

The Gospel Witness

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AND IN DEFENCE 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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HOW TO STAND

In our day, whenever one ventures an opinion respecting the oughtness of things—that is to say, as to what we ourselves, or men in general, communities, or nations, ought to do—it is invariably suggested that a sound judgment on such matters is dependent upon knowledge to be derived from secret, if not inaccessible, sources. For example, there is growing up a kind of intellectual Fascism, or Rightism, which assumes that only a few specially-equipped and advantageously-placed persons can really know what a nation ought to do.

In these pages, we have, for several years, expressed the strongest possible dissent from the foreign policy of the British Government, both during the Premiership of Mr. Chamberlain and his predecessor, Mr. Baldwin. Friends write us occasionally to say that few people know what is going on in Europe, and that only those who have access to knowledge secretly obtained and possessed by governments, can really understand the situation.

That is a very plausible excuse for leaving the responsibility for action with those who are presumed to know. But such an attitude is as fatal as it is fallacious. It would result in the atrophy of democratic, that is to say, popular intelligence, and the decay of public responsibility. In principle, it is incipient Naziism or Fascism. If courses are to be taken, and conduct is to be determined, by considerations of expediency, such an attitude, and on such grounds, may be justified. But if the conduct of men and of nations is to be governed by moral principles, human judgment is not dependent upon knowledge monopolized by government secret services. Where questions of right or wrong are involved, any sane person of conscience is as competent to judge of what ought to be done as is the first statesman of the empire.

The fact is, however, that sound moral judgments can be formed only on the ground of knowledge specially communicated. On such matters there is a Source of information far more reliable than knowledge derived from the most elaborate and efficient system of espionage. It may be that in these dark days we should like to be advised of the secrets of the totalitarian governments; but we are of the opinion that a

far more authoritative and useful Source of advice is open to every one of us: "The secret of the Lord is with them that fear him; and he will shew them his covenant." No discovery of the secrets of European chancelleries could possibly abrogate the divine injunction: "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness."

Without any apology, and in spite of all that may be known of Europe's deadly potentialities, we affirm that Britain and France did not thus stand at Munich; and that therefore their stand was wrong. If and while we have no appreciation of the invulnerability and invincibility of truth and righteousness, we must continue to dodge between boulders, and be constantly looking out for "a better 'ole". But if one be panoplied with the armour of righteousness, even in these days of armadas of the air, freighted with death and destruction, a man or nation may stand on the loftiest eminence in defiance of the devil and all his angels.

What was needed at Munich was the prayer that Elisha offered in Dothan. Premiers Chamberlain and Daladier had eyes only for the things which are seen; and from fear of the Syrian host, we believe pursued a course which must inevitably, sooner or later, bring a still greater disaster upon us. We might have been saved from the capitulation, not to say from the humiliation and shame of it all, if only their eyes could have been opened to behold the horses and chariots of fire which always stand ready to reinforce the man, or the nation, that stands for righteousness. "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness."

To have one's feet shod with "the preparation of the gospel of peace" is indispensable to safety when dealing with a tyrant. The gospel of peace affords promise of peace based upon righteousness, and an "appeasement" effected in harmony with the claims of truth and justice: A temporary peace may be effected by other means, but a true peace is the fruit of righteousness, and the effect of it, quietness and assurance for ever.

Certain also we are of this, that the shield of faith is able to quench all the fiery darts of the wicked—Hitler and Mussolini included.

AN EXAMPLE OF "POWER DIPLOMACY"

We have the highest authority for making Nature our teacher. The lilies of the field, the grass, the fowls of the air, the foxes, and the conies, and even the spiders that are in kings' palaces, and many more, have been given teachers' certificates sealed with the divine warrant.

In our neighbourhood we have two would-be totalitarian powers. They are quadrupeds of the same species, but of different varieties. One is called Peggy, and the other, Frisky. There is some doubt as to the genuineness of their occasionally-manifested friendship for each other, but in a determination to effect a common purpose, they have formed a Peggy-Frisky Axis.

Recently another power, shall we say, non-Aryan, or at least of a race different from that composing the aforesaid Axis, threatened to encroach upon the territorial integrity of Peggy's domain: an apparently placid and pacific feline ventured on to Peggy's lawn. Immediately the covenant and the potential forces of the Peggy-Frisky Axis was invoked, and the combined powers of the Axis marched on the inoffensive supposed trespasser on the Axis' rights. They approached from two angles, converging upon the object of their common aversion.

Evidently it never occurred to either of them that there was any possibility of their failing to register a triumph of power diplomacy. But the pacifist suddenly turned militarist. She set down her feet. She had learned how to stand. We suspect that every claw gripped the ground. Her back arched; her hair stood on end; her eyes blazed; her teeth were bared, as in utterly undiplomatic language she hissed her challenge to the Axis to come-on.

