

The Gospel Witness

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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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AN APPEAL TO ALL LOVERS OF LIBERTY

Every lover of the liberty wherewith Christ makes free throughout the United States and Canada, and in other lands, will be interested in the story we are about to tell. It is one of the most extraordinary confirmations, of the proverbial saying, that "truth is stranger than fiction". Were any novelist to put into a story what we are about to relate, ninety-nine and nine-tenths per cent. of all his readers would declare the story was overdrawn, and that the court decision therein described could not possibly be true.

The State of Pennsylvania.

Our story belongs to the State of Pennsylvania which proudly boasts that it was the birth-place of American freedom. Thus Ridpath describes the founding of Pennsylvania:

"The prospect of establishing on the banks of the Delaware a free State, founded on the principle of universal brotherhood, kindled a new enthusiasm in the mind of William Penn. For more than a quarter of a century the Friends had been buffeted with shameful persecutions. Imprisonment, exile and proscription had been their constant portion, but had not sufficed to abate their zeal or to quench their hopes of the future. The lofty purpose and philanthropic spirit of Penn urged him to find for his afflicted people an asylum of rest. In June of 1680 he went boldly to King Charles, and petitioned for a grant of territory and the privilege of founding a Quaker commonwealth in the New World."

And again:

"The City of Brotherly Love".

"In February of 1683 the native chestnuts, walnuts and ashes were blazed to indicate the lines of the streets, and PHILADELPHIA—CITY OF BROTHERLY LOVE—was founded."

And furthermore:

"The colonial history of the State founded by William Penn and the Quakers is one of special interest and pleasure. It is a narrative that recounts the victories of peace and the triumph of the nobler virtues over violence and wrong. It is doubtful whether the history of any other colony in the world is touched with so many traits of innocence and truth. When the nations grow mercenary and the times seem full of fraud, the early annals of Pennsylvania may well be recited as a perpetual protest against the seeming success of evil. 'I will found a free colony for all mankind', were the words of William Penn. How well his work was done shall be

fitly told when the bells of his capital city shall ring out the first glad notes of AMERICAN INDEPENDENCE."

Liberty in Pennsylvania.

With such a history it will be interesting to observe how religious liberty still fares in the State of Pennsylvania. Our story concerns the First Regular Baptist Church of Indiana, Pennsylvania.

At the time of the notorious New World Movement of the Northern Baptist Convention the First Church of Indiana, Pennsylvania, declined to co-operate in this movement, as did a large number of other churches throughout the United States. A small company of members ceased to attend the meetings of the First Baptist Church. Later they set up an opposition meeting in the Knights of Malta Hall on September 13th, 1923. In consequence of this a special meeting was held by the First Baptist Church on September 16th, under the chairmanship of J. E. Weaver, President of the Board of Deacons. At this meeting a notice was read which had been sent to the members holding the opposition meeting, and

"it was decided that since this meeting had elected officers that the names of those attending such a meeting could be taken from the Church roll of the First Baptist Church of Indiana as persons joining another church."

The motion authorizing the erasure of their names was carried by a unanimous vote.

On several subsequent occasions other members were either dropped from the roll or excluded from the fellowship of the church, but in each case it is insisted by the church that such dropping or exclusion was always "performed in strict accordance with Baptist usage and practice, and is fully within the rights of the Church, its constitution, by-laws and rules."

Former Members Organize.

In September, 1928, the former members of this First Baptist Church of Indiana, Penn., effected an organization of their own, which they called a "re-organization". It is interesting to observe that the person elected on that occasion as Moderator was the same J. E. Weaver who had presided at the business meeting of the church, September 16th, 1923, when

certain members were dropped from the roll because they had formed an opposition meeting. Thus the said Mr. Weaver makes himself a party to the complaint against the church, on the ground of what was done at a business meeting over which he himself presided. One wonders sometimes if such strange pranks are providentially permitted in order to introduce a little comedy and save life, even in church quarrels, from being altogether too serious.

Ex Parte Council.

This new organization called an *ex parte* council of the Indiana Baptist Association on September 18th, 1928, at which it appears, from the record, there were some twenty-seven delegates present. The resolution passed was:

"That this council of delegates recognize the body calling the council as the First Regular Baptist Church of Indiana, Pennsylvania, and that we commend this church to the Indiana Baptist Association for membership in its body."

At a later date this new organization was received by the Indiana Baptist Association. Having thus appropriated the name of the church to which these members formerly belonged, they sued for possession of the property. In their Bill of Complaint they call themselves "The First Regular Baptist Church of Indiana, Pennsylvania, a Corporation, Plaintiff", and recite the history of the church from 1858, and its connection with various Baptist organizations from that time until 1920 when Rev. W. L. McKee became Pastor. From that time until the present it is charged that the defendants (really the overwhelming majority of the members of the First Baptist Church of Indiana, Pennsylvania) "assumed to act as and for the First Regular Baptist Church of Indiana, Pennsylvania, but without authority, contrary to the practice and discipline and to the serious injury of the said church and against the opposition of the Plaintiff have taken action as follows".

Some of the Complaints.

The complaints that are registered are about as funny as anything could be. Here are some of them:

Excerpts From the Judgment.

(a) On or about 1923, the Defendants withdrew from the Indiana Baptist Association and since that time have refused to send delegates to the meetings of the said Association. . . .

(b) On or about 1923, the Defendants withdrew from the Pennsylvania Baptist General Convention and from the Northern Baptist Convention and since the above date have refused to send delegates to the meetings of the said Associations or to contribute to the missionary work thereof, and have since refused to permit a representative of the said Associations to speak in the church building aforesaid.

(c) On or about 1924, the Defendants severed all connection with the Regular Baptist Missionary work including the work of the American Baptist Publication Society, American Baptist Foreign Missionary Society, Pennsylvania Baptist State Mission Society, American Baptist Home Mission Society and the Baptist Education Society of Pennsylvania. . . .

(d) On or about March, 1923, the Defendants joined an organization known as the Baptist Bible Union and have continued in the said Organization up until the present time. The said Baptist Bible Union was organized about 1922 by churches out of harmony with the programs and plans of the Northern Baptist Convention, the Pennsylvania Baptist

General Convention and the Indiana Baptist Association and not supporting the regular missionary work of the Baptist Denomination. . . .

(e) On or about 1923, the Defendants, individually and as a body subscribed to a confession of faith promulgated by the said Baptist Bible Union, which is contrary to the faith to which the members of the First Regular Baptist Church of Indiana, Pennsylvania, adhered prior thereto. . . .

(f) On or about 1925, the Defendants became affiliated with the Association of Orthodox Baptist Churches of Central and Western Pennsylvania and have continued in that Association up to the present time. . . .

(g) January 14, 1929, a meeting of the Baptist Bible Union of Pennsylvania was held in the church building of the First Regular Baptist Church of Indiana, Pennsylvania, at the invitation of the Defendants. . . .

(h) On or about September 17, 1923, the Defendants elected as Pastor Rev. E. D. Ferguson, a minister not of the faith of the First Regular Baptist Church of Indiana, Pennsylvania, but who was an adherent of the Baptist Bible Union Faith. The Defendants followed the said Rev. E. D. Ferguson as pastor until about August 1, 1928.

(i) On or about August, 1928, the Defendants elected to take the place of the aforesaid Rev. E. D. Ferguson, Arthur B. Fowler, a minister not of the faith of the First Regular Baptist Church of Indiana, Pennsylvania, but an adherent of the Baptist Union Faith.

(j) Under the leadership of the aforesaid ministers the Defendants have organized and are conducting in the church building hereinbefore mentioned a Baptist Bible Union contrary to the Faith and Practice of the First Regular Baptist Church of Indiana, Pennsylvania, and contrary to the chartered rights of the Plaintiff.

An Interesting Story.

These complaints form a most interesting study. An alien may foreswear allegiance to the country of his birth and become a citizen of the country of his adoption. President Wilson contended for the right of small peoples to "self-determination". In its passion for liberty the United States seems now too generally to assume that even the marriage tie ought not to be binding if either party desires its dissolution. Of course men may withdraw from their lodges, or lodges may exercise discipline and expel their members; but apparently when once one becomes a member of a Baptist church he must so remain for ever. He may set up rival meetings, do everything in his power to cripple the church's usefulness, refuse to contribute to its support, but the church has no power either to drop his name from its roll or to exclude him from its membership.

For eight or nine years a building has been maintained—heated, lighted and kept in repair, and prevented from going to decay, by the efforts of the body of people who have been left in peaceful possession of the property. But a company of outsiders, who have done nothing for its support, and everything for its injury, can appropriate its name, go to the courts and obtain the property.

The Right of Secession.

But furthermore: the American colonies had a perfect right to secede from Great Britain. We have never met a single Britisher who, were he subject to like injustices, would not fight as did the American Revolutionists from 1776 until they obtained complete victory. We rejoice in the history of American independence, and have long admired such statesmen as Edmund Burke and Lord Chatham who so bravely and heroically championed the cause of the American

Revolution on the floors, respectively, of the British House of Commons and the House of Lords.

Is Religious Liberty Dead?

But that day is past. And a company of people constituted as a Baptist church, with more than sixty years of loyal allegiance to the great principles for which Baptists have always stood, behind them, have no liberty to withdraw either from an association or a convention; no liberty to refuse to contribute to the support of funds to be used for anti-Christian purposes; no liberty to refuse to use the literature published by a certain Baptist publication society. Notwithstanding the American Declaration of Independence, President Wilson issued his famous document containing his fourteen points, as though some extension of its principles were needed. But a Baptist church must not reaffirm its faith on pain of being deprived of its property. America fought for, and obtained, freedom to govern themselves, but a Baptist church has no right of self-government. And notwithstanding its resolutions and its historic opposition to all extra-church authority, it must be governed by associations and conventions!

Two Confessions of Faith.

The Baptist Bible Union Confession of Faith is to all intents and purposes the same as the New Hampshire Confession of Faith. Certainly it nowhere falls short of it: it nowhere contradicts it. At some points it elaborates its statements somewhat, and declares what it does not believe as well as what it believes. But neither in its positive or negative statements does it anywhere at a single point contradict the New Hampshire Confession of Faith upon which the First Regular Baptist Church of Indiana, Pennsylvania, was based. Notwithstanding, the Bill of Complaint declares certain pastors, to wit, Rev. E. D. Ferguson, and Rev. Arthur B. Fowler, each of them preached that which was of another faith than that held by the First Regular Baptist Church of Indiana, because, forsooth, they had joined the Baptist Bible Union.

A person belonging to a Baptist church in the United States, founded upon the New Hampshire Confession of Faith, which is a magnificent declaration of the supernaturalism of the Christian religion, may join hands with Dr. Harry Emerson Fosdick, Dr. Shailer Mathews, Dr. Charles Arbuckle, Principal Evans of Crozer, and a host of others who deny every single principle set out in the New Hampshire Confession of Faith, and may remain members in good standing of a Regular Baptist Church; but whoever joins the Baptist Bible Union, or, without joining, reaffirms his acceptance of the New Hampshire Confession of Faith, ceases to have any right in a Baptist church.

The Court's Decision.

We wish our space would permit us to go fully both into the Bill of Complaint and the Answer, but that is impossible. We have before us a copy of the *Indiana Evening Gazette* of April 5th in which there is published the "Opinion and Decree of the Court in Indiana Baptist Suit in Equity". There is not another item of news in the entire section of the paper, sent us except the report of a boxing bout and of a bowlers' game. It occupies at least four full pages of the paper.

If this decree can stand in law the United States needs another Declaration of Independence, for it would carry us back to the middle ages. Think for instance of this being issued by a court as part of its "opinion and decree":

"Rev. A. B. Fowler prior to his pastorate in Indiana was a zealous propagandist of the Baptist Bible Union, was instrumental in opposing and undermining the efforts and interests of the Northern Baptist Convention and under his leadership certain churches withdrew, partially if not wholly, from the support of and affiliation with the Northern Baptist Convention."

What an unspeakable crime that would be if it were true! Apparently it is part of the ground upon which the property of a church is to be filched from it. Notwithstanding its length, there is a part of this judgment we quote herewith:

"The defendants strenuously insist that there is not now and never was an organization known as 'The Baptist Church,' or 'The Baptist Church of the United States,' or 'The Baptist Church of North America,' and that there is not now and never was any place for the use of the word 'Regular' as applied to Baptist Churches. This position is based on the fact that each church is independent and there is no supreme judicatory body in the denomination. While it is admitted that Baptist Churches are independent in their form of government we cannot agree that there had not developed within the Baptist denomination an organization or combination of affiliated bodies which was commonly known and properly identified as the 'Regular Baptist Church of the United States of North America.' It was revealed in the testimony that the Baptist denomination is the second largest in United States in point of membership, and for a short period of time it was the largest. It is but natural to conclude that such a result would not come from the activities of each Church acting independently but rather from the concerted action of churches of the denomination and affiliated organizations working through fixed channels to effect a common purpose—the development of the denomination. At all events, when the charter was sought there existed something that to the incorporators was known as the 'Regular Baptist Church of the United States of North America.' Their stated purpose of incorporation was 'for the worship of Almighty God according to and in compliance with the faith, practice and discipline of the Regular Baptist Church of the United States of North America.' Moreover, they state that they had theretofore 'associated themselves together' and had 'erected a house of worship' and had 'set apart and dedicated the said house of worship' to and for the worship of God according to and in compliance with said faith, practice and discipline. In the Preamble we have, therefore, a declaration by the then members of the plaintiff of their course of action for about eighteen years prior thereto (almost one-third of the period from the original organization to the trouble which arose about 1920), as well as of their future course. In effect they say, since our organization we have followed and adhered to the 'Regular Baptist Church of the United States of North America' and we wish to be incorporated so that we may continue in that fixed course. This naturally leads to the inquiry as to what it was to which the Indiana congregation expressed its allegiance and whether it has continued its existence and there is yet today that which may be termed and designated the 'Regular Baptist Church of the United States of North America.' . . .

