

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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THANKFULLY-TENDERED APOLOGY TO DR. H. H. BINGHAM

Our front-page article last week included what purported to be a report of an interview with Rev. H. H. Bingham, D.D., Pastor of Walmer Road Baptist Church, and President of the Baptist Convention of Ontario and Quebec, with certain comments we made thereupon in the following terms:

"At what state of spiritual declension have various religious bodies arrived when their leaders vie with each other in extolling the head of the anti-Christian Roman and so-called 'Catholic' Church! *The Globe and Mail* of Saturday, February 11th, reported the President of the Baptist Convention of Ontario and Quebec as follows:

"Rev. Dr. H. H. Bingham, president of the Ontario-Quebec Baptist Convention, said the Pope's death would be sadly mourned by people the world over who looked on him as a friend of peace and a leader of broad pastoral sympathies.

"In his passing," he declared, "the Roman Catholic Church has lost a dominant figure. The world and Christianity have lost a man of great principles and integrity."

"Personally, we do not believe 'the world and Christianity have lost a man of great principles and integrity'. Christianity has lost nothing but the head of its greatest organized enemy."

Saturday morning last Dr. Bingham called us, and in the finest spirit explained that he had not been interviewed by *The Globe and Mail*, and had not said what was attributed to him in the above quotation. Dr. Bingham was interviewed by *The Evening Telegram*, and gave them a brief and careful statement, which appeared in *The Telegram* of Friday, February 10th. The quotation, Dr. Bingham tells us, is exactly what he wrote. The statement was as follows:

"In the passing of the Pontiff of the Roman Catholic Church a dominant figure has been removed from the life of the church and state. His death will be sadly mourned by his people the world over, who looked on him as a friend of peace and a leader of broad pastoral sympathies."—(The italics are ours, Ed. G. W.)

We asked Dr. Bingham if he would be kind enough to send us a note with that quotation enclosed. On Monday we received the following letter, enclosing the clipping from *The Telegram*:

"Rev. T. T. Shields, D.D.,
Jarvis Street Baptist Church,
Toronto.

February 18, 1939.

"My dear Dr. Shields:

"In accord with our telephone conversation, I am taking the liberty of enclosing a clipping from *The Toronto Tele-*

gram of Friday, February 10th, which accurately reports what I said, and for which alone I take responsibility.

"Might I say the paper from which you quoted an article attributed to me as my tribute to the Pope, is not mine. That paper did not even ask me for an interview, nor did I give them any word whatsoever.

"I just thought in fairness to yourself and to me, I should draw your attention to this. Thanking you for your kindly conversation over the phone regarding this matter, and with all good wishes,

"Yours cordially,
H. H. BINGHAM."

We humbly apologize to Dr. Bingham for having carelessly assumed that what appeared in *The Globe and Mail* within direct quotation marks as having been said by him, was true. We are well aware that newspapers, even with the best of intentions, sometimes make mistakes, but we really believed that a responsible paper which calls itself "Canada's national newspaper", in relation to an event so important to the world at large as the death of a Pope, would take particular care not to misquote a religious leader occupying an official position.

What civic and government officials may have to say of such an event does not carry much weight with religious people, but to represent a religious leader, occupying an official position, in such a light, is a serious matter. We respectfully suggest that *The Globe and Mail* owes Dr. Bingham an apology; and that their apology ought to be given the same prominence as was given to the statement which was erroneously quoted as his. We have no doubt that *The Globe and Mail* was actuated by the best of motives. Unfortunately, the daily newspapers are sometimes dependent upon untrained or uninformed reporters for religious items.

In this case, THE GOSPEL WITNESS would rather ten thousand times have been wrong than right. The words attributed to Dr. Bingham almost took our breath away. It seemed impossible that he should have said what was attributed to him, and yet the quotation marks seemed to indicate that he had.

We had a very happy conversation with Dr. Bingham, and found him most gracious, and entirely without resentment, assuming, as he had a right to do, that THE GOSPEL WITNESS would be most happy to correct the report of last week.

But now we would go a little farther, and add that Dr. Bingham, as President of the Baptist Convention,

was invited to the special Mass—Requiem Mass, we believe it is called—that was “said” (or “sung”) at St. Michael’s Cathedral. Official representatives of nearly all other Protestant denominations were present. We were happy to learn from Dr. Bingham that he not only did not accept the invitation, but did not even reply to it. The sooner all Protestant ministers take up such an attitude, the better it will be for the world. Surely the Mass is the very heart of Roman Catholicism, out of which all the errors of Rome issue. It is, as our forefathers said, an “idoltrous” practice, and it does not seem to us that any loyal servant of the Lord Jesus Christ could, without compromising his conscience, attend such an occasion.