But the Peggy-Frisky Axis' armies suddenly made a detour, and, keeping a safe distance from their pet aversion, and utterly discomfited, they made their escape—and Pussy stood the victor, having won the field without making so much as a scratch, unless it were upon the ground upon which she stood.

But what of the Peggy-Frisky-Axis? The armies were on the march, and sorely in need of a diversion to cover their discomfiture, when, in another direction they espied a representative of the same race as that which had so completely humiliated them. They again advanced to the attack, but in this instance Pussy did not stand. She had fully imbibed the doctrine of "appeasement," and almost as quickly as lightning comes down, Pussy went up—a telegraph pole. And from latest advices we learned that the appeasing Pussy was still up the pole, and, as an army of occupation, representing the Axis, Peggy was standing guard at the base.

As we thought thereon, we endeavoured to receive instruction; and we reflected, The name of that pole is *Munich*. And the name of Pussy? We are too poor to offer a reward for her identification, for half the world would claim it.

A LITTLE HUMOUR

"A little humour now and then
Is relished by the best of men."

Assuming the truth of the old saw, we venture to share some of the lighter side of the Union Office with our readers, who are assuredly "the best of men". Last month the Home

Mission cheques were sent out a week earlier than usual so that the pastors might have them in hand before Christmas. In reply, almost all the Home Mission pastors expressed their special appreciation of this thoughtfulness. One brother added the following paragraph:

"I appreciate your consideration in sending the cheques early so that we might have them for Christmas. The big worry now is, how to last out until the end of January."

Still another began his letter thus:

"Thank you for the advance of the grant, which, however, is not yet touched! But it is already assigned.

"To continue two days later: Alas! the foregoing is no longer true. However, it was well spent."

No comment is necessary on such plain and homely language for those who know how many demands there are on the meagre income of a parson. We would, however, call special attention to two phrases: "It was well spent." This, good readers, was the money you sent us: *Well spent*. And again, the executive officers of the Union appreciate this: "The big worry is, how to last until the end of January." For us this is the apostolic phrase "the care of the churches" done into modern language. We rejoice that it is not precisely a "worry", for the Lord has provided through the liberality of His servants, and we have confidence He will provide; but we pass along these few paragraphs, direct from the "firing line", in order that He may use them to "stir up your pure minds by way of remembrance".

"HELPING HANDS ACROSS THE SEA"

By Miss Leila Boyd

(Readers of these pages have already been thrilled by the news of the way God is working in a little school-house at the extreme fringe of civilization in Northern Quebec. It is the only French-speaking Protestant school under the Quebec Department of Education, we are informed, and it has flourished in spite of the bitterest and most determined opposition. We are happy to have this further word of progress from its loyal and efficient teacher, Miss Leila Boyd, a graduate of the Toronto Baptist Seminary and a former prize winner in its French classes.—W.S.W.)

We have all enjoyed some of the blessings of fellowship with our Baptist brethren in France since our last Convention. We have been as one who enters the sick chamber to bring help, and leaves, himself cheered and blessed. The fruits of the kindly ministry of Mr. Dubarry among us still remains. We would tell a little of another kindly ministry exercised by our French Baptist brethren.

Just recently Quebec papers have been carrying the story of a woman sentenced to death for feeding poison to her husband in his food. No one excuses her in saying it was because there was a shortage of sugar in the house.

A year ago, when we started teaching the children in our school who could speak only French, we had two alternatives regarding books: either to teach without books, or to use those printed for Catholic schools. Had we chosen the latter we feel we should have been more guilty than the woman to whom we referred above. We could not conscientiously give to the children, whom we desired to lead to a saving knowledge of Christ, in the exercise of our daily labours, books the very purpose of which was to make good Catholics of their readers. Careful parents do not place before their children books filled with blasphemy and then express surprise when their children blaspheme. No, certainly we could not use those Catholic books.

But one cannot successfully teach twenty or more pupils of all ages without books. The Department of Education had nothing to offer by way of help. Friends helped as much as possible, but French books, free from such teaching, were not available. In the meantime we were forced to depend on our own translation work, typed for the classes. It was then that Mr. Whitcombe suggested that we write Mr. Dubarry, enclosing a letter in French that might be passed on to one of the teachers in France, sympathetic to our churches there, so that help might be obtained from competent French educationalists. Our letter failed to reach

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The Jarvis Street Pulpit

WHEN THE KING COMES

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

Preached in Massey Hall, Toronto, Sunday Evening, January 8th, 1939

(Stenographically Reported)

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

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

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

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

—II. Thessalonians 1:7-10.

The promise of the second coming of our Lord is one of the most encouraging and inspiring of all the truths of Scripture. It is one upon which, I think, believers ought frequently and with increasing delight, to dwell. It is, in truth, "the blessed hope" for the individual believer, for the redeemed church of Christ, and for the whole troubled world. And yet I fear sometimes it has been exploited sensationally. It has sometimes unnecessarily been made the subject of controversy and of unprofitable speculation; so that, I fear, the treasures of grace wrapped up in the truth itself are often missed by those who profess to believe it.