"In our opinion it was that combination of affiliated organizations, societies and agencies of the Baptist denomination, with certain plans and purposes for unity of action toward a common end, to which the founders of the local Church referred as the 'Regular Baptist Church of the United States of North America.' It was to that combination, with its faith, practice and discipline, its aims and purposes, its customs, usages and order, its methods and plans of carrying out the desired objects, to which the incorporators declared they had held allegiance during eighteen years of the congregation's existence and to which, with its natural growth and extension, they expressed their intention to adhere thereafter. To assert that there was not and is not now that

which may well be termed the 'Regular Baptist Church of the United States of North America' is to say that the First Regular Baptist Church of Indiana, Penn'a., through all these years, has been striving to follow after a mythical or non-existing thing. That there was some 'regular' thing to which the Indiana Church adhered consistently is attested by its growth and absolute harmonious accord until there developed that which may be termed 'irregular,' of which more will be said later. That the thing which they designated as 'regular' and followed is still 'regular' is best shown by the fact that admittedly ninety-eight (98) per cent. of the Baptists in Pennsylvania still adhere thereto. So that we have here the declarations of the corporation as fixing its purposes. But even if that were lacking we would be required to determine it from the usages, customs and practices of the congregation prior to any division, which to some extent have been heretofore detailed. . . .

"Both Rev. Ferguson and Rev. Fowler were at the time of their calls members of an organization called the Baptist Bible Union and Rev. Fowler was still a member thereof when the hearing was held in this case. At this point we briefly refer to what we believe to have been the underlying cause for the formation of this Baptist Bible Union and its purposes. At the 1922 annual meeting of the Northern Baptist Convention (the organization whose territorial limits included 36 states in the northern tier of the United States as heretofore noted) held in Indianapolis an attempt was made to have said Convention pass a resolution adopting a certain Confession of Faith. It had been the fixed policy of the said Convention to refrain from the adoption of any definite confession and a heated contest arose in the meeting. There were some 1800 delegates and after considerable discussion the resolution proposed was defeated by a vote of about 1200 to 600. That marked the beginning of an open effort to undermine the Northern Baptist Convention and its affiliated organizations and the work and activities which had developed during their existence and to which they were committed, and one of the organizations formed for this purpose was the Baptist Bible Union. That it was formed by churches and individuals out of harmony with the programs and plans of the Northern Baptist Convention, the Pennsylvania Baptist General Convention and the Indiana Baptist Association and not supporting the regular missionary work of the Baptist denomination appears plainly from its plans and activities as shown by the evidence. It and its affiliated agencies were set to undo the established order of things as they had developed in the Baptist denomination—the second largest in point of numbers in the United States. It cannot be denied or even doubted that wherever and whenever this Baptist Bible Union and its plans and purposes were sought to be introduced in established Baptist Churches friction developed and in many instances open splits and schisms as in the present case. . . ."

Following this there are no less than two newspaper columns of the judgment taken up with arguing that any individual or church aligning himself or itself with the Baptist Bible Union virtually repudiates such faith as is held by Regular Baptists.

Judgment For Plaintiff.

The judgment then concludes by giving the property to the plaintiff, composed of the group who either withdrew, were dropped, or excluded from the church over a period of eight or nine years. Of course the First Regular Baptist Church of Indiana, that is, the real Regular Baptist Church, has appealed the case. And we here appeal to all our readers, both in the United States and Canada, but more especially in the United States, to come to the help of this Indiana church by earnest prayer for guidance, and also by sending them financial support. Such litigation as is forced upon this church is bound to be expensive, and as this church has only two hundred and twenty-six members it would impose upon them a burden heavier than they could carry.

Reasons Why the Indiana, Pennsylvania, Church Should be Supported.

If this judgment should prevail it would make it possible for the Northern Baptist Convention, through its agents, to institute proceedings against any church within its territory that stands for the faith once for all delivered, and protests against the encroachments of Modernism. Refusal to contribute to the Northern Convention funds, or to use the literature of its publication society, or to send delegates to secretary-ridden, denominationally controlled, associations, could be adduced as a reason why a church property should be taken from those who are committed to the supernaturalism of the Christian gospel.

Furthermore: this whole judgment is based on the assumption that there exists such a thing as "the Regular Baptist Church of the United States of America." It seems to us that liberty-loving Baptists throughout the great Republic to the South of us owe it to themselves to have it determined, if necessary in the highest court of the land, that there is not, and never was, such an institution. The pilgrim fathers left the shores of the Old Land to escape religious persecution. William Penn established the State of Pennsylvania in the hope that he was establishing a state where all men would be free. But if this judgment is permitted to stand, every liberty-loving Christian in the United States would need to find some new country to which to emigrate where they might lay the foundations of religious liberty over again.

We have had experience of the difficulty of getting a proper conception of the genius of Baptist liberty and local self-government into legal minds accustomed to construe the word "church" in terms of Roman Catholicism, Episcopalianism, or Presbyterianism, or Lutherism, or Methodism. This Indiana decision should awaken Baptists to a recognition of the necessity of standing once again uncompromisingly for the absolute freedom and independence of the local church. It should teach us that the prevailing ecclesiology of the "Denomination", Baptist so-called, is as full of heresy and as opposed to the ecclesiology of the New Testament as are the anti-Christian principles involved in the teaching of Dr. Harry Emerson Fosdick.

We are amused rather than concerned over the strictures passed upon the Baptist Bible Union of North America. We had really believed that the testimony of the Baptist Bible Union, since its inception in 1923, had not been wholly in vain, but we had no idea it had become such a mighty organization of such far-reaching influence as is described in this decision.

As a matter of fact it is an organization of individuals rather than churches, and there is no provision whatever in its constitution for the sending of delegates to its Conventions from churches. And further: its article on membership is distinctly opposed to the court's decision, for it says:

"All those who endorse the Aims and Doctrinal Basis of the Union, as set forth herein, shall be eligible for membership and such membership is in no wise intended to disturb existing Baptist affiliations."

But while it is called a fellowship of churches as well as of individuals, there is no provision in its constitution for a church to function, as such, in the Baptist Bible Union, so that it is practically an organization of individuals only.

And it is worthy of note that only sixteen of the present members of the defendant church are, or ever have been, members of the Baptist Bible Union; and the church, as a church, never did join the Baptist Bible Union.

But what if it had so joined? The organization cannot be really so bad as the court's judgment assumes. We had never heard of the Baptist Bible Union until we were informed of its prospective organization by Dr. W. B. Riley, of Minneapolis. And more than any other one man, Dr. W. B. Riley was the father of the Baptist Bible Union, for he had more to do with shaping its Confession of Faith and Constitution than anybody else. Perhaps the court is not aware that the Northern Baptist Convention is now becoming exceedingly friendly toward the Baptist Bible Union, for the reason that it has invited the father of the Union, Dr. W. B. Riley, to be one of the speakers on its programme at its next Convention.

If the judgment of the lower court is reversed by the higher court it will be the death-blow of the predatory programme of Modernism, and will offer great encouragement for all old-fashioned Baptists who still stand where the Baptists of Indiana, Pennsylvania, stood in 1858 when they organized the First Baptist Church, to stand by their historic principles in the confidence that they will be protected in the exercise of their rights and liberties.

Some who read this will be able to send substantial amounts, and we hope those who are able will do so. On the other hand, some may argue, "What would \$100, or \$50, or \$25, amount to in a law suit?" It

would not amount to much—alone. But if there are many such contributions it will meet the present urgent need. We suggest that readers talk this over with others of their friends, that pastors take up an offering in their churches to aid the Indiana church. It may be, indeed, that many Fundamentalist churches—which is but another name for old-fashioned Baptists—can most cheaply and inexpensively protect themselves by helping the Indiana church to win its case. But if there are those who cannot even give \$25, let there be many \$10 gifts, and many \$5; and even \$2.00 and \$1.00 contributions, we are sure would be welcomed by the Indiana brethren.

Indiana Church Defense Fund.

The Gospel Witness hereby opens an "Indiana Church Defense Fund", and will gladly forward to the Indiana church, without one cent of cost even for postage stamps or exchange, all contributions forwarded to our office. Or, if any would prefer to send their contributions direct, they may do so by writing either Mr. C. H. McCaul, Treasurer of the First Baptist Church, Indiana; or, the Pastor, Rev. A. B. Fowler, 423 Railroad Ave., Indiana, Penn. Do not put this off for another week. Do what the Spirit of God moves you to do at once, and send your contribution either to *The Gospel Witness*, for the Indiana Church, or to either of the brethren named above. And above all things, let everybody pray for special blessing upon the church at Indiana and upon its Pastor, and that God will move a multitude of people at this time to come to their help.

DOUBTS DISPELLED

By Dr. T. I. Stockley, Dean of Toronto Baptist Seminary.

How thankful we are that the beloved John was led by the Holy Spirit to write the story of the doubts of the Apostle Thomas! Probably many of us have had our seasons in Doubting Castle, and while there we have been pretty heavily clubbed by grim Giant Despair. And we have rejoiced when we were empowered to use the key of promise and find ourselves in the open spaces and sunny lands of faith once more.

What a determined doubter Thomas was! The night which to human judgment was the most dismal that ever cast its shadows over the hearts and hopes of men, the night of the Redeemer's death, had passed. The brightest morning that ever rose upon a darkened and death-stricken world, the morning of Jesus' resurrection, had dawned, and angelic voices had told the tidings from the tomb, "He is not here; He is risen."

The evening of that day was a surprising and solemn time to the followers of our Lord. The little band had met together to rehearse what each had seen and heard that day, and their thrilling experiences had scarcely been related when behold Another stands in the midst. Every eye is fixed upon the Stranger, and in the hush of silence that pervades the breathless group the Master's voice is heard saying, "Peace be unto you."

But Thomas, one of the twelve, was not with them when Jesus Christ came. Why, we do not know. It would have been well for him to have been present

then, so hallowed and so radiant was the hour. The other disciples, however, soon found the missing one, and finding him, with confidence and joy exclaimed, "We have seen the Lord!" But he said unto them, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." These words were sad and sinful, and tell a tale painfully true, that those who are least with our Lord doubt Him most.

The next Lord's day Thomas was present with the believing company. And while thus assembled, the Risen One appeared again, and with a tenderness and grace infinitely wonderful, Jesus said, "Thomas, reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side: and be not faithless, but believing." What a rebuke this must have been; and yet what amazing condescension and love! Now the risen Sun sweeps the cloud of doubt away. Now the hoar frost that seemed to bite the buds of belief, melts into dew drops and sparkles beneath the Divine beams. Now the faith of the once faithless disciple bursts into blossoming beauty as he exclaims, "My Lord and my God!"

If we notice carefully how the doubts of Thomas were dispelled we may discover how we may lose our own. It was the near and vivid sight of Jesus Christ which drove his doubts away. Thomas saw his Lord, and as he beheld Him with wondering and yet with steadfast eye,

a flood of light was poured upon his soul, and the mist of doubt dispersed. It is when our Lord is veiled, and we have no vision of Him, that doubts arise. Peter doubted, and began to sink when his face was turned away from his Lord. And it is always so. We must always run our race "looking unto Jesus." Although—

"Not with our mortal eyes
Have we beheld the Lord"—

Yet to the vision of the soul He must appear before we can, with glad assurance, say, "My Lord and my God!" The ancient saints looked forward and beheld Him dimly through the bleeding lamb, and other sacrifices, the Shekinah glory, and the promises of God. And we look back and see Him in His word. Thomas saw the Saviour as the Crucified One. Why! there were the very nail-prints, and the wounded side! The doubter saw these, and beyond these his spirit beheld the heart of Love, and reached down into the depths of Godlike tenderness.

So if we would call the Lord our own we must behold the Lamb of God. It is at the cross assurance springs; a view of Christ's atoning work alone assures our conscience of her part in Him. The darkness of sin spreads over the spirit, and the thunders of the law roll round us, until the wounded Son of God is seen. But when we come before the Crucified, and dwell believingly on dying love, when we see His bleeding wounds and listen to His expiring shout, "It is finished!" then faith looks up with joy and says, "He loved me: He gave Himself for me." We never can value enough the precious blood. When we see what it is to God, how we should appropriate and value it ourselves! This is the first thing the sinner needs. A worshipper in the tabernacle of old, having entered by the one door, came first to the altar, the place of sacrifice. So we must do. Our doubts bring guilt, and it is only the blood of Christ that can remove that. So we, like Thomas, must gaze upon the Crucified One.