It is barely possible that some justification for an official attendance by one who represented some department of state, which could have no special religious significance, might, by some subtle form of argument, be found; but we cannot see how any religious leader could attend without compromise. We congratulate Dr. Bingham—and incidentally, the Baptist Convention of Ontario and Quebec on having at this time as President one who has the judgment and courage to recognize the impropriety of any direct or indirect acquiescence in the errors of Rome.

In connection with this matter, it may be interesting to repeat a story which we once heard told at a meeting of men who were editors of religious papers which we were asked to attend. The story was to this effect: that a certain Bishop of some prominence arrived on a Saturday at a certain hotel in New York City to fulfil a preaching engagement in one of the large churches the Sunday following.

He had scarcely signed the register when he was accosted by a young man who told him he was a reporter from one of the New York papers, and had been sent to him to get a “story” of what the Bishop expected to say in his sermons the next day. The Bishop received the young man courteously, but told him it was impossible for him to say at that moment what his subjects the next day would be; and that therefore he was not able to give him what he called a “story”. But the young reporter was very insistent. He explained that he had been sent for that purpose, and that he would not dare return to the office without something. The Bishop, however, having expressed regret, still insisted that it would be impossible for him to give it.

Said the young man, “Could you tell me your texts, and perhaps I could write something on them?”. To this, the Bishop returned an emphatic negative! To let a raw reporter attempt to anticipate his sermons of the next day was altogether too much! But at last, overcome by the reporter’s persistence, he said, “You seem to be a nice young fellow, and I should like to accommodate you; but you will have to give me a few minutes. Come up to my room.”

The bell-boy gathered up the Bishop’s bags, and the three of them made their way to the Bishop’s apartment. Divesting himself of his outer wraps he bade the reporter be seated at a table, and he sat on the other side. He said, “Now, I must see if I can give you something, but first of all, tell me how long you have been a reporter.” “Oh”, said the young man, “I am quite new at the job. I have been only two weeks at it.” The Bishop congratulated him that he had already acquired the reporter’s persistence, and expressed his desire to

help him. “Let us see how we can begin. By the way, suppose you were sent to report a dog-fight, how would you begin?” “A dog-fight! Oh gee! they would never give an inexperienced reporter like me an important assignment like that!”

This story is told to illustrate the too-general attitude of the secular press toward religious matters. A trained reporter is sent to report a baseball or a football match; a man who is known to be an expert critic, and only such, would be sent to report a musical affair of any importance, a symphony concert or anything of the sort. To report a political speech, men are selected who know something about the political tides that are flowing—but anyone will do to report a religious matter. Hundreds of times has this writer been victimized by newspaper reporters, not because they intended to do so, but simply because they were commissioned to report a matter of which they had no fundamental knowledge upon which to build their “story”.

If we were the editor of a secular paper we should recognize that no single event ever takes place, not even a hockey match, in a city like Toronto, that assembles so many people in the aggregate, as gather for religious worship in all the churches on Sunday. Yet the newspaper devotes pages to sport, but can afford scarcely any room to report religious matters; and even the little space they use is quite as frequently as not occupied by erroneous reports.

We renew our apology to Dr. Bingham, and once more express our great thankfulness that the report we published from *The Globe and Mail* last week was untrue to fact.

THE MISSIONARY POTENTIALITIES OF THE SEMINARY

The potentialities for missionary work of our present student body are tremendous. Here are a few examples of the latent possibilities. We have with us, completing his course this year, a young man born in the Argentine of missionary parents, one of a missionary family. His early training, and the experience he has gained in deputation work during the summer in the interests of the mission that his father represents, indicate that we have in him a missionary of great promise. There came to us from Western Canada, recommended by Rev. Morley Hall of Calgary, a man of some years’ experience in the ministry, a Russian by birth, and one able to converse in the Slavonic tongue. He will find a large field in which to labor among the many people of the West who speak that tongue and will not be reached with the Gospel unless they hear in their own language. A missionary home on furlough attends our lectures. His field is in Japan. There he labours under the auspices of a relatively new missionary society modelled upon the lines of the China Inland Mission. He will return shortly to that country, where the work of missions has received a severe setback, first at the hands of liberalism in theology, and now at the hands of a kind of Oriental Nazi-ism, that finds a ready tool in Shinto-ism, the land’s ancient religion, a mixture of ancestor-worship and Paganism.

There are others beside these men with experience in various fields of labour and activities, who have a considerable knowledge of certain localities, and aptitudes for certain work that will prove invaluable in the ministry. For instance, there is our student-professor from Switzerland who will soon return to resume his work among the teeming millions of Europe. There is the man converted from Roman Catholicism whose hope is that with his knowledge of that system he may be able to show its defects to those who are still in its grip; and there is the young man who has taught school successfully, who has had some experience in the camps of Northern Ontario and whose ability to speak French indicates that he will be a power for good in Northern Ontario or in Quebec.

