical work is growing. The St. Paul's Church, Montreal, sent me

three big boxes of old rags, skirts and scrap books, etc. I was especially glad to get the old cotton, as we were almost out of bandages. The people have the usual horrible malarial ulcers, and I have never seen so many cripples, just from these neglected sores, which last for years."

Curing the "Witch".

"An old lady appeared around my kitchen door last Saturday, while I was baking, and asked for medicine. When I went to look at her, I found her in the most pitiable condition. An ulcer had eaten away much of the flesh and left a big hole. This was stuffed with dirty leaves. There she stood, her relatives claiming she was a witch, and that her teeth were eating the flesh. We cleansed and bound up the wound with Mecca, and she was so grateful,—really a lovable old soul."

"We are all very well and I haven't any bones showing now! I was weighed last week and am one hundred and nineteen pounds, a gain of nine pounds since I left 'my 'ome and native land'. If I keep on, I shall be about square when I come home!"

When Ada Helps.

"I have already told you of Ada. She is a very nice girl and is a very great help. She has had some education, and can read and write a little. She professed to be a Christian, but whether she has really experienced a change of heart or not, I am not sure. You see these educated natives are very emotional, and often 'getting religion', as they call it, is simply a matter of dressing and going to church, but you can do what you like afterward,—smoke, drink gin, dance, etc. Ada helps me in the Sunday School, and we are planning to go out into the villages together, one afternoon a week, to have Bible reading with the village women. She is anxious to do this, and I am praying that we may soon be quite sure of her salvation."

Needle Jabbing.

"You should be around on Mondays and Thursdays for interesting sights. These are leper days, and the poor things come for treatment. Horace does the needle jabbing; I get things ready. The rubber gloves keep us from actual contact. Sterilizing and fixing things up afterwards keeps me all the rest of the morning; but we are glad to do anything we can to help these poor creatures, and they come regularly to our services. We pray that many may come to know the Lord Jesus, Who can heal their sin-sick souls."

"Next month (February) should see us in our new house on the hill, and then several girls are waiting to come to us. I hope to start the girls school with about twenty-five in attendance, and with the school, and sharing in the medical work with Horace, the women's work, and the visiting in other villages, I shall be busy enough. . . . Horace is building our new dispensary now. We are planning two rooms, one for ordinary patients and one for lepers. A native carpenter is making tables, stools and a narrow bed for each room."

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THE ANGEL AND THE BOOK.

Lesson Text: Revelation, chapter 10.

Golden Text: "And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire." 10:1.

I. THE ANGEL, (vs. 1-2).

A striking and significant scene is depicted in this chapter where a mighty angel is described as coming down from heaven, having in his hand a little book; and with one foot upon the sea and the other upon the land proclaims that time shall be no longer. Several things are stated in relation to this angel. He is a mighty angel. In a sense this may be said concerning all angels, for they are endued with power from on high for the work to which they are sent. But it would seem as if this one was singled out specially in this respect, his additional characteristics emphasizing this. He is "clothed with a cloud". It is of interest to note the relation of clouds to heavenly appearances as at Mount Sinai, (Ex. 24:16) on the mount of transfiguration, (Matt. 17:5), and in connection with our Lord's return, (Matt. 24:30). Clouds in this connection signify the presence of Deity. "And a rainbow was upon his head". This reminds us of the rainbow around the throne, (4:3), and is significant of God's covenant with His people, speaking of hope and giving promise of better things. "And his face was as it were the sun". A similar statement is made concerning the appearance of the Son of man, of whom it is said, "his countenance was as the sun shineth in his strength", (1:16). This denotes among other things absolute purity, clearness, and glory; such brightness that no earthly being can look upon unaided. "And his feet as pillars of fire". Absolute purity again being emphasized, also irresistible power. Before such an one no man can stand. It is folly for sinners to rebel against such power, and it is comforting for saints to have the consciousness of such might behind them.

After the description of the angel's appearance John informs us of a certain symbolical attitude of the same. He says first, "He had in his right hand a little book open". We shall refer to the nature of this book later. "And he set his right foot upon the sea and his left foot on the earth". This is an attitude suggestive of authority, and possession, and predictive of momentous consequences. It leads us to expect some important pronouncement concerning the world, and this is exactly what takes place. Nothing is stated concerning the identity of this angel. Some believe him to be our Lord Jesus Christ, and there is ground for such a belief. The term angel applies to the office, and not to the nature of the person; implying messen-

ger, and as such our Saviour appeared in the Old Testament times, (Gen. 18). The description of this angel coincides with that of our Lord in chapter one, and in the chapter which follows this the two Jerusalem witnesses are stated to be his, (11:3).