But there was more in the doubter's vision of his Lord. He saw Jesus as the Risen One, as the One Who once was dead, but is alive forevermore. To bring the sense of pardoned sin, to stay the torrent of our fears, to hush distressing doubts to sleep, we need to see in Jesus the Living One. A Risen Christ proclaims a completed atonement for the sin of man; it speaks of His work being fully accepted of God, of purchased pardon, and of appeased wrath. We see in Christ the Risen Saviour, the Conqueror of Sin, the Vanquisher of death, the Pledge and Guarantee of our eternal life. Yea, we see in Him the Father's glad approving smile, Heaven's gates unfold, and the pathway to the realms of joy is opened bright and clear.

The resurrection of our Saviour tells us that the debt due to our sin has been fully paid, and so our Surety was released. He was raised again because of our justification. If we would have our doubts dispelled, and all the mists and shadows swept away, let the Risen One fill our vision. The lustiest doubts will die in His presence. This doubter Thomas saw yet more, for he used the word "My", saying, "My Lord, and my God." This is necessary if we would be strong. "The Lord is light", might be the confession of the blackest imp as he shrank in terror from the dazzling glory of the Person of Jesus. "The Lord is salvation", might be the wail of a lost spirit as it remembered, with remorse, its neglect thereof. But "The Lord is my light and my salvation", is the utterance

of a believing soul who has had definite dealings with God, and to whom the Lord Jesus has become a living, bright, reality. "Personal pronouns are the very marrow of divinity", said the great reformer; and indeed they are. What vehement life and love are expressed in Mary's word, "My Master", as the word "Rabboni" means.

We do not wonder that the doubts of Thomas fled, for his vision of Christ was so wonderful. He saw in Jesus Christ his Lord, the One Who occupies the throne of authority and power. It is a splendid help to see the sceptre in the pierced hand of Christ, and the keys of universal power swinging from His girdle. It braces the soul with great courage when we see the place which our Saviour occupies. It was this which made Martin Luther strong. Like some majestic rock towering up toward the skies, and looking calmly down upon the world's foaming sea, the great reformer lived; and all because he was able to say, "Jesus Christ lives and reigns."

"This makes the coward's spirit brave,
And nerves the feeble arm for fight."

When the dark doubts of Thomas fled he rose to the loftiest height of all when he said, "My Lord and my God." This was a perfectly sublime word. It was thus after our Lord's resurrection that the infinite greatness of Jesus dawned upon His followers. The wonderful scene which culminates in Thomas' cry of adoration portrays the experience of one on whom the discovery has just dawned, and whose eyes were "blinded with excessive light." In the risen Jesus, fresh with victory from the grave, Thomas discerns the very Lord of glory, and perceiving in a flash of joy and peace that all he had sought for in the Father had been vouchsafed to man in the Son, he grasps the Person of Jesus as possessing for faith all the value and reality of God. Here is God in human form. We have no conception of the overwhelming nature of that revelation to Thomas. This is the vision of our Lord that we also must have. We must believe that He is God. Scripture, evidence, experience, all agree in robing Him with all the majesty of God, and with that vision we can do no less than fall at His feet to worship and adore.

Thomas now doubts no more. Every vestige of unbelief has fled and he sees all, all in Christ. One fears that there are many who need this vision. The "Little-faiths" are very numerous in the family of God. And instead of settling down to dwell upon their doubts, and to worry because their faith is small, they should come nearer and nearer to the Redeemer, and by the power of the Holy Spirit obtain a clearer and yet clearer view of our boundless and adorable Lord. We should not encourage our doubts, or be content with a weak faltering faith.

"Little-faith" will mean little peace and serenity. Weak faith will not keep a soul out of heaven, but it will not give him a very pleasant voyage thither. The poor seasick passenger may reach the haven as surely as the happy, healthful one, but if he has to keep his bed most of the time, he will not be able to enjoy any delightful prospects that may be seen on the voyage. When doubts are dispelled and the soul lives a strong, joyous life, he has many very delightful experiences along the way to glory.

Let us not be as Thomas was, and as Gurnall says, "Carry our faith at our finger ends, and trust God no

(Continued on page 16.)

The Jarvis Street Pulpit

EASTER SUNDAY MORNING IN JARVIS STREET.

Shall We Recognize Each Other In the Resurrection?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, April 20th, 1930.

(Stenographically reported.)

"And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

Saying, The Lord is risen indeed, and hath appeared to Simon."—Luke 24: 33-34.

Prayer before the Sermon.

We would draw near to Thee, O God, through Him Who is our Anointed Saviour, Who died for our sins according to the Scriptures, and Who was buried, and Who rose again the third day according to the Scriptures, and ascended into heaven where now He is seated upon the right hand of God. We thank Thee that He appears in our behalf with His own blood:

"Five bleeding wounds He bears,
Received on Calvary;
They pour effectual prayers,
They strongly plead for me:
'Forgive him, oh, forgive,' they cry,
'Nor let that ransomed sinner die!'"

We thank Thee for Him Who is our glorified and effectual Intercessor to-day.

"Praise God from Whom all blessings flow,
Praise Him all creatures here below;
Praise Him above ye heavenly host,
Praise Father, Son, and Holy Ghost."

Thus, O Lord, by the grace of Thy Spirit we desire to worship Thee. We especially praise Thee this morning for that great truth of which we are reminded by the return of this Easter season. We bless Thee that the grave is empty, and that He Who once occupied it has furnished it for our brief tarrying there. We thank Thee that it has been robbed of its victory, even as death has been deprived of its sting. We thank Thee that we have not to be troubled in heart, nor to mourn with an unrelieved sorrow because Jesus Christ is dead. We thank Thee that He died, but we rejoice this morning in the truth of His resurrection, and that because He lives we shall live also.

We pray that, as we meditate upon Thy word, the Holy Spirit may take of the things which are Christ's and reveal them unto us. May this truth upon which our minds have dwelt for many a year, this truth which has been to us as a rock upon which our faith has reposed, appear to us this morning with freshness, and with new revelation and power! We thank Thee for a present Saviour. We rejoice that though He is in the glory, and is some day in His own time to appear again without a sin offering unto salvation, in the person of the Holy Ghost He is present with us now; and that it is our privilege to know Him and the power of His resurrection, being made conformable unto His death. We pray that that power may be a very real element in our experience. May it dominate us! May it determine our character, our conduct, our whole course in life. May every one of Thy children here this morning be led by Thy Spirit wholly to yield himself or herself to God, that we may be the instruments of His power for the accomplishment of His purposes in the world.

There are some this morning who sorrow, there are some to whom death has proved himself a real enemy, and from whose eyes the grave has hidden some object greatly beloved. We pray that the mourner may find in this resurrection season a world of comfort, a message of good cheer. Who of us has not been to the graveside? Who of us has not dug a

grave? O help us as Christians this morning that we may share the triumph of the resurrection of Jesus Christ in our own lives, in our thought of those who have loved us, and in the prospect of re-union and ultimate glorification in the years that are yet to be.

Draw near to us now. Minister to all Thy people, and to any who have not as yet seen Jesus. Graciously visit every congregation where Christ is uplifted, where the glorious truth of His death and resurrection is proclaimed. Visit, we pray Thee, the messengers of this glorious gospel who preach the good tidings of great joy in the regions beyond, the missionaries in all fields, at home and abroad. For every one of them we pray. Grant that this day may be a day of gladness and rejoicing to all the household of faith, a day wherein the music of heaven shall be heard by many a heart who up to this hour has been shut off from heavenly harmonies. Graciously bless us now, since we ask it in the name of Jesus Christ our Lord. Amen.

The message which on that first resurrection-day the disciples circulated among themselves was this: "The Lord is risen indeed, and hath appeared." If that be not true, then "we are of all men most miserable." That is a truth which faith can never surrender, with respect to which no true believer can ever consent to any sort of compromise. By that truth we must hold, for the reason that it is by that truth we are held; upon that truth we must build, because it is the only sure foundation.

Jesus Christ is not in the grave, but in the glory. We know something more than that the grave is empty. Be on your guard against those who make that concession, who admit the truth of its emptiness, but who yet deny the reality of His resurrection. Thus speaks Russellism: "The grave is empty"—while denying the resurrection. Thus speaks Modernism: "The grave is empty"—while endeavoring to explain away the resurrection. But such as are believers, who have been converted by the power of the Holy Ghost, without hesitation declare their confidence that Christ is risen, "and hath appeared".

We have not to ascend into heaven to bring Christ down from above, nor to descend into the depths to bring Him up again from the dead, but what is this word of faith which is in our hearts and in our mouth, even the word which we preach? It is none other than this, that "if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Faith in the resurrection of Jesus Christ is absolutely indispensable to salvation, for none but a living Saviour can be of value to us. He was slain for our offences, and was raised again for our justification. So I assume this morning that we join the great company of those who from their hearts

are able to say, "The Lord is risen indeed, and hath appeared."

I shall not labour to prove the truth of the resurrection this morning. With that, and its implications, and its bearing upon the whole Christian revelation, we shall more particularly concern ourselves this evening, but I shall endeavour to turn this great truth, which we all believe, if we are Christians, to some very practical account, for there is always a subjective as well as an objective aspect to every revealed truth.

It is not enough that I behold Jesus Christ objectively to myself as the crucified Lamb of God. I must so behold Him, but I must appropriate the truth that is in Him so that I may be crucified with Christ. It is not enough that I nurse this truth of the resurrection in my mind, that I treasure it up as a precious jewel which is of value and comfort when viewed objectively: I must receive it into my own heart and life so that "I may know him, and the power of his resurrection".

The truth of the resurrection of our Lord is of great value to the believing heart, for it is written, He hath "abolished death, and hath brought life and immortality to light through the gospel". By His resurrection from the dead He has brought life, in its full significance, in the height and depth and length and breadth and wealth of its meaning, within the comprehension of our faith, so that now we may know what life is. He has brought immortality to light because He has brought to us a revelation of conditions of life beyond the grave, so that through the medium of Jesus Christ we may view both time and eternity, and know for what high and holy destiny we have been created.

I.

Let me remark, then, as preliminary and preparatory to the consideration of the application of this great truth, **THAT LIFE, IN ITS TRUEST SIGNIFICANCE, FOR EVERY ONE OF US CONSISTS IN OUR AFFECTIONAL FELLOWSHIP.** Neither life, nor the enjoyment of it, consists in "the abundance of the things" which man possesseth. One may be rich in this world's goods; one may have vast treasures, houses and lands and such wealth as will command all material comforts and luxuries and every kind of human service—One may have more than the heart can wish, and yet not really live, nor taste the sweets of life.

What folly it is for any one of us to assume that life consists in mere *things*—the clothes we wear, the food we eat, the houses in which we dwell, our possessions, our physical enjoyments, the pictures we hang in our homes, the passing pleasures to which we give ourselves! I say what a pitifully meagre and inadequate conception of the purpose of God that is, which conceives of life in its full meaning as being exhausted by these experiences!

Nor does life consist in intellectual abstractions. There are pleasures of the mind which are of a far higher order than the pleasures of the body. There are intellectual delights which the man or woman may experience, who, for example, is enabled to project himself into all the history of the past, and to live over again the ages that are gone; or who is able to tear aside or break open the treasuries of nature, and wresting her secrets from unwilling hands, rejoice in his triumph. I think great artists experience some sort of enjoyment that is unknown to other people. There is a delight in music, in beauty, in the exploration of all the realm of intellectual values. But ah, the scholar

who is all head does not *live!* We are not made chiefly for that. It is in the affectional realm men live, and in relation not to things nor to ideals, but to actual persons. "None of us liveth to himself, and no man dieth to himself." And not until one personality has touched another, and another, and another, and has found his or her place in another's thought, and in another's affection, not until mind is joined with mind, and heart with heart, do men really know anything of the joy of living.

It would be folly to say that that man yonder, with his wife who is the light of his eyes, and with his children who are the joy of his heart—even though he does not know Christ, it would be folly to say that that man does not find delight in these human relationships. That home of his is the only heaven he knows—not the house, not the furniture, however rich the place may be, or however magnificent. If some night it were swept by the devouring flame, and the man escaped with his treasures, his wife and his children, though his mansion, if it be such, were laid in ashes, he would count himself a rich man because he is still in possession of that which no money can buy.

It was thus God made us. It was on that principle He designed we should live; for when He had made man in His own image and likeness, He said, "It is not good that man should be alone: I will make him an help meet for him." He made an help meet for him, and then the family came; and they learned something, I think, of what is of the very nature of God Himself, that life in its fulness and richness consists in loving, for "God is love."