I ask you this evening to follow me as we endeavour the rather to be admonished and warned by the severer aspects of this truth, and to be instructed, encouraged, and inspired, by its gracious accompaniments. It is a large subject, and yet even the profoundest subjects may often be reduced to very simple terms.

I.

Let us remind ourselves therefore of the tremendous fact that **THE KING IS REALLY COMING**, for the promise of the second coming of our Lord is an integral part of the whole Christian revelation. It is just as much a part of the gospel as is the truth of His first coming; and it is just as certain of fulfilment as the promise that He should come to die for our sins "according to the scriptures".

Let us open our minds once again to the assurance that the King will really come. It is not a vain fancy. It is not due to the imagination of man that so many have cherished the hope, from Job unto this day, that their eyes should see Him and not another. We have no doubt in our minds that, health and strength being continued, their Majesties, King George and Queen Elizabeth, will really come to Canada. Everybody believes that now. All arrangements have been made for their coming; their schedule in every detail has been announced. No one has any doubt that it is the intention of His Majesty and of all those who are concerned with his movements, at a time appointed, to visit this part of his dominion.

There are principalities and powers that delight to obey the will of Him *Who is King*. It may be there are unfallen worlds, willingly and joyously subject to this day to the rule of our Lord God. We live in a rebellious province of His wide dominion, of His universal empire. And it is His announced intention, at His own

time, and according to His own appointment, that He will actually some day come to this earth again.

We ought, as Christians, to be just as sure of that as we are that He came once. "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true." The first coming of our Lord Jesus is not merely to us an event of history, something that belongs to the anciently-written chapters of ages gone by. We know by our own experience the truth of His first advent. It is often a comfort to my own heart to reflect—I think I have reminded you of it before—that, no matter by what chronology you measure things, a much greater time elapsed between the giving of the promise of His first coming and its actual fulfilment, than has passed since Jesus Christ, in the days of His flesh, said, "I will come again." As surely as the passage of time did not dim the divine memory, nor suffice to change His purposes—"When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law"—so most certainly in his own time, Jesus Christ will come again. The Bible is full of the promise; and to me it is a matter of profound regret that anyone of us should formulate a scheme of things, including the details of a programme, and then argue about that instead of rejoicing in the simple fact that He is coming again. We may differ in opinion as to details, but if we are Christians, if we believe that He came once, we believe it on the ground of the authority of God's word, and on the ground of the same authority, we believe that He will come again. Let us rejoice in that prospect. However remote it may seem to us, although we might not wonder at anyone's saying, "Where is the promise of his coming", yet in as much as it is written in the Book, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled", we may be absolutely certain that the coming of Christ is the great event of the future; in another sense perhaps than that which Tennyson meant, it is the

"one far-off divine event

To which the whole creation moves."

Our text says *His coming will be a revelation*: "The Lord Jesus shall be revealed from heaven." There is nothing here to indicate that His coming will be shrouded in secrecy. He came once in humble form; He came to Bethlehem's manger, and there were some who had to ask, "Where is he that is born King of the Jews?" They will never have to ask, "Where is He that has come to be King?" When He comes, He will be "revealed from heaven".

The Bible knows nothing about any other coming of Christ but a coming that is a revelation. "If they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not." Specifically and explicitly we are told that when He shall come, "every eye shall see him." There will be no secret about it. He will be "revealed from heaven."

He will come *accompanied by a great host*. He will be revealed "with all His holy angels with him". The "angels of His power" are especially mentioned here. When King George visits this dominion next May, he will be accompanied by a very large entourage, a large company of secretaries and attendants of one sort and another. The capacity of the great battleship that will bring him will no doubt be taxed to its utmost. He will come as King—not King of England only, but as King of Canada, for such he is.

When the Lord Jesus comes, He will be attended by all the hosts of heaven. "His mighty angels" will accompany Him. So He declared to His disciples: so He declared even to His enemies—and so, inevitably, it shall be.

Not only so, but He will come "*in flaming fire*". "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." The Word of God piles up assurances that the coming of our Lord will be open and public. There is nothing in the Word of God, I venture to affirm, that can afford any support to the idea that Jesus Christ will come secretly. He will be "revealed" from heaven with His mighty angels; and to put it beyond all possibility of doubt, He will be revealed "in flaming fire". So He will come, and every eye shall see him."

How thankful we ought to be that this aspect of the truth is made so very clear! There is no excuse for any one's being deceived by such strange teachings as those of Russell and Rutherford, that Jesus Christ came the second time in eighteen hundred and seventy-four, or by any theory of a secret coming. We may be absolutely sure He has not yet come the second time, for when He does come, He will be "revealed from heaven with his mighty angels, in flaming fire." Even the blind must see Him. There will be no possibility whatever of escaping Him.

II.