II. THE MISSION OF THE ANGEL, (vs. 3-7).

Each angel coming to this earth has a specific mission to perform, and this mighty angel is no exception. In the carrying out of that mission he "cried with a loud voice as when a lion roareth". This is the voice of power which stirs the hearts of people, and creates terror in the fearful and unbelieving. Our Lord is termed the Lion of the tribe of Judah, (5:5), and when he speaks as such men must listen. He speaks in these days with a still small voice because the present is the time of grace, and it is the part of wisdom to listen to Him, but some day, and it may not be very far hence, His voice will be heard in judgment. Men may close their ears to His gracious tones now but then they will be forced to listen, and they will do so with fear and trembling. We are further informed that when the angel "had cried, seven thunders uttered their voices". These emphasize the judgment nature of the scene and remind us of the giving of the law on Mount Sinai, (Ex. 19:16). Thunders accompany the law in its inception and judgment, in contrast to these days of grace. We ought to be thankful we are living in such blessed days when we have free access into the Lord's presence, and enjoy the pleasure of listening to His accents of love. When the thunders uttered their voices they evidently proclaimed a distinct message, but this John is forbidden to disclose. He is told to "seal up those things which the seven thunders uttered, and write them not." There are some things which it is not God's intention we should know. It may possibly be due to the fact we are not able to bear them now, as in the case of the early disciples, (John 16:12), but some day we shall understand. Our knowledge is sufficient now for all legitimate purposes. Let us use it to the best advantage, the Holy Spirit aiding us in our understanding.

The angel then makes a significant proclamation, lifting up his hand to heaven and swearing "by Him that liveth for ever and ever who created heaven, and the things that therein are, and the earth and the things that therein are, and the sea and the things which are therein, that there should be time no longer", or that there should be no longer delay. This is a most solemn pronouncement introductory to the final judgments which follow. We noted in a previous lesson, (chap. 5) the significance of this whole judgment period, and the symbolism in connection with the breaking of the seals on the roll, all indicative of the cleansing and possessing of the inheritance by our Lord, who having redeemed it by His precious blood, (1 Pet. 1:18, 19) desires to assume possession of it as His own purchased possession, (Eph. 1:14). A usurper, Satan, has been, and still is in control, and enemies are corrupting the inheritance, but these some day will suffer the just consequences of their sin;

rebellion in the heavenlies and on the earth will cease, and this pronouncement informs us of the time when there shall be no longer delay in taking possession of that which belongs to our Lord. On the part of some there may be a belief that the Lord is slack concerning His promises, but we are, not to think so. He "is not slack"—"as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance," (2 Pet. 3:9). In these words we have the reason for the prolongation of the day of grace. It is due to God's mercy not to His forgetfulness. But the day of grace will end, and God will deal with man in judgment. This is emphasized in the further words of the angel, who says, "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to His servants the prophets." In these words there is declared the consummation of all things for this age, and the sum of all the prophecies. There are many things we do not understand concerning the relation of God with Satan, and the world: they are mysteries to us. But then such relations will be changed. God will deal with Satan as with the world, and we shall then understand that of which we are now ignorant. It is for us now to walk by faith knowing that in all things God acts in love toward us; and trusting Him implicitly for the future. Emphasis requires to be placed upon the certainty of the end of the present age, and the uncertainty of the time of such a consummation. We live in days of great scepticism when so many despise God's word, and pay no heed to its warnings. These shall be taken unaware and for them it will mean catastrophe and like the wicked in the days of Noah they will finish in the judgment. Let us take warning from the past and remember that God's word is faithful, and that whatever He says is sure to take place. The necessity and blessedness of salvation also require to be emphasized, for "Behold, now is the accepted time; behold, now is the day of salvation", (2 Cor. 6:2). There is no time for delay and dangerous indeed is procrastination.

III. THE LITTLE BOOK, (vs. 8-11).

Again John heard the voice from heaven, and it gave him the command to "Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth." This is the command of God. In obedience thereto the apostle requests the angel to give him the book. He receives it and is given instruction to "Take it and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey." In eating the book as instructed John finds it even as the angel had stated; in his mouth it was sweet as honey, but in his belly it was bitter. The identity of this book is not stated, and several suppositions have been made concerning the same. One cannot be positive, but it would seem from the last verse as if it had some connection with John's work of prophesying for he is informed by the angel that he "must prophesy again before many peoples and nations and tongues and kings."