He is the poorest man of all the earth who has never found anybody upon whom he can lavish his heart's affection. I say that even on the natural plane, apart from any contact with spiritual things, life consists in our affectional fellowships; but when these are severed, and we are cut off from our kind and from our kin, we are poor indeed. That being so, the continuity of life is indispensable—I mean the continuity of those fellowships; not necessarily the same relationships, but the continuity of these fellowships is indispensable to the continuity of life in its fulness of joy and satisfaction.

That is the question that people ask to-day. Even the skeptic, the man who shuts the Book and says, "I have no interest in it," the man who is utterly irreligious, who scarcely ever goes to church, when he stands by a new-made grave, and looks into the depth of its darkness, says, "I wonder, I wonder what lies beyond? Does anything lie beyond?" I knew a man who did not know Christ, and he laid his wife in such a grave. When I last heard of him twenty years had passed from the time he buried her, like Abraham, out of his sight; and during all those twenty years, winter and summer, rain and shine, cold and heat, no single day had passed that he did not find his way to that graveside. Where is she? He could not answer. He only knew she was gone, and nothing had come to take her place. He was rich and increased in goods, and by ordinary human standards had need of nothing, but because she was gone he was the poorest of the poor, and lived in unrelieved sorrow through all those twenty years. And he is living still, so far as I know, and is probably still making his daily pilgrimage to that grave.

That is not Christian. Surely there is something more than that in life, than worshipping at the place where the ashes of the loved and lost lie buried. That is not Christ-

ian, but it is suggestive of this truth, that when one human heart is joined to another, these natural ties cannot be lightly severed. I know that in the resurrection they neither marry nor are given in marriage. But there is nothing in the Book to suggest that life in its future development is not a continuation of this life. There is continuity, because Abraham said to the rich man, "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented." We shall carry our memories with us, and we shall in the other life pick up the threads of this in some way; and the character of the other life will be dependent largely upon the character of this life. This life is related to the other life, time is related to eternity, and you cannot divorce them, you must think of them in relation to each other.

II.

You ask, HOW IS THIS PRESENT LIFE TO PROJECT ITSELF INTO THE FUTURE? How is all that is good and true and beautiful to be perpetuated beyond? How is everything that is unworthy and ugly and unwelcome to be sloughed off, and left behind? Is there any answer to these questions? I am simply assuming there is some man here this morning who is looking at these problems from a merely natural point of view, and saying, perhaps, in his heart, "Sir, I came here this morning because I have been bereaved of all that is of value in life. I do not know anything about your Easter, or your resurrection, but I just wondered this morning if you might have some word that would help me to see a glimmer of light across the river there, and give me some hope that that which I prized so highly is not altogether and for ever lost."

Is there such an one? Even in our Christian fellowship, what delightful times we have! There is no fellowship like it in the world. And how often we would really like to sit and sing ourselves away to everlasting bliss! How conscious we are that we are linked up with the "spirits of just men made perfect":

"One army of the living God,
To His command we bow;
Part of the host have crossed the flood,
And part are crossing now."

I could almost fill these pews in my thought with those who have worshipped here. I can see through these nearly twenty years a great army of people. I can see over here Deacon Roberts to the left, Mr. Burke almost before me, Dr. Thomson, Mr. Henderson, Dr. Holman, Mr. J. Short, McMaster, Mrs. Lillie, Mrs. Allan Maclean, Mrs. Greenway, and a host of others. There are so many I cannot name them. It would take me too long. Dr. Thomas, my predecessor, always sat down in the centre—a congregation of a thousand in himself—with tears streaming down his face whenever he heard the gospel preached. I can see him that last morning when he came up here and stood at the foot of these steps, and lifted his hands and said, "May we all abide under the shadow of Thy wing," for that had been my text that morning; and before the next Sunday he was in heaven. I do not want to believe, I cannot believe—I will not believe—that I shall not see them any more. There is that closer relationship, that family relationship, to which we have been brought, and there is that wider circle of Christian fellowships in which we have found a foretaste of heaven; and Death with his cruel hand has come in and broken these circles, we have been left lonely and bankrupt; we cannot help asking what lies beyond.

My answer to that question is this: There is One Who died, and is risen, and has appeared; One who lived a very real life, Who died a very real death, and Who was laid in a very real sepulchre; and He Who thus was laid away, though a great stone was rolled against the mouth of that sepulchre, and sealed, I declare in His name that that sepulchre is empty; and "the Lord is risen indeed, and hath appeared." One has arisen; and I know of nothing beyond the grave, I have no light upon this problem, save as these questions find their answer in the risen Christ.

Let me pause to remind you, lest any should misunderstand, that His resurrection could have had no value for any of us had He not first died in our behalf; had He not taken our place in life, and then in death, His resurrection would be without significance to us. But He went into the grave as your Representative and Substitute; He died for our sins according to the Scriptures, not to set us an example, but He actually bore our sins in His own body on the tree. His death made atonement for us, cancelled the debt, and on the third day He rose again as the Representative of every believer. If you trust Him, the opening of the grave of Jesus Christ means the opening of the prison door to you. Your debt is paid, the sentence has been executed, the penalty fully met; and you can go out into liberty and largeness of life. He has become in His resurrection life the Representative of all believers.

Has it ever occurred to you that our Lord Jesus did not disclose Himself to Pilate in His resurrection power and glory? What would have happened if He had walked into the presence of Pilate and shown His hands and His feet, and said, "You see, here I am. I told you that you had no power over Me, except it were given you from above. You delivered me to be crucified; but I am risen again." But He did not show Himself to Pilate. How their faces would have blanched with fear had He appeared before Annas and Caiaphas, and said, "You denied my Messiahship, my Deity, my Godhead, but here I am alive." He did not show Himself to Caiaphas nor to Annas nor to any of the kindred of the High Priest—but He did show Himself: "The Lord is risen indeed, and hath appeared." He showed Himself to those who were chosen before of God; "He showed Himself alive after his passion by many infallible proofs."

III.

What does it mean? I quoted a moment ago a scripture which says that Jesus Christ brought life and immortality to light. He showed us the meaning of life, the meaning of immortality. IF YOU WOULD KNOW ANYTHING OF LIFE BEYOND THE GRAVE YOU MUST LEARN IT FROM THE ONE WHO IS RISEN INDEED, AND WHO ON THE RESURRECTION SIDE HATH APPEARED.

Personality is not shut up to the body. I grant you we usually recognize each other by one's bodily form—when, indeed, we do not recognize each other by our dress, hats, and so on. Usually you say, "That is So-and-So," because you recognize his or her form. A man is tall or short, stout or thin, he walks erectly or he stoops, he has some peculiar habit in his gait; and as you see him going along you say, "Undoubtedly that is So-and-So." But we are not absolutely confined to one's physical form in order to recognize personality. There are people who have outgrown your knowledge. You have not seen them for a long time, and they have changed. The young boy and girl have grown up, and their faces have

changed. Their forms have filled out, and when you see them at first you have a little difficulty in identifying them. But after you have talked with them a little while there is something in the play of spirit upon spirit, personality upon personality, and you say, "I remember who you are. You are not a bit like you were when I last saw you. I should have passed you on the street without recognizing you at all, but now that I have talked with you a little while, and have caught a glimpse of the working of your mind, I know who you are now as I knew you in the long ago."

We must not say that in order to recognition beyond the grave we must have exactly the same physical form. I hope we shall not. I do want the same body, do you? The same in identity, but not the same after all. "We that are in this tabernacle do groan being burdened." A certain minister met a member of his congregation one day and said, "I notice that So-and-So has not been at church for a little time." "No," he said, "he has not." "Well, what is the matter with him?" He called a list of all the "isms" that he could think of, supposing that the member had been turned aside by some strange doctrine. And this simple countryman, who was talking to his Rector about it said, "Oh no, sir, it is something far worse than that that is keeping him home from church, it is not that kind of ism at all." "Well, what is it?" "It is rheumatism."

I do not want a body with rheumatism, do you? I sincerely hope the dentists will be out of business when we get to heaven; and I hope the doctors will have some other occupation, for I do not want to take any of their medicine. I am not going to insist that in order to the enjoyment of life beyond we must have precisely the same body, for even the fairest form has some defect, and as the years go on even that woman who is so proud of her appearance, and of whose appearance her husband is so proud, some day will be filled with consternation because she has found a gray hair! These bodies are poor tents at the best, and I am glad that we shall not need to be exactly as we are here, in order to recognize each other yonder. I am glad that we may recognize each other though we have better bodies, and we appear in a somewhat different form.

And so I must turn to Him Who is risen indeed, "and hath appeared." Jesus Christ had a body in which He was crucified, and when He was raised from the dead *in some mysterious way it was the same body*. That is to say, the marks of the nails were there, and of the thorns, and of the spear-thrust in His side. "Why," you say, "I have a scar in my hand. Shall I have that in the resurrection?" No; you will not. There will be no scar on any resurrection body. He took them all. Those nail-marks in His hands will remove every mark from yours. The scars about His blessed brow will smooth out all the wrinkles from your face. The spear-mark in His side will guarantee an unpierced body for you. I am glad that the marks of His crucifixion are still upon Him, for it is most important that we should recognize Him, and though there be a multitude that no man can number, and the number of them is ten thousand times ten thousand, and thousands of thousands, and though there be elders round about the throne, and living creatures, in the midst of the throne there is a "Lamb as it had been slain." And there will be no mistaking His identity: we shall always know Jesus Christ. Never will He lose those marks through all eternity.

The body of our Lord was the same in one sense, *and yet it was different in another*. I know that the disciples on the Emmaus road failed to recognize Him, only because their eyes were holden. But we read that He appeared unto them in another form. When Mary saw Him first at the grave she did not know Him. She thought He was the gardener. I assume therefore that He must have looked very human, although He was divine, or she never would have mistaken Him for the gardener. But my brethren, in the days of His flesh and before His death and resurrection, He was weary with His journey. A perfect body, a perfect Man, yet He was weary with His journey, and when they were crossing the sea He was in the stern of the ship fast asleep. The body of Jesus Christ needed sleep. It needed rest. But on the resurrection side of the grave He was never weary, and on the resurrection side of the grave He never slept. This side of the grave He had blood: on the other side He had flesh and bones, but no blood. His body was sown a natural body, it was raised a spiritual body: the spirit was the animating principle, it appears to me, in that resurrection body.

Blood is the cause of all our trouble here. His blood was shed for us, and by His blood we live. He emptied Himself of all His blood, and paid the price. He has a spiritual body, and I rather think that in the resurrection we shall have flesh and bones, but no blood. There will be no cancer in the blood, there will be no tuberculosis in the blood, and there will be no kind of corruption at all; for this corruptible shall put on incorruption and this mortal shall put on immortality. But the Spirit that raised Jesus Christ from the dead will quicken our mortal bodies, and possess them; we shall have spiritual bodies, and we shall never grow tired. We shall never have to sleep, for we shall serve Him day and night in His temple.

I have often been thankful for the prospect that certain believers will some day be wide awake in the temple, because when we get to heaven, day and night, we shall always be serving Him!

The body of Christ, notwithstanding it was "changed", was a body that *by some means was used for His identification*. The voice is a physical organ. I have often said I do not know anything that is so expressive of personality as the voice. I have in mind now a man, a giant of a man, and his voice is like the voice of a Boanerges, he is a man of thunder. The building almost shakes when he speaks—but nothing happens. It is like the bellowing of one of the bulls of Bashan. Noise but no personality. I know another man. I think I would have to lower that pulpit if he were here so that he could see over the top of it. He is short of stature, lean of frame. One feels as though you could pick him up and put him in your pocket. I have seen that little man walk up on the platform. He has a thin voice that does not carry very far, but the moment he stands upon the platform he fills the whole building, though his voice is thin and weak. I have seen people get up from the back seats and, without invitation, crowd up to the front, and the deaf men put their hands to their ears; and every word is a word of command. You say, "What place does that man fill?" When you know him and know who he is, you will understand how he fills a large place. It is not the loudness of the voice, but its indefinable quality which is expressive of personality.

Some day we shall hear a Voice that is like the voice of many waters, and the voice of thunderings and lightnings. Some day He will shout, and the very earth will tremble by the majesty of His voice: "The voice of the Lord is upon the waters: the God of glory thundereth . . . The voice of the Lord is powerful; the voice of the Lord is full of majesty . . . The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh." Not always does He thus speak, yet no matter how He speaks His personality is revealed. "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." "Mary!"—she was prostrate in the dust at His feet. "Rabboni; which is to say, Master." She knew Him by His voice.

And some day in the glory we shall meet him or her who has gone before. There will be thousands of them, there will be millions, and we shall meet them, and those we have known will call us by our names. I feel positive that when my father calls me by my name I shall know him. He will be different. He will have a body fashioned like unto His glorious body, subject to no pain and no sickness: "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

We are going on, dear friends, to a happy reunion in the skies. We shall see our Lord again, and, seeing Him, we shall see those who are with Him; for is it not written, "Christ the first fruits; afterward they that are Christ's

at his coming"; "This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." By the grace of our Lord Jesus, through His death and resurrection, if we trust in Him, we shall sometime reach our loved and lost on the shores of the morning land. May the Lord bless to us our morning's meditation.