I was minded to dwell upon the latter part of this text, yet I feared I should not be faithful if I did not call attention to this severer aspect of the truth. We must not be content with beholding the goodness of God: we must at the same time mark the divine severity. **WHEN HE COMES THE SECOND TIME, HE WILL COME TO JUDGMENT; HE WILL COME IN VENGEANCE, "taking vengeance" on certain people.**

I am aware that that view of the gospel is seldom presented to-day. Even evangelicals are disposed sometimes to speak rather softly about future retribution. Yet such a truth is indispensable to any adequate conception of a morally-governed universe. God cannot ignore the evil of this world. He could not be a holy God and ignore it. Our Christian Science friends would do away with evil by denying it, by saying it is not here, that it is but a delusion of mortal mind. Well, there are some great delusions in the world now if that be true! I cannot find any means of applying the principles of Christian Science to a man like Hitler. It seems to me that he is

rather real! And so is the sum of the world's evil. We do not need to go so far afield as that.

The teaching of the Word of God is that He takes cognizance of all these things. He is One Who will by no means acquit the wicked. There is a phrase—I do not know where it originated, that I have heard quoted as Scripture—to the effect that "God cannot look upon sin with any degree of allowance". It is not Scripture, but it is scriptural. It is true that God cannot look upon sin: "Thou art of purer eyes than to behold evil, and canst not look upon iniquity." When he comes a second time, he will come "taking vengeance".

I remind you that *there is a day of reckoning coming for this old world*. Beyond all possibility of doubt, there is to be a day of judgment when God will call all the evil-doers to account. There is even to be a resurrection unto damnation, or condemnation. The dead that are in the graves shall hear the trump of the archangel and shall come forth; and they shall come to judgment when the judgment day is set. The teaching of the Word of God is that Jesus Christ, so far as the world that lieth in the wicked one is concerned, is coming for that explicit purpose, taking vengeance on His enemies. Let us keep that in mind.

I know that evil-doers seem not always to pay for their crimes. I know that it is true, even as it is written, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." But though the sentence be deferred, though it be not executed speedily, the day must come when Jesus Christ shall come as a Judge.

Here they are described. Who are they who will feel the strength of His sword? They are described as those who "know not God". Not merely the libertine, the debauchee, the man whose life is characterized by some flagrant sin. They will be included, of course; but here is a general summary, a word that is comprehensive of all classes of evil-doers: "Taking vengeance on them that know not God."

Is it a sin not to know God? We read a terrible thing last night. I did not read it all, it was so unspeakably horrible that I turned aside from the full tale—of a poor idiot, an irresponsible idiot, laughing in his cell as he played with an electric train; being then taken by a guard who told him it was time for him to go to heaven, led to a lethal chamber to be legally executed, when he did not even know the meaning of death.

Not so will the Judge of all the earth judge any man. *The ignorance for which men will be judged is a wilful ignorance.* "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." There is no one anywhere who has not been given sufficient testimony to leave him without excuse; for even those who have never heard the gospel, to them "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." The psychology of it is this, that "they did not like to retain God in their knowledge"; therefore "God gave them over to a reprobate mind, to do those things which are not convenient."

He allowed men to have their own way. "This they willingly are ignorant of"—respecting the creation of the world. The ignorance of which my text speaks is a willing ignorance. People do not want to know God, and you have not to go to the dark places of the earth to see that attitude. There are tens of thousands, possibly hundreds of thousands, in this city who are utterly irreligious, utterly godless. They say, "Do not preach to me; do not talk to me about God. I do not want to know about Him. Whether there is a God or not, I do not care. I do not want to have anything to do with Him."

But when He comes, He will come "taking vengeance on them that know not God", upon those who have refused to know Him, who deliberately closed their minds against a knowledge of the truth. I am myself persuaded—though some of you may think me a heretic—that the teaching of God's Word is that there is not a man or woman born anywhere, in any age, in any dispensation, who being without a knowledge of God, was or is so because he was "willingly ignorant." The Bible says so. "He left not himself without witness." If men never go to church, if they never read the Bible, if they never hear a religious address, the Word of God says, they are without excuse. They might have known His eternal power and Godhead from the testimony of the works of His hands. When He comes, He will come to take vengeance upon those who have excluded Him from their lives, and who have refused to admit to their minds a knowledge of the true God.

Further, He will come to take vengeance on those "that obey not the gospel of our Lord Jesus Christ". The gospel may be held in contempt in some quarters to-day; there may be some indeed who mock at the Book and at the truth it contains. We are told, even by so-called Christian teachers, that such truth as I proclaim to you this evening is not only antiquated but obsolete, out-of-date entirely. Paul says that God has appointed a day in the which he will "judge the secrets of men"—how?—"by Jesus Christ according to my gospel." The gospel will be the rule of judgment in that day.