Let us pray: We thank Thee, O Lord, for Thy matchless mercy to us. We thank Thee for the assurance that Jesus Christ is gone before to prepare a place for us; that some day He will come again and receive us unto Himself. Prepare us, we pray Thee, through faith in Him that if Thou shouldest permit us to enter the grave we may fall asleep in our Lord Jesus Christ in the assurance that we shall wake in His likeness. Or if Thou shouldest come for us while we are still alive and remain, may we be ready to answer Thy summons that we may be caught up with all the redeemed to meet the Lord in the air! Bless us now, and lead such as are trusting in Thee to open confession of their faith in Thee, for Jesus Christ's sake. Amen.

EASTER SUNDAY EVENING IN JARVIS STREET.

Did The Body Of Jesus Actually Rise From The Grave? If So, What Does Such Resurrection Imply?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, April 20th, 1930.

(Stenographically Reported)

"The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach. "Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the Apostles whom he had chosen: "To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."—Acts 1: 1-3.

PRAYER BY DR. T. I. STOCKLEY.

O Thou Who art our risen and victorious Lord, we rejoice to bow in Thy presence now to worship Thee. We praise Thee for Thy triumph over sin and death and hell, and rejoice that Thou art to-day the ascended One at the Father's right hand. We worship Thee, O Lord. Breathe Thy Holy Spirit upon every one of us now that we may worship Thee in spirit and in truth, pouring out our hearts' best love at Thy dear feet. Gladly we place our whole selves as our thankoffering at Thy feet, praying that Thou wilt use us as seemeth Thee good.

We beseech Thy blessing to rest upon us now. Help us to enter into Thy triumph. Help us to rejoice that Thou hast put away our sin and paid our debt fully. May all Thy people rejoice in this great truth, that they have past, by Thee, through death and the grave, and are standing on resurrection ground in their triumphant Lord! May all fear be dispelled, all shadow created by conflict be entirely dispersed, and our whole souls triumph in Thee and rejoice in the victory which Thou hast wrought for us!

Now Lord, as we pray, we acknowledge that Thou art the risen Lord. May this truth inspire us with courage. May we move forward to paths to which Thou dost call us as those who are united with their Lord, sharing His mighty power, and enabled by His grace to do His will with joy.

We commend to Thee any in this congregation who have been bereaved. May the memory of this great day bring new joy and comfort to their hearts, knowing that we have life and immortality by our victorious Lord. So may bereaved hearts turn to Thee, and rejoice in Thee as the resurrection and the life in Whom they have eternal hope and glory.

We pray Thy blessing to rest upon those who do not know the life Thou hast wrought. May they be quickened by Thy Spirit this evening and become sharers of that eternal life which Thou hast wrought for them. May we who have it open our whole natures that we may be filled with its power, and manifest its great beauty. We beseech Thee to hear us as we pray that we may all realize that we are called of Thee to express Thy life among men, and to serve Thee with all our hearts. Save us from sin and worldliness and all unholy things, from every earthly thing. Enable us to lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith.

We commend to Thee Thy dear servant who brings the message. May he be conscious of Thy presence in a wonderful way! Flood his soul with light and power to-night. May the message come as from Thyself to all who hear! May it bring strength and inspiration and blessing to every

heart! May some who know thee not be brought to know Thee now, and those of us who know Thee somewhat may learn to know Thee better, wonderfully better, as the result of this service. We ask it all in the name, and for the sake of Him Who is our living and triumphant Redeemer, Amen.

"He showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."

There was a time, not so very long ago, when there were certain elementary, fundamental, truths of the Christian revelation which, in the professing church, were almost universally believed. There was a time when certain truths might safely be assumed by the preacher, when he might take it for granted that the majority of his hearers believed these things. I remember well at the beginning of my own ministry when these verities were seldom questioned. For example: the truth of the virgin birth of Jesus Christ was called in question by very few; and that which grows out of it, the truth of His eternal Sonship, His essential Deity, could be taken for granted. The further central element of this revelation, the expiatory and vicarious death of Jesus Christ was also generally believed. And as for the Easter message, the truth of the resurrection, that also was generally assumed. But we have fallen upon days when every one of these truths is not only questioned, but in many quarters positively denied; and Christian pulpits formerly used for the proclamation of the gospel, now, in too many instances, are being employed to propagate doubts as to the reliability of the Christian record. We are everywhere being told that the accumulated knowledge of the ages, and particularly the later scientific discoveries, have proved to a demonstration that the things which were "most certainly believed" are really not true, and can, by intellectual men, be believed no longer. You do not need to go out of your own city to be told this. You may read your own papers—you may read a certain weekly paper to which a well-known writer contributes, and if it be not a weekly blasphemy I do not know what the name means. Every verity of the faith is denied.

We need to do as Isaac did: Isaac was not an originator, he did no new thing in his life; but he "dugged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them." These precious doctrines of the Book were once, to believing hearts, as wells of water out of which by faith we drew water with joy. But the scholastic Philistines have stopped them, and filled them with earth, and sometimes we need to clean out the old wells, and state over again the old truths which have already been proved a thousand times.

That that modern, as well as mediaeval, skepticism was anticipated by the Spirit of Truth by Whom this Book was inspired there can be no doubt, for every possible point of attack has been fortified and garrisoned, so that the Book itself is sufficient answer to modern unbelief. By the Scriptures these great doctrines may still be established, and made to such as believe sources of perpetual comfort here, and an assurance of life and joy hereafter.

The resurrection of our Lord Jesus Christ is said to have been established by "many infallible proofs." We are told that our Lord showed Himself alive, proved infallibly that He was alive; and that, over a period of forty days; and that during the period of forty days of His earthly sojourn after His resurrection He spoke of the things concerning the kingdom of God.

How do we know that Jesus Christ is risen from the dead? How may we be sure that we are not the victims of an attractive and alluring tradition? that we have not been led in spite of our better judgment to accept that which we should like to believe? As we come to this Book are we to surrender our reason? Are we to become simply, credulous, souls, receiving that which is written at the expense of the exercise of our intellectual powers? Is it true that the minds of those who believe these things have become "static"? Is it true that our devotion, the devotion of any believer, to the verities of the gospel is to be explained on the ground of our ignorance? Is it a fact that the world has come into possession of a larger knowledge which disproves the testimony of the ages and writes folly upon two thousand years of Christian faith? Is it a fact that those who believe the gospel are necessarily devoid of intellectual capacity, and lacking in every element of scholarship?

What does the Book mean when it declares that this central truth of the Christian revelation is "infallibly" proved?

I

Supposing, for the comfort of those of us who believe, and for the instruction and illumination of such as have doubted these matters, we once again examine the evidence. *WHAT OF THE RECORDS THEMSELVES?* That He died and that He was buried is not denied. That He was laid in the rocky sepulchre of which Joseph of Arimathea was the owner has never been disputed. Nor is it open to question that the grave is now empty. The stone was rolled away from the sepulchre, and the body of Jesus is not there. But that is not proof. *Nowhere do we find the Scripture naming the empty grave as a proof of the resurrection of Christ.*

"Oh," said one, "I believe in the empty grave." You have said nothing when you have said that, for did they not give money to the soldiers, instructing them to say, "His disciples came by night, and stole him away while we slept." Even His enemies admitted the truth of the empty grave. Be sure of this, that long before the principle of *habeas corpus* was legally established as a human right, their common sense would have led them, had it been possible, to produce the body of Jesus Christ. Could it have been found and brought into court it would have been an infallible proof that He had not risen from the dead. But the high priest and his kindred, the Pharisees and the scribes, were powerless to deal so deadly a blow to the new religion. "The grave is empty. We admit it. And we explain it: His body was taken away."

We have heard of some, even in our day, who limit their acknowledgment of the resurrection to an acknowledgment of the empty grave. The anti-Christian character of Russellism, without wading through the pile of writings, can be identified at this

point, and stamped and named for ever as an enemy of the Christian religion because it denies the resurrection of Christ. That cult says that the grave is empty, but Russell was not sure whether the body of Christ was dissolved into gases, or whether it was surreptitiously removed and hidden away somewhere for production at a later time. He is only positive of this, that the body of Jesus was never raised from the dead. Whenever you find that teaching to be characteristic of any kind of religion you may know that it is a religion not from above but from below; it is not Christian in any sense at all.

Our modernistic friends admit the grave is empty. But, as Dr. Glover says:

"Can we to-day say with Paul: 'But now is Christ risen from the dead, and become the first fruits of them that slept' (1 Cor. 15:20), or have we to trim our speech to come a little nearer Athens? We have to consider the resurrection of Christ side by side with what we are coming to know of the facts of psychology, and we have to be as sure of our psychology as of the Christian story. We have to consider the tricks the mind plays upon itself and the part of the physical nature in suggesting them and joining in the play. We have to ask whether the disciples were not just at that stage of culture when the mind fails to realize it is playing such tricks; and whether we must say that Christ did not rise from the dead, but that certain psychopathic temperaments thought he did and suggested it to others."

An admission of the empty grave is not proof by any means.

Nor would the record of a single appearance of our Lord have been a proof. It would have involved a violation of all the laws of evidence if a man had been asked to accept the record on the testimony of a single witness, for always we are enjoined that "at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established." But what saith the Scripture? "He showed himself alive after his passion"—to whom?

The Apostle Paul, in the lesson our Brother Grieve read this evening, enumerates the appearances of our Lord. He appeared to Cephas, to Peter. We read it this morning: "The Lord is risen indeed, and hath appeared to Simon." He saw him; he had no doubt about it. Then He appeared to the twelve, for you will recall that when the two returned from Emmaus to Jerusalem "they found the eleven gathered together, and them that were with them," and saying one to the other, "The Lord is risen indeed, and hath appeared to Simon," and "as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you." He showed himself alive after His passion to the twelve, and, later, "to above five hundred brethren at once." Then he appeared to James, and Paul says He appeared to "all the apostles". He has already mentioned the twelve, and I understand him to mean that just as He appeared to Cephas and James, He appeared to each of the apostles. "And last of all", said Paul, "he was seen of me also, as of one born out of due time."

Put them in the witness-box. Cephas bears his testimony and says, "I saw him, and talked with him."

Call the twelve—everyone of them declares, "He is risen. I have seen Him. I have talked with Him." Call the procession of five hundred, and let each bear witness, and they all declare that unmistakably He appeared to them. Then call all the apostles, beginning with James and ending with Paul, and everyone has the same story to tell, "He is actually risen from the dead."

I venture the assertion that there is no fact of history more thoroughly attested, more certainly established, more incontrovertibly proved, than that Jesus Christ did actually rise from the dead.

We mean more than survival after death when we talk of resurrection. It is more than a survival and continuity of personality; for bear in mind to men in the flesh, and to men dependent upon their physical senses, He "shewed himself alive after his passion". He manifested Himself, saying, "Here I am." So that we have plenty of witnesses to the fact.

But once again: *what was the character of these appearances?* How did He show Himself alive? Paul makes no special mention of Mary, yet we read it this morning that when she supposed the Stranger was the gardener and said, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away", the Gardener answered, "Mary!" She instantly replied, "Rabboni; which is to say, Master."

How did He show Himself? As he came into the presence of His disciples He showed unto them His hands and His feet that they might know He was the Crucified. That was one way. When they were affrighted, and supposed they had seen a spirit, He said this extraordinary thing: "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." He challenged them to touch Him. On the occasion of the eighth day when Thomas was with them who had said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe", our Lord said, "Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." Surely if the record be true that is abundant proof that His resurrection was a real, literal, physical, resurrection, that His resurrection body had flesh and bones.

On another occasion we read that He took a piece of broiled fish, and of an honey comb, and He ate them before them all. That is a mystery, that in His resurrection body He actually broke bread with His disciples and ate what they were eating. And you will remember that the evening of the first day "as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight."

I say, that is the testimony of the record, and if I were a lawyer and wanted a verdict from "twelve good men and true", I would ask no better case than that which is here presented; for if I had five hundred witnesses, plus these special separate appearances and revelations of Himself to individuals, surely the testimony would be overwhelming, when all that can be brought against it is of a purely negative

order. Those who deny the resurrection have never been able to gather one infinitesimal fraction of positive proof. All they can say is, "We do not know. We do not believe." We answer them, "If these things be not true, produce the body. Show us anybody who ever did find the body of Jesus, for though that grave be open and empty, nobody did ever see the body of Jesus Christ except those to whom He showed Himself, not dead but alive."

Against all the negations of science falsely so-called, and against all human learning and wisdom, we set the positive affirmation of the inspired record that Jesus Christ is alive. ("Amen").

II.