Mr. Whitcombe read this evening that "God sent not his Son into the world to condemn the world; but that the world through him might be saved." He did not come the first time to take vengeance: He came to "proclaim the acceptable year of the Lord"—and "he closed the book, and he gave it again to the minister, and sat down . . . and he began to say unto them, This day is this scripture fulfilled in your ears." He went about "doing good". His name was called Jesus, for He was to "save his people from their sins". His first coming was a revelation of mercy, power, love, faithfulness—and they are all summed up in that one great immeasurable word, grace: "The grace of God that bringeth salvation hath appeared to all men."

So He came, but let me continue the quotation from the scripture read in your hearing this evening: "This is the condemnation"—what is? "that light is come into the world, and men loved darkness rather than light, because their deeds were evil." "He that believeth on him is not condemned: but he that believeth not is condemned already"—why?—"because he hath not believed in the name of the only begotten Son of God." The indictment in that great assize respecting multitudes of people will be to the effect that they are

charged with having deliberately rejected the Son of God, of having refused to obey the gospel.

Oh my dear friends, increasingly it is borne in upon my mind every time I preach the gospel that it must exercise a twofold ministry: it is to be the savour of life unto life or of death unto death. It becomes the rule of judgment for the great assize. Those who obey not the gospel of our Lord Jesus Christ will be those who will be judged in that day. So this is my chance for the judgment day. It may be the chance of someone here too. It is my chance, so far as this congregation is concerned, that I should be so faithful to my trust that I shall be able to say before the great Judge, with respect to this service, "I am pure from the blood of all men. I made it as clear as I knew how to make it, that salvation is through the blood of Christ, that only by receiving all that He accomplished by His first advent can we be prepared to welcome Him with joy when He shall come the second time "without sin unto salvation."

So, as for you, if you never heard it before, you shall hear it now; and I shall see to it that you cannot stand at God's judgment bar and say, "I never heard the gospel." You shall hear it. You are a sinner by birth and by choice. "All have sinned and come short of the glory of God." "God hath concluded them all in unbelief, that he might have mercy upon all." The way of salvation is through the atoning sacrifice of the Lord Jesus Christ. "Behold the Lamb of God, which taketh away the sin of the world." His blood is the only cleansing agent that can wash us and make us whiter than snow, so that we may be ready to meet and greet both the King and the mighty angels that will accompany Him.

The mere fact that I have told you, if you receive not the gospel, must be your condemnation at the great assize; for He will come "taking vengeance on them that obey not the gospel".

What will that great judgment be? It will be a time of the balancing of the books, a *time of retribution*. "It is a righteous thing with God to recompense tribulation to them that trouble you." Are you troubled? Are you anywhere persecuted for your faith? There are those who suffer because of what they believe. It is explicitly said that when the Lord comes, He will adjust matters. The righteous Judge shall recompense those that trouble us. Paul said, "With me it is a very small thing that I should be judged of you, or of man's judgment . . . Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." Paul said, "I do not care what you think of me, or say of me. I am not concerned about temporal judgments, or the estimates of man's day: I am concerned only for that great day when God will judge the secrets of men by Jesus Christ according to my gospel."

He will come to *punish such as have rejected His overtures*. I have never been at pains to describe the punishment of the wicked. Any punishment received from the hand of God will be terrible. If I speak sternly to my dog, he goes away and is in misery until he is forgiven. I do not need to whip him: at just a word of censure, his ears are down, and the sun is out of the heavens for him. For God to speak sternly to us were ill enough, for Him to utter a word of con-

demnation would be punishment indeed: but for Him to say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels", would be indescribably awful, whatever the fire may be.

But they shall be punished with "everlasting destruction". How generally that truth is assailed! It is scarcely ever preached to-day. It is a lost note in modern preaching. But it is in the Book. There is the same scriptural authority for believing it as for believing anything else, that when He comes, He will come to punish with everlasting destruction.

I do not believe in a second chance. I do not believe in a future probation. Personally I do not believe there is a shred of scriptural warrant for offering any man hope beyond the coming of Christ. If you are not saved before that time, you will never be saved at all. I am not sure that the Russellites, with their doctrine of no retribution, are much more disposed to put people to sleep than those who preach a coming day when countless multitudes will be saved after Christ comes. I can find no word in Scripture to justify it. "Now is the accepted time; behold, now is the day of salvation." There is no other day—they shall be "punished with everlasting destruction".

I do not know what it means. I have said it a thousand times: I do not want to know what it means. I do not want you to know what it means. I hope there are some aspects of truth, of the awful truths of this Book, of which we shall be everlastingly ignorant. I do not want to know. But I know that punishment means to be banished from His presence, to be cast out into outer darkness, to be consigned to a place prepared for the devil and his angels. I do not want to be there. I am not going to incur any risk of it. That is one of the things of which I want to be absolutely sure, that there can be not the remotest possibility of my being banished from the presence of God. I want to be with Him.

And "from the glory of his power". Oh the glory of His power! How can I make it clear? It is a crude sort of illustration, but when I read in the papers of the great programme of defense being elaborated in the United States, building warships, making that great nation invulnerable, it does not disturb me a bit. I say only, "Thank God." I feel perfectly sure that that mighty power which they are capable of developing will never, never, be used against us. When I hear of Germany or Italy increasing their power, I do not feel half so comfortable. I feel that in all probability it will be exerted against us some dreadful day in the future.

The Psalmist long ago sang of the power of God: "God hath spoken once; twice have I heard this; that power belongeth unto God." Then he added, "Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work." That is the glory of His power, the infinite power of God used for our salvation: How we shall glory in it! How we shall revel in it! How our souls will be ravished with the contemplation of it! They are now, in measure; but when the die is finally cast, and the impenitent are consigned to that region reserved for the enemies of God, expelled from His presence, and the glory of His power—there will be nothing to glory in there, when the awful power of the divine judgment rests upon them. But I say, it ought to be. I never think of the Great War, or of the wars that

preceded it, of present-day conditions in Europe, or Asia, or even in America, in our own social life everywhere, without saying, "God, how long? How long?" And His answer? "Be patient unto the coming of the Lord. I am coming. I will settle all those matters." And so He will. God grant that we may never be banished from His presence or from the "glory of his power"!

I come now to what I originally intended to speak to you about, but shall have to be brief leaving to the sanctified imagination the elaboration of my theme.

III.

He will come with judgment to His enemies, BUT WITH ABOUNDING GRACE TO HIS SAINTS. What will He come for? To be "glorified in his saints, and to be admired in all them that believe." *His saints will then be identified as such.* You will not lose your identity in that great day. There will be many disappointed people in Canada when his Majesty King George comes next May. Already there are rumblings of discontent. He ought to go here and there; he ought to visit all the cities. Yes! But he is only a man, and his wife only a woman; and they have their physical limitations. But there will be a few people, comparatively, who will see him; and a still lesser number who will personally greet him. When these early spring days are past, there will be people who will have memories that they will cherish to their dying day. They will say, "I met the King."

How highly privileged all loyal citizens will reckon those men and women to be who have access to their Majesties' immediate presence! I should like to meet the King. Wouldn't you? I trust we are all loyal subjects of the King. I think he is really a good man, and in many respects, a great man. We can, without reserve, sing, "God, save the King." But I say, there will be many people who will be disappointed, because he will be in this country only about a month, and then he will be gone again. But when *the King* comes, He will be in no great hurry; He will have time to identify all His saints.

I do not mind whether people recognize me now or not, but there will be a day in the future when I should like to be recognized. I should like to be numbered among His saints, and to be absolutely sure that when the King comes, I shall be one of the favored few who will meet Him, and greet Him; and be called by my name. I can suffer a good deal of privation between now and then in anticipation of that grand consummation. Lift up your heads! You may feel sometimes as though you do not amount to very much. I suppose we all do. I hope we do! It is a healthy feeling. It is the truth anyway, and we may as well recognize it. But sometimes you may feel as though the present profitableness of godliness is rather small. You say in your heart, "I wish I could have a little recognition sometimes." We all like it. But never mind. When Jesus Christ comes, He will not only reward the wicked, but He will reward the just. Did you notice it as I read those verses to you: "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us"—when is He going to give us rest?—"when the Lord Jesus shall be revealed from heaven." That will be the time of reward. Not in some secret session in the heavenlies. I do not want that. I have had my share of tribulation—so have you; and I hope we have endured it cheerfully, and without complaint. But when the time of reward shall come, I frankly say—and I think it is

legitimate: I think we may do it without sin, we may desire to be singled out in that day—"To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven."

That will be the end of all our trouble. Do not pull a long face and say you are having a hard time. You are likely to have a hard time. How long? As long as you live, or until the Lord Jesus is revealed from heaven. That will be the end of all your troubles. I have not had a vacation since a year ago last August: I cannot see one in the future. But I am sure that when He comes, I am going to have a good vacation—not one of idleness, but rest, *rest*, REST, from all trouble. He will put an end to all trouble.

He will come to be "glorified in his saints". Not *by* his saints, though that is true; but that is not what the text says. "That ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." I remember a minister in whose home I was a guest, who had a large family of children. He sat at one end of the table and his wife at the other, and all round were children. I said to the mother, "You are a rich woman." "I am." "You ought to be proud of such a family." She said, "I am." "I reckon that you are really rich", I said again. To which she replied. "My husband and I both think we are, but all our capital is invested in livestock"! It was a good investment! The Lord has a great estate, this world and a million worlds beside; but His greatest capital is invested in livestock. His chief inheritance is in His saints. He wills to derive a greater revenue of glory from His saints than from the sun and the moon and the myriad stars, and all the beauties of this wondrous world. He will come "to be glorified in his saints."