Another thing: I want you to look for a moment at THE COMPLEMENTARY CHARACTER OF THE RECORDS. The strong argument of men who would deny the virgin birth is this: that it is specifically mentioned only in Matthew and Luke; that Mark and John do not, in so many words, affirm the virgin birth of our Lord. Of course, many of us would say it is elsewhere, at least assumed. But it is a poor argument that does not work both ways. What about the doctrine of the resurrection? The synoptic gospels are largely parallel to each other. Not only so, but many of the miraculous events of our Lord's ministry are repeated. John's gospel is of an entirely different character. Some of the old expositors used to find in the four gospels the fulfilment of Ezekiel's vision of the four-faced creatures, the faces of a man, of a lion, of an ox, and of an eagle. Matthew was the man; Mark was the lion, beginning with the ministry of John like the roar of a lion coming up from the swelling of Jordan; Luke, the ox, the sacrificial gospel; but John, like an eagle, soaring at once into the highest heavens, beginning with that magnificent declaration, "In the beginning was the Word, and the Word was with God, and the Word was God." John, at the close of his gospel says, "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

But there is one story common to all the gospels, that of the cross and the grave. Matthew, Mark, Luke, and John, all tell the story of the resurrection, each confirming the other, the record of each complementing the records of the others. Then when Luke writes his second treatise he begins with a declaration of the truth of the resurrection of Christ. The Apostle Paul, born out of due time, in all his epistles, proclaims the truth of the resurrection,—as does Peter also. There is no portion of the New Testament that does not affirm or assume the resurrection to be a fact.

And, furthermore, it is a fulfilment of much that is in the Old. Paul summarizes the whole gospel when he says that "Christ died for our sins according to the scriptures; and that he was buried,"—do not forget that—"and that he rose again the third day according to the scriptures. And that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also,

as of one born out of due time." They all tell the story. They all speak with one voice, "Now is Christ risen from the dead, and become the first fruits of them that slept."

Do you believe it? ("Yes!" "Praise the Lord!")

III.

There never was such a revolutionary truth as this. Oh, the implications of this fact! If there is an unconverted man here this evening, whose mind yields assent to this overwhelmingly established fact, if you should examine it and say, "The evidence is so convincing, that purely on rational grounds I am constrained to acknowledge it is proved that Jesus Christ is risen from the dead, but is that the only proof?" Oh, no! Oh, no! Do you know THERE ARE STILL STRONGER PROOFS THAN I HAVE NAMED. There are other proofs which establish the accuracy and authority of the record.

Certain men said, "He is risen." Peter said it. *What effect did it have upon the life of Peter?* It made a new man of him. It absolutely transformed him. Instead of a shirking, shrinking, skulking, coward, it made him a champion of the truth, challenging earth and hell in the name of his risen Lord. Study the life of Peter and ask him, "What changed you, man?" and he will tell you, "The Man Who died is risen again. He has become my Master and my Lord, and the greatest Reality in my life." The transformation of that man's life is a confirmation of the truth of the resurrection. The same is true of all the apostles.

Before I touch on that second chapter for a moment, let us anticipate the later history. Look at the man Saul of Tarsus, with letters from the high priest, on his way to Damascus to bring men bound to Jerusalem who called upon the name of this Jesus, this false prophet, this imposter, who was crucified, and who was buried. On the Damascus road he heard a Voice from heaven calling him by name. He threw back the question, "Who art thou, Lord?" Never in all the history of the world was a human soul more surprised. And when that answer came ringing down the skies, "I am Jesus whom thou persecutest." "What!" cried Saul, "I thought He was in the grave, and He speaks to me out of the glory." In a moment, in the twinkling of an eye, the whole man is changed. What things he counted gain he now counts loss for Christ. I defy any man of intelligence to explain the phenomenon of Paul's life and influence all down through the ages apart from the hypothesis that Jesus Christ is alive. Alive? "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach until"—until when?—"until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen. And I am going to write to you now, and show you how He perpetuated Himself in, and projected Himself into human life and human history, and remade the world."

Will you deny it? What fools men are who call these matters in question! "Ah, there they are; these deluded souls who comfort one another by telling each other that He is risen, and that they have seen Him." What tricks the human mind can play, verily, if they were mistaken. I rather think they were ignorant of the "new psychology"—and that they were the richer for their ignorance. But oh, how simple

these men, fused as one, unified by a common interest and a common purpose, for the Risen One has become invisible and a cloud has received Him out of their sight, and they are doing exactly what He told them to do, tarrying at Jerusalem.

Then you will remember that "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they are sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." The multitudes came together, saying, "What has happened?" Then Peter rises and tells them what has happened, that the Scriptures of truth have been fulfilled, that Jesus Christ is not in the grave, but is gone to heaven, and is seated on the right hand of God, and, "having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." He told of the marvellous things which have taken place, leading up to that great climax, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

I say that the subsequent history of the Christian church from that day until now, with all her defects, with all her heart-wanderings and back-slidings and apostasy—the subsequent history of that remnant according to the election of grace that has borne witness to the truth, is the mightiest certification of the truth of this gospel that Jesus Christ is risen from the dead.

IV.

That being so, WHAT IS YOUR ATTITUDE TOWARD THAT GREAT TRUTH, my friend? What does it mean to us that Jesus Christ is risen? Do you know that the resurrection of Jesus Christ is the consummation and climax of His supernatural career? His earthly life was characterized by manifestations of supernatural power. He explained it all by saying that He came down from heaven, and that He was going back to heaven again. He declared that He was one with the Father. He spake as never man spake. Sickness departed at His word; even Death himself fled from His presence. His teaching was such that those who heard Him said, "Never man spake like this man." And He explained that He was Himself the fulfilment of all that was written in the Old Testament Scripture. He said that before His resurrection: He said it more clearly afterward: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day." He tenderly rebuked those with whom He talked for being slow of heart to believe all that the prophets had spoken, for He said, "I am the fulfilment of all that is written in the Old Testament, the law, the prophets, the Psalms—I have fulfilled them all."

Who is He? He comes stepping down the centuries, from the beginning appearing and disappearing, appearing and disappearing, the Angel of the Covenant, until at last He comes "made of a woman, made under the law," saying, "He that hath seen me, hath seen the Father." "Is it true?" men ask. "They crucified Him last Friday. They killed Him. His death proved the falsity of His claims." Yes, it did if the grave held Him, but oh, if the grave surrendered its prey, and if it be true that He is risen, then it clothes with the authority of God every word that He ever spoke. Woe be to the man who fails to hear what He has to say.

Said a man in hell, "If one should go to them from the dead they will believe." One has come to us from the dead, proving that He is very God. This is His word from Genesis to Revelation. I dare any man to deny that Book. I do not care how many universities you have attended, nor what your scholarship is, I say it without apology, you are a consummate fool, blind to truth, if you deny that. The testimony of all history is against you. That testimony is in accord with the heavens above and with the earth beneath, and by a myriad voices we are assured that Jesus Christ is risen from the dead.

If that be so, I look at the Cross and ask what it means. If He were God, He did not need to die. If He were God, no human or satanic power could take His life from Him. And then I go back and read the record over again in the light of the resurrection and say, "I am going to find out the meaning of that cross." I discover that in those last hours He was fulfilling the Scripture when He said, "I thirst," and when they parted His garments among them, and cast lots upon His vesture. He takes a verse from the Psalms, and the very heavens shake with the terror of it as He cries, "My God, my God, why hast thou forsaken me?" Why?

"Death and the curse were in our cup:

O Christ, 'twas full for Thee!

But Thou hast drained the last dark drop,

'Tis empty now for me:

That bitter cup, love drank it up,

Now blessing's draught for me."

By the open grave I can understand the Cross, and I know that He died for my sins according to the Scriptures. For my sins? Yes. Did He know about me? Yes; for He was God. Did He know the price my sins merited? Yes; and He died for me. He paid it all. It was well done, fully done, completely done; the last farthing of my indebtedness was paid. I know that He offered an adequate atonement, seeing that He was God. I know that He was wounded for my transgression, and bruised for my iniquity, and that with His stripes I am healed. He was slain for my offences, raised again for my justification; some day I shall know what that salvation is in all its fulness.

Does His resurrection teach me anything? Reading the record, by faith I have seen Him in His resurrection body, a body of flesh and bones. Spreading abroad those wounded hands, even as He spoke His words of benediction, He is parted from them, and He ascends until a cloud receives Him out of their sight. While they still gaze up into heaven—and I do not wonder they did: you would have done it. I should have done it! "Where is He gone? When shall we ever see Him again?" And there standing by them the angels who say, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." He actually took our corporeal nature with Him. Does it speak of the redemption of our bodies? Yes; spirit, soul and body. When our Lord took that body into the glory it was a little bit of me, a little bit of you, a pledge, a sample of the material creation carried into the holy presence of God; and some day we shall be there too.

It means this, if it means anything at all, and with this I have done. The resurrection of Jesus Christ is a proof of His universal sovereignty, His absolute Lordship, a prophecy of His ultimate triumph. Do not make

long faces. Do not come to me with your pessimistic word. Do not tell me that this is a terrible day. It is a terrible day, but I know it without your telling me. We have one brother who frequently prays for "deliverance and preservation in these dark and evil days in which our lot is cast". Yes; they are dark and evil days, but they are like that parenthesis when Jesus Christ went down into the grave—but on the third day he rose again. And some day He is coming again. ("Hallelujah!" "Praise the Lord!") He is coming in power and great glory, and the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever.

We are on the winning side. We follow a triumphant Saviour Who has challenged hell, and Who has beaten all the forces of evil when they exerted themselves to their utmost.

In the light of that, do you think He can save you, my unconverted friend? Can He save you? Can He deliver you from the chains that bind? Can He break the shackles of sin and set you free? Is not the power of His resurrection sufficient to transform your life? He has paid your debt. You may see yourself, coming out of prison—like Barabbas perhaps. I have sometimes pictured him in my mind, standing with bowed head before the Cross, a man apart from all the rest, with streaming eyes and breaking heart, not joining in the mockery of the others. Touch him and say, "Why, my friend, do you thus regard this scene?" He will tell you, "He is in my place. I was almost there, but He died for me." "He died for you? What is your name?" "My name is Barabbas. I deserved it, but He took my place." Sometimes I have wondered if among those who opened their hearts at Pentecost, among those who viewed the open grave, there was a man called Barabbas, who must have said, "When he came out of that grave it was this poor sinner coming out of prison with all debts paid."

Will you trust Him? What more can God Himself do for any one of us than He has done? We have but to yield ourselves to Him and His word for it, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

Let us pray: O Lord, Thou hast so overwhelmingly established the truth of Thy gospel that we are left without excuse. We thank Thee that it has come to some of us as the very power of God. Now this Easter evening, as Thou didst disclose Thyself to the two with whom Thou didst go in to tarry in the long ago, by opening their eyes, so open the eyes of men and women who came into this house without Christ, to behold in Jesus Christ the Lamb of God Who taketh away the sins of the world. Turn our hearts to Thee, O risen Saviour. Save with Thy great salvation any one—every one—within these walls who came in without Christ, for Thy name's sake, Amen.

HAVE YOU MADE YOUR WILL?

Every true believer must desire to use his utmost energy to propagate the gospel by which he himself has been saved. Money is the product of energy,—energy condensed, and which can be directed to any purpose. Many of the Lord's

people expect to leave some money behind them. Is it not their duty to consider to what purpose that money will be devoted after they are gone?

The Toronto Baptist Seminary has already received several small bequests, and one of \$4,000 with a one-third interest in the residue on the death of the chief beneficiary of the will.

We write this note to ask our friends, Have you made your will? We know of a good many people already who had made their wills in the interest of some object supported by the Baptist Convention of Ontario and Quebec, but since its endorsement of Modernism, and its official repudiation of central, evangelical, principles, they have altered their wills, and left their money to other objects. Life is uncertain for any of us, and if you want your money to preach the gospel after you are gone, you had better make careful provision for that in your will. We respectfully suggest to our readers that the Toronto Baptist Seminary would be a worthy object of their beneficence. The Seminary is duly incorporated, and in its corporate capacity is legally qualified to receive and use such bequests.

There is a still better way than leaving the money by will. One lady came to us some time ago saying she had \$3,000, the interest on which she must have during her lifetime, but that she would like the \$3,000 kept intact and used to propagate the gospel after she was gone. She offered it to the Seminary on condition the Seminary pay her interest on that amount during her lifetime. The Seminary accepted the trust, but not a penny of that money has been used by the Seminary. We should consider it a dishonest thing to touch a dollar of it. That \$3,000 is a liability until the death of the donor. Therefore that money has been invested in the very highest class of security, and while it is now the property of the Seminary, the Seminary gets no present revenue from it, but receives the interest and passes it on to the donor. Meanwhile the donor has the satisfaction of knowing that beyond all possibility of doubt the money is now the property of the Seminary.

If any of our readers desire to leave money on these terms, the Seminary will be happy to give an absolute guarantee that that money will be invested so as to produce the revenue required, and that the principal will not be touched while the donor lives. In other words, such annuity funds are strictly trust funds, and the Trustees of the Toronto Baptist Seminary will so regard them.

The Seminary closed its financial year the 31st of March. As the responsibility for financing it rests solely with its Trustees, who are the Deacons of Jarvis Street Baptist Church, we consider we did very well to close the year with a comparatively small deficit. That, we hope, will be soon covered.

We remind our readers that any educational institution has a voracious appetite, and never says, "It is enough." We suggest therefore not only that you remember the Seminary in your will, but that if you have it to spare, you send us a contribution for our present use.

The Seminary is standing absolutely without compromise for the great verities of Evangelical Christianity, and its slightly over eighty students are being trained in these great principles. From this Seminary there will go forth hundreds of ministers and missionaries to all parts of the world. It is the prayer of every Trustee, as of its President and Faculty, that it may never live to cast a doubt upon the Bible as God's word, or upon Jesus Christ as His only begotten Son, the Son of God and God the Son.

DOUBTS DISPELLED.

(Continued from page 6.)

further than our hand of sense can reach." Rather, like Thomas later, let us be in the place where the Lord loves to be, and bring all our doubts to Him, and gaze upon Him until all the mists and fogs have vanished, and the glory of the Lord shines upon us in such splendour that we shall fall in prostrate adoration and cry, "My Lord and my God"!

IMAGINARY NEWS ITEMS OF NEARLY 2,000 YEARS AGO?

From The Bulletin of the First Baptist Church, Lapeer, Mich., Rev. Peter Clasper, Pastor and Editor.

The Apostle Paul visited the flower show held in Jerusalem last Sunday. While he was expected to be in his accustomed place, he felt he could worship the Lord any place, and his example might help others.

The Apostle Peter sang at the "Y" show last week. All who heard him were surprised at the quality of voice he displayed.

The women of the First Church of Jerusalem are having a bake sale next Monday. The purpose is to raise money for the outgoing Missionaries. The public is invited to buy cakes from the women in this worthy endeavour.

Paul and Silas were made exalted Tigers last night, when the whole of Caesar's household met at the grand Pow-wow of the Roman Guard. This is the highest honour ever held by two members of this noble and exclusive organization.

Many members of the church at Corinth were seen in the new picture show which opened last night, showing "The King of Kings." The hot weather has driven many of them to seek the lake shore resorts. Due to the many other attractions especially Pagan's band the church will close its evening service till further notice.

There was an exchange of pulpits among the churches of the city of Jerusalem last Sunday. John the Baptist preached at the Temple of Herod, his subject being "It is not lawful for thee to have thy brother Philip's wife." Herod was greatly pleased with the message delivered in great power, and promised to promote John to the Church of the New Jerusalem. Saint Andrew occupied the pulpit of Rabbi Unitarian, and pleased the audience by "scratching their itching ears." It is believed that for breadth of view and toleration this latest exchange of pulpits will greatly help forward the plan to consolidate the various religious bodies of the city, and to unite the various factions. The exchange of opinions and ideas will do much to promote the understanding which we all desire to see among the churches here.

O Timothy, give thyself to reading the prescribed course of Institute of Infidelity, showing subjection to the powers that be, for in so doing thou wilt gain thy bread and butter, after my decease?

The church at Philippi (Ladies' Aid) will raffle a bed quilt. This is a deserving cause, and the ladies have invited the Roman soldiers to the party. A chicken supper will follow the raffle. Secure tickets early. A good program is promised, the Roman soldiers will furnish the music, and the one who won the Lord's garment at the lottery will wear it on this special occasion. The money will be used to wipe out the church debt, and if this fails the doors of the church may have to close. Members are urged to sell these tickets by any means.

The Institute of Evolutionary Hypothesis will hold their graduating exercises next Sunday evening. The churches of the city will close for this occasion. Saint Barnabas will offer the Invocation and Saint

Peter will give his famous address "That call thou not common or unclean." Saint Paul will close with the benediction. Diplomas will be presented, and degrees of humor to some scientists "falsely so called." Scholarship is agreed that this is THE only institution of its kind on this continent. Two of the visitors of the evening are "unlettered and ignorant men," but we feel a great honour has been thrown at them by inviting them to have a part in the closing exercises of this (in) famous institution.

A Federal Council of churches has been formed for the purpose of greater efficiency in Jerusalem. All religions will have equal representation. Each religious body will be assigned a section of the city to carry out the work more economically. The Jews will have the center of the city, the Greeks the north section, the Christians the outside of the city, and the pagans will expect to be assigned a place later. Alexander, the copper smith, will act as the treasurer, and Demas has been made president. This new council will receive membership nominations, Loyalty to the program is the essential qualification. Any independent thinkers need not apply.

With apologies to the Saints who have gone before. The above news items (imaginary) but true to fact, may be of interest to other papers beyond the seas. If so, *Please Copy!*

LAST SUNDAY IN JARVIS ST.

Easter Sunday was a happy day. Notwithstanding the absence of many over the week-end, especially among the young people, the attendance at School was 1,620. The Pastor preached at both services, being assisted in the evening by Dr. T. I. Stockley, and Rev. Andrew Grieve of Vancouver, B.C. Both sermons are published in this issue.

THE VISIT OF REV. ANDREW GRIEVE.

We have been greatly favoured by the visit of Rev. Andrew Grieve, Pastor of Ruth Morton Memorial Baptist Church, Vancouver, B.C., and Editor of *The B.C. Baptist*. Mr. Grieve sat with the Executive Board of the Union, April 16th, and spoke at the Bible Lecture hour Thursday evening in Jarvis St. on our Regular Baptist work in British Columbia. He preached in Runnymede Church Sunday morning, and again at a Baptist Rally in Jarvis St. Tuesday evening. To-night (Wednesday) he is in Boston, Ont.; Thursday this week in Shensstone, Brantford; Sunday, April 27th, a.m., Central, London, evening, Waverley Road, Toronto; Monday, April 28th, Stanley Ave., Hamilton; April 30th, Calvary Church, Ottawa.

At the Tuesday evening service in Jarvis St., nineteen subscribed for *The B.C. Baptist*. We wish all our readers would subscribe; it is published monthly at 75 cents a year.

Mr. Grieve is one of the strong men of the Convention of Regular Baptists of B.C. He has a keen mind, is an able and attractive speaker, and an all-round strong man. We have delighted in his fellowship, and congratulate the B.C. Convention on having in its ministry so strong a leader, and one so uncompromisingly loyal to Baptist principles. Come again, Bro. Grieve! You cannot come too often, nor stay too long.

The Union Baptist Witness

These pages (18 and 19) are the official organ of the Union of Regular Baptist Churches in Ontario and Quebec.
337 Jarvis Street, Toronto, Canada.

W. GORDON BROWN, Editor.

OUR MISSIONARY RALLY.

As far as we could hear, everyone present felt that we had a good meeting on Tuesday, April 15th. It was the occasion of the quarterly meeting of the Board of our Union, when the evening was devoted to a public service in Jarvis St. Church. Our secretary, Rev. W. E. Atkinson, reviewed our work at home and abroad. From an illuminated map he pointed out the number of home mission churches and student fields dependent upon our treasury, and therefore upon the interest of our people. These stations extend from Sawyerville, P.Q., to Timmins and Fort William, Ontario.

"This Grace Also."

Our responsibilities are great, but our opportunities are greater. Field after field could be entered, had we the money to back up such projects. Would to God that we might learn a lesson from the sect known as Seventh Day Adventists, for their per capita giving is the largest of any non-Catholic denomination. First of all, they tithe their income, and then they give besides, to home missions and to foreign, millions of dollars. Should not we who have a doctrine freed from their errors, be put to shame by the efforts of those who are entangled in such yokes of bondage? If our work is to go forward as it ought, we must take its burden more to heart.

Using coloured lantern slides, Mr. Atkinson also presented the responsibility that we have for our Liberian mission. (By the way, we hope that the Sunday Schools and churches who have not yet used these slides, will make haste to present them in a missionary lecture to their members, for they are worth seeing, and will do much to stimulate missionary interest).

Buying a Motorcycle.

Our Board had received a letter from Mr. Davey, in which he suggested that he could do much more work, had he a motorcycle. Accordingly our insistent president, Dr. Shields, as chairman of the meeting, set about to raise the Two Hundred and Fifty Dollars needed. But the collection in cash and pledges reached some Three Hundred and Thirty-seven odd dollars! Our secretary was requested to cable this encouraging item to Missionary Davey.

We may here add news from a personal letter received from Mrs. Davey.

"Last week we moved into our new home, and it is a pleasure at least for that long husband of mine to be able to walk through a doorway without bumping his head, and even in the hottest part of the day there is a cool breeze on this hill.

A Cyclone.

"Talking about breezes, last night we had a short cyclone here, and this morning we found a big piece off the top of the church roof, and one of the boy's

houses also lost its roof! It was rather weird while it lasted; our lamps all blew out, and my husband had to rush out and put out all the little fires natives love to have around, for in that fierce wind a few sparks on our thatched roof would have set it blazing.

Our Black Schools.

"We have some good times with the Sunday School. On an average about fifty-five to sixty children come regularly, and many grown-up folk, beside. Mr. Lewis has taught his day-school boys some choruses, and on Sundays they are the choir, thoroughly enjoying the singing, then the story, told either with the aid of the sand tray, or pictures. These wiggling little black eels never move while that period of the hour is held. A Gospel text, in their own language, is learned each week, and a small prize for the first to remember and repeat the one for the previous Sunday, adds zest to the learning of the text, and teaches them to remember in a very wonderful way.

Plan to Attend the
F.B.Y.P.A. Convention
May 23-25
at Stanley Ave. Baptist
Church, Hamilton

\$60 for Each Girl.

"It is hard to reach the girls, however, and in order to encourage them, I have commenced this week, day-school for girls, and also we are offering to take twenty to board, clothe, and train. So far we have four. It means when the girls are educated, they cannot be sold, and the parents or the elders in a family or village are never willing to lose \$60.00, which is the price of every girl here. But we long to see more coming, for it means much to the future of this work if the girls, the future mothers of the race, are brought to know Christ, and are taken away from the evil village life for a short while. . . .

"To-day is leper day; most of our patients come for the treatment in the morning, but one bad case cannot walk, so we go to him. It is time to set off for that village, so I will close for now, thanking you for your kindly interest and prayers."

CENTRAL LONDON.

In spite of the many attractions in London on Easter Sunday, the theatre

used by Central Baptist Church, in the evening was almost filled. After a strong message by the Pastor, eight souls responded to the invitation; and when an appeal was made for the building fund, \$1,000.00 was contributed. The Sunday School shows a substantial increase, and the largest Bible School attendance was on Easter Sunday. The Young People's on Monday evening had an attendance of one hundred and forty-seven. These are a few facts concerning the work which Pastor McGinlay and his people are doing in London. Their new building is almost ready for occupancy and it is the hope of the Church to be in their new home at the corner of Adelaide and Queen's Avenue early in the month of May.—G. G.

CALVARY CHURCH, OTTAWA.

Our busy president, Dr. T. T. Shields, recently found time to spend five days in a teaching and preaching mission at the Calvary Church, Ottawa, where Rev. James Hall is the honoured pastor. The evening service on Monday, March 7th, saw the auditorium, even with extra seating accommodation, well filled, and the audience listened with rapt attention to a message from the Old Testament. From Tuesday to Friday, afternoon sessions were well attended, and were characterized by the practical application of God's Word to the lives of God's people. For the closing meeting of the short campaign, the church was packed, and the service was one long to be remembered.

During the week visitors were present from the surrounding country of the Ottawa valley: Buckingham, Templeton, Thurso, Rockland, Florence, Pembroke, Middlesville, Vernon, Ormond, and other places.

The Calvary Church recently held its annual meeting. From the large attendance at all services, it was found that the membership had increased to two hundred and five, under the sound teaching of Pastor Hall. All departments contributed \$9,382.14, of which more than \$5,000.00 went to missions.

BOBCAYGEON.

During the year of the ministry of Mr. M. B. Gillion at Bobcaygeon, many have been saved and added to the church. "Young converts are showing real evidence of spiritual growth." Much encouragement is found in the work, particularly among the children, on the Galway Road. Other meetings are held each week in the Quigley Settlement, where Miss Adams does much to assist. The average attendance at prayer meetings during the winter months has been twenty-five. In all, seven meetings and two Sunday School services are held on this field each week. At a recent and regular business meeting all the mem-

bers present expressed by vote their deep gratitude for the faithful services of their busy pastor.

MELROSE PARK, TORONTO.

On Wednesday, the 16th, Melrose Park joined with Mount Pleasant Road for their weekly prayer meeting. This was the occasion of the baptism of four adults on clear testimony of their faith in Christ. After Pastor J. R. Davidson had administered the ordinance, Pastor Thomson invited him to speak, and the evening message was fittingly based upon Romans 6.

PASTORLESS CHURCHES.

We invite special prayer by all members of the Union on behalf of some of our churches which are without settled pastors, as Westboro, Westport, Alton and Hiawatha St., St. Thomas. These churches are being served by supplies, most of them from our Seminary. Rev. H. Bower, of Hamilton, preached at Hiawatha Street on March 30th, and found the largest attendance in the history of the church at their communion service. Through the ministry of the Word one woman was restored to fellowship with Christ. The following two Sundays Student William Dynes preached and sang the Word. On the second of these Sundays the attendance at the Sunday School was a record so far.