There are some saints that are rather rough on the outside. They are pure gold, but rather ugly nuggets. We need to have our corners rubbed off. The apostle said, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." What is it that makes a common piece of marble or granite valuable? When a skilled sculptor has put his soul into it, and from it, with cunning hands, he has produced a masterpiece. The man has put himself into it, and it reflects his skill. The painter with a piece of common canvas, when he has expressed his soul upon it, produces something that sometimes even millions cannot buy. "Precious in the sight of the Lord is the death of his saints." When the Lord gets through with us we shall be worth something. That is an extraordinary statement, but it is a fact. When the Lord has finished His work of grace in us, and for the admiration of the universe, has reproduced His own likeness in a blood-washed, regenerated sinner, His glory will be there; and when He comes He will come to be glorified "in his saints".

The Apostle Paul said in the first epistle to the Thessalonians, "From what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." Said Paul, "You are my wages. I have worked on you. I have striven to present every man perfect in Christ; and when He comes, I am going to have a world of satisfaction when I hear Him pronounce His well-done over you."

May I humbly say, I would strive as a minister to eschew everything else, and so labour to present every

man perfect in Christ, that when His day shall come, there will be some people there who have been led to God through my ministry. I got a letter from a young girl last week, who had been one of our Sunday School scholars. She came from South Carolina, sent to Toronto to study music. She displayed real ability, and went to Europe to continue her studies. When the crisis came, she and her mother were in Budapest. She told me in her letter of receiving a cable from her father, telling them to come home. She told of their experiences in getting out of the country, to England; and through it all of being conscious of the presence and protective care of God. She spoke about Jarvis Street and what she learned here. She called it "our church". As I read it, I said to myself, "O Dona, I can say of you, You are my glory and joy."

You teachers, superintendents, and others who have laboured over souls, who have preached the gospel, will some day stand before Christ; and they will be your crown of rejoicing, your joy, your hope, your glory; and best of all, they will be His crown, when He shall say, "See what my grace produced." When others are swept away into the outer darkness, and the blood-washed throng are brought into His holy presence without spot, or wrinkle, or any such thing, but holy and without blame how He will be "glorified in his saints"! May we live for that! May we endeavour never to disappoint Him, but so to live that He will find pleasure in us.

You may nurse that suggestion for yourselves, and think of all the glory to be revealed in the saints of God, when the image and likeness of our glorious Lord Himself is reflected in us—"Changed into the same image from glory to glory, even as by the Spirit of the Lord."

He will be "admired in all them that believe". *Saints*, please to remember, *will be identified as believers*. There are people proud of their unbelief now, but when He shall come, believers, if I may so say, will be His heroes, His glory—who have never doubted His word, who have believed up to the hilt because God said so: "Admired in all them that believe."

Little do we know what is reserved for those who love Him. Little do we know of the "exceeding riches of his grace" which He is yet to show forth. But when He shall be revealed, He will be admired "in all them that believe". That is to say, our faith will be glorifying to Him when He shall be revealed. Did anyone ever call you a fool, "a back number," because you are a believer? Have you been sneered at? Told you did not know anything? The day will come when wondering worlds will vindicate your faith, and will be amazed as they see what faith has accomplished. Jesus Christ will be "admired in all them that believe" because He gave us such ground for belief. Our faith will be glorifying to God in that great day.

Do you like to say, "I told you so"? There are some people who never like to be wrong, but the man who never makes a mistake never makes anything. I want to be able to say some day, "I told you so." I want to be an exemplification of that wisdom that is justified of her children. I long to have a multitude that no man can number say, "He was right. He trusted in Christ, and He has not failed him."—"Admired in all them that believe."

Will it not be a glorious day? Parenthetically Paul says, "Because our testimony among you was believed." That was a tremendous statement. "All that will take

place because you believed my gospel when I preached it to you, because you opened your hearts to the truth." And all that will be true of you, my friend, if you believe our testimony that "Christ died for our sins according to the scriptures."

"Is it as simple as that", someone asks. Yes it is. Only trust Him; simply accept the word of God as being exactly what it says it is, the promise of the living God to poor bankrupt man. Will you believe it, and, believing it, will you receive Him? Take Him as your Saviour, and be ready to receive Him when He comes as King. He will clothe you in His robe of righteousness, adorn you with all the jewels of His grace, prepare you for the immediate presence of God:

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

"HELPING HANDS ACROSS THE SEA"

(Continued from page 2)

Mr. Dubarry until he had arrived in America, but even then, in spite of the many demands upon his time, he took the pains to get in touch with his nephew who immediately took the matter in hand. At the cost of much time and labour, in order to save us money, Mr. Dubarry's nephew purchased second-hand copies of French texts in good condition. Naturally it was impossible to purchase Canadian History and Geography books in Paris, so that they are still lacking. But the time spent last year in preparing the others can be devoted to a better preparation of these.

These books from France are non-religious. Do you like your tea better with poison or just without sugar? We prefer ours plain. That does not mean to say we have no opportunity of teaching the gospel. We believe any teacher who loves the Lord will find countless opportunities to make Him known in the class-room. We are grateful to be so equipped that we can make better progress in fitting ourselves to serve Him.

Thank you, therefore, friends, who have reached out from that shore "helping hands across the sea".