WESTBOURNE, CALGARY.

"To propagate the gospel of the grace of God" *The Westbourne Trumpet* makes its bow in its first edition for April, 1930. It is now one year since this church returned to their building, and it has been a year of blessing. Last May, Pastor W. J. Hay Brown, of Annette Street, Toronto, conducted two weeks of special meetings. He was succeeded in the early part of June by Dr. Ralph E. Hooper. During the time of his ministry two mission Bible schools, were opened in Millican and West Calgary. Before Dr. Hooper left in September, many had been won to Christ, and a number had followed Him in baptism. Pastor M. R. Hall came to settle in Calgary on February 1st. "The congregations have increased, souls have been saved, believers have followed Christ in baptism, and many have sought for a life of consecration and victory. Every department of the church is showing a steady and healthy growth."

BENALTO, ALBERTA.

Pastor Howard C. Phillips is working in what is really a mission of the Westbourne Church at a place called Benalto. There the Lord's work is steadily progressing. On a recent "Sunday morning a little girl, just seven years old, decided for Christ, and taking her father by the hand, led him to the front, where both together confessed Jesus as their own personal Saviour, in public,—a scene that caused joy, both in Heaven and on earth. . . . This takes in the entire family now, except the baby, less than one year old. This is several times we have witnessed the saving of the entire family in Benalto. We sincerely ask for your earnest prayers on behalf of the Lord's work here."

BOSTON.

News from our Boston Church tells how "Mr and Mrs. Lewis C. Barber, who are much loved, and who have been faithful and zealous workers for their Lord," celebrated the sixtieth anniversary of their marriage. *The Waterford Star* said: "Among the guests were many who owe much to the early influence of Mrs. Barber, who for many years was a teacher in the Sunday School at the historic Boston Church; and to the Christian atmosphere of Mr. and Mrs. Barber's home, which was long the centre for gatherings of young and old. Many a Mission Circle, Mission Band, W.C.T.U., Sunday School and Church gathering has been held within its walls or in its garden, and the passing guest has found indeed the fulfilling of the scriptural injunction to be 'given to hospitality.'" The following Sunday the Boston Church presented this father and mother in Israel with a beautiful bouquet and a glowing address. We join in felicitation.

REV. DONALD FRASER.

On request we insert the following: "Rev. Donald Fraser is now residing at 1222 Parent Ave., Windsor, and may be communicated with at this address by any church or pastor desiring his services."

MORE ABOUT JAMAICA.

Last week we spoke of the work of Pastor G. W. Smith in Jamaica, and this week we are glad to give a somewhat more detailed account of the way in which it is carried on. In his attempt to reach the unsaved, Pastor Smith has given over holding Sunday afternoon services in the 'Grove Church, and is using the open-air. "Two weeks ago I preached in Brighton Square, in the hills two or three miles east of Nightingale Grove, to an audience of about fifty. They listened attentively to a message upon 'The Barren Fig Tree' from Luke 13. I am arranging to preach again in this district on the first Sunday in May. I had a fall from my horse when returning at dusk from a meeting in this district some months ago. It was not the first time since coming to Jamaica that I had been reminded in this humbling way, of the proverb, 'Pride goeth before destruction and a haughty spirit before a fall.'" But this is not the only passage in the Bible about a 'fall,' for see Psalm 37:23, 24. Three of the members of the 'Grove Church live in the Brighton District, and they attend the open-air services held there.

"Last Sunday afternoon saw me climbing (on foot) a very high hill in the neighborhood of the Hewett's View Church, on my way to declare the Glad Tidings in a district called Mount Charles, where several members of the Hewett's View Church live. About thirty-five people, many of them men, gathered to hear the Gospel sung and preached under the shade of a clump of trees, on the green sward (the only road is simply a foot path in some of the hilly, out-of-the-way parts). Nearly all Jamaicans are musical and love to sing. The singing was hearty that afternoon and judging by the rapt attention given to the preaching of 'the unsearchable

riches of Christ' from Luke 23:34, I believe some seed fell upon good ground." Brother Smith also recounts preaching in the village of Newmarket, assisted by two local "Brethren." Since, as the name implies, this is a market village, folks from a distance are thus reached with the Gospel.

One of the deacons of the 'Grove Church has started a branch Sunday School in his home, and it has an attendance of about forty, under the leadership of this earnest soul-winner.

OHIO.

Rev. H. O. VanGuilder, of Columbus, Ohio, is directing a Messianic Radio Testimony. At present the broadcast is from 3 to 4 p.m. (Eastern Standard Time), and on the third Sunday of each month, over Station WAIU (468.5 meters, 640 kilocycles). He says: "Our primary purpose is to reach the Jews with the Gospel of their Divine Messiah, and each programme is arranged with this purpose in view. Up to the present we have confined ourselves to the Old Testament in our talks, and to the Psalms in our vocal music, and we are attempting to show what God has said concerning His purposes for Israel and concerning the Person and work of the Messiah. Later on we shall come into the New Testament to identify Jesus as the Messiah. Many Jews are listening in."

INDIANA.

The First Baptist Church of Mishawaka, Indiana, where Dr. M. E. Hawkins is pastor, had forty-one baptisms during the first quarter of this year, together with ten uniting on confession of faith.

OKLAHOMA.

Dr. C. P. Stealey is pastor of the Hudson Avenue Baptist Church of Oklahoma City, which was organized a year ago with seventeen members. In his paper, *The Southern Baptist Trumpet*, we read: "The work has had a steady growth, for the last week or two having around 135 in Sunday School. . . . The membership of the Church is around 100. The fellowship is fine and the co-operation harmonious and without a jar. The Church stands for the infallible word of God and Jesus Christ as the only Saviour. None of us are perfect but we have a perfect Saviour, in Whom we rejoice and Whose saving message we are determined to make known."

TRAVERSE CITY.

Evangelistic meetings are in progress at the Immanuel Baptist Tabernacle. Pastor Beucler and his wife are doing an excellent work here against almost overwhelming odds. They are making real sacrifices to carry on, are backed by a small but praying group of people, and have a very fine meeting house, well equipped, and are located in a good section of the city. A real Baptist testimony, such as this church gives, is sorely needed in Traverse City. The meetings are growing in attendance and interest. The writer is doing the preaching.

Baptist Bible Union Lesson Leaf

Vol. 5.

No. 2

REV. ALEX. THOMSON, EDITOR.

Lesson 19.

May 11th, 1930

Second Quarter.

THE SEVEN ANGELS.

Lesson Text: Revelation, chapter 15.

Golden Text: "And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Revelation, chapter 15:3.

I. THE SIGN IN HEAVEN, (v. 1.)

The content of this chapter is introductory to the subject of the one which follows wherein the vials of Gods' wrath are depicted as being poured out. Here the angels prepare to carry out their mission; there they are seen engaged in their duties. They are referred to as a sign in heaven. John states he "saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God." In a previous chapter, (12) two signs were brought to our attention, like this one, symbolical of momentous events to take place at the time of the end. This sign portrays the prelude to the completion of the pouring out of the wrath of God. And great and sore indeed will be the afflictions of men when those are poured out. Emphasis should be placed upon the fact of God's wrath, as so many are unbelievers concerning it; and God's way of salvation requires explanation as man is totally unable to save himself. (Rom. 5:1; I Thess. 1:10).

II. THE VICTORIOUS COMPANY, (vs. 2-4).

The position of the company, v. 2. Having made the statement concerning the sign John describes certain matters relating to the heavenly company. He states first, he "saw as it were a sea of glass mingled with fire". It is possibly the same as that referred to in a previous chapter, which was before the throne, (4:6). Here the additional information is given concerning the fire, emphasizing the fiery trials through which the numbers of the company have come. We are then informed of the identity of the members of this company. They were persons who had "gotten the victory over the beast and over his mark, and over the number of his name." This reminds us of the scene described in a previous chapter, (13), where worship is exacted of all, for the beast or antichrist, and death is meted out to those who refuse to bow down to him. The victorious company herein described probably denotes the martyrs of the tribulation period who have gotten the victory over the beast. To worship the beast meant the sparing of natural life, but loss to the spiritual life, for "whosoever will save his life shall lose it, and whosoever shall lose his life for my sake shall find it," (Matt. 16:25). Such is our Lord's estimate of life. The things of time must be looked at from the standpoint of eternity, if we are rightly to appraise them.

The position and attitude of the company are then given. They are "on the sea of glass, having the harps of God". In the previous chapter, John heard the harpers; now he sees them. Such a scene implies a state of blessed joy, with conflict in the past and the fruit of victory in the future.

The song of the company, (v. 3). In addition to the music of their instruments the members of this victorious company give forth vocal praise unto God, the title of their song being, "The song of Moses the servant of God, and the song of the Lamb". Moses was the leader of the Israelites from Egypt to the borders of Canaan, and while they stood on the other side of the Red Sea, which had engulfed their enemies, he led his people in a song of praise to God for their wondrous deliverance, (Ex. 15). The great leader in this work is a type of the Lamb who is the Great Deliverer from spiritual Egypt and its ruler. Note the similarity between this company and Israel in both being delivered from judgment, etc. In the union of the names of Moses and the Lamb there would seem to be a remembrance of God's power in both Old and New Testament periods.

The words of the song are then stated wherein we find an ascription of praise to God for His work and character. The song opens with a statement concerning God's work, "Great and marvellous are thy works Lord God Almighty", and we must thoroughly believe this. As the Almighty One God created the heavens and the earth, and by the same power He sustains His creation. In judgment also His works are great as has been manifested in the course of this revelation. And in the spiritual realm the same may be said. Whether we think of God as Creator, Redeemer, or Judge, we shall find no difficulty in specifying some of His great and marvellous works. His ways are then referred to in the words, "Just and true are thy ways, thou king of saints". The character of God is above suspicion, for in absolute justice He has always dealt with men, and His ways are of the very essence of truth. Negatively there is no falsehood in Him, and positively He is truth, (John 14:6). Even His enemies shall one day acknowledge this. In Christ this wonderful character was manifest, for no one could convict Him of sin, (John 8:46). The title given God is worthy of consideration. Note the justice and truthfulness of His character, and the implications of the same in relation to saint and sinner in grace and judgment.

A further aspect of God's character is emphasized in the words which follow the preceding wherein the question was asked, "Who shall not fear thee O Lord and glorify thy name? for thou only art holy". The holiness of God requires frequent emphasis in the presence of much indifference to sin. He is absolutely perfect and abhors sin, requiring the same attitude on the part of those who would serve Him. The command is "Be ye holy for I am holy", (I Peter 1:16). This is impossible of accomplishment in our own strength, but in the power of God it becomes a possibility. The need therefore is for the surrendered will, and the fully consecrated life. In

addition thereto emphasis may be placed upon, the proper attitude to God, to sin, and to one's own life. The fourth statement deals with the manifestation of God's judgments, "for all nations shall come and worship before Thee"; we are informed, "for Thy judgments are made manifest. In these days we live in a time of grace, when God is giving the sinner ample opportunity for repentance; but the time is coming when judgment will take the place of grace, and all men will then acknowledge the favour of God. It is better to bow the knee to God in grace, than to be forced to do so in judgment. Contrast the happy scene in heaven with that which is going on at the same time on earth, and emphasize the blessedness of the Christian life.

III. THE SEVEN ANGELS, (vs. 5-8).

After describing the heavenly company, John states he "looked, and behold the temple of the tabernacle of the testimony in heaven was opened"; signifying the innermost part of the heavenly temple. In the earthly type this inner part was never open to the gaze of outsiders, the High Priest alone being permitted to enter it once a year. It was the most sacred place wherein was the ark, the mercy seat, and the cherubim, typical of the heavenly place, and speaking of God's immediate presence. "And the seven angels came out of the temple, having the seven plagues, clothed in pure white linen, and having their breasts girded with golden girdles". Note first their number, significant of completion; their mission, having the seven plagues; and their dress portraying their office. They are dressed as priests with the exception of the nature of the girdle which is of more costly material, betokening their connection with a higher temple than that of earth. They may, therefore be termed priest angels. "And one of the four beasts" or living creatures, "gave unto the seven angels seven golden vials", or censers, "full of the wrath of God, who liveth for ever and ever". The censer was a vessel used in the service of the temple. To each angel was given a censer full of the wrath of God. This is a most significant action preparatory to the further infliction of the judgment of God upon men. They had sinned against His holiness, now judgment is seen proceeding from the holiest of all places, in the Divine presence. The action of the living creature (6:1-6) here and elsewhere in reference to the judgment is worthy of interest in signifying the participation of the representatives of the redeemed creation in this retributive scene. It is predicted the saints shall judge the world, (I Cor. 6: 2, 3) and this possibly infers the same. "And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." At the dedication of the first tabernacle a cloud of glory filled it, and Moses was not able to enter it, (Ex. 40:34, 35), the cloud again filled Solomon's temple at its dedication, and the priests could not minister because of it, (I Kings 8:10, 11). But here it is smoke as in Isaiah's vision, (Is. 6:1-4) and it is significant of the fierce wrath of God.