Bible School Lesson Outline

OLIVE L. CLARK, Ph.D. (Tor.)

Lesson IV January 22nd, 1939.

GOD CALLS ABRAHAM

Lesson Text: Genesis 11:31 - 12:10.

Golden Text: "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing."—Genesis 12:2.

For Reading—Genesis 11:1-30.

1. The Promise of the Faithful Father—Gen. 11:31 - 12:3.

The Lord of glory had appeared to Abram who dwelt with his family in Ur of the Chaldees, in Southern Mesopotamia. Recent excavations in that district have produced evidence of the culture and learning of the Chaldeans.

God desired Abram to be separated entirely from all associations with heathendom (2 Cor. 6:14-18), and hence called upon him to leave the land of the Chaldeans, who were fire-worshippers, and his father's house, where other gods were worshipped (Joshua 24:2). But Terah, his father, took upon himself the responsibility of interpreting the command of God, and, without allowing Abram liberty of conscience, transported the whole family in the direction of Canaan, but took them only as far as Haran, in the Northern part of Mesopotamia.

The hindrances to complete obedience to the will of God are many. The desires and associations of the fleshly nature keep many from reaching the place to which God has called them (Luke 9:59, 60; 2 Cor. 7:1; Gal. 5:17). Only after Terah died did Abram go to the promised land (Acts 7:2-4). The self-life must die before we can make progress in the path of holiness (Rom. 6:11-13; Gal. 2:20; Col. 3:5).

God's command to Abram was accompanied by gracious

promises, all of which were fulfilled. God made of Abram a great nation; he, not Adam or Noah, is the one regarded as the father of the Jewish nation (Isa. 51:2; Luke 1:73; Rom. 4:1). Abram is also the father of the faithful, the founder of a great spiritual nation composed of all believers (John 8:39; Rom. 4:16, 17; 9:7; Gal. 3:7, 29).

Abram was blessed with material blessings, such as long life and prosperity (Gen. 13:2; 24:1; 25:7, 8), and also with spiritual privileges. God manifested Himself to Abram on several occasions (Gen. 12:7; 15:1; 18:1; Acts 7:2), confided His plans to him (Gen. 18:17), and made covenants with him (Gen. 15:13; 17:2).

Abram's name is one of the greatest of names. Abram "high father", became Abraham "father of a multitude" (Gen. 17:5). God speaks of Himself as the God of Abraham (Exod. 3:6; Matt. 22:32; Acts 3:13), and calls Abraham His servant and His friend (Psa. 105:42; Isa. 41:8; Jas. 2:23).

Abram was the means of bringing blessing to his own family and to his descendants (Gen. 26:5), and an inspiration to countless millions.

The promise of blessing to those who treated him well, and cursing to those who treated him ill had a personal, and also a national fulfilment (Gen. 27:29; Matt. 25:40, 45). Those who mistreat the Jews in our day must expect to suffer the consequences.

The last clause of the covenant is of great significance as being equivalent to a statement of the Gospel (Gal. 3:8). Christ was born of the seed of Abraham, according to the flesh (Matt. 1:1; Luke 1:55; Gal. 3:16; Heb. 2:16), and in Christ all individuals (John 1:9), all families (Gen. 28:14), and all nations of the earth are blessed (Gen. 18:18; 22:18; 26:4; Gal. 3:8, 9). By His death on behalf of all, Christ made provision for the sins of the whole world (John 1:29; 1 John 2:2), that whosoever believeth on Him might be saved (John 3:16; Rev. 22:17).

II. The Obedience of the Faithful Servant—Gen. 12: 4-10.

Abram's obedience to the call of God has almost become proverbial. Inasmuch as he believed God, his faith was counted unto him for righteousness (Gen. 15:6), and his experience is used as an illustration of justification by faith apart from the works of the law (Rom. 4:3, 9, 22; Gal. 3:6), and also as an illustration of the good works which should follow faith in Christ (Jas. 2:23, 24).

True faith is a matter of heart obedience, and is not merely the assent of the mind to certain objective truths (Rom. 1:5; 2 Thess. 2:13). "So Abram departed, as the Lord had spoken unto him." How simple, yet how profound, these words!

Abram yielded unquestioning obedience to God: "He went out, not knowing whither he went" (Heb. 11:8). God honoured his faith, and guided his footsteps into the promised land.

Abram sojourned first in the north of Palestine, in the district later known as Galilee. Although the Canaanites seemed to be in possession of the land, God gave it to Abram and his seed as an inheritance (Gen. 13:15; 17:8). Christ is greater than all our foes (Numb. 13:26-33; 1 John 4:4).

The God of glory had given Abram a vision of a greater country. Weariness would be forgotten as the pilgrim hastened to reach the heavenly city (Heb. 11:9, 10).

Famine came to the land, and Abram temporarily turned aside, instead of continuing to trust God. Our sufficiency is of God; He is able to care for His own (Heb. 3:17, 18; 2 Cor. 3:5).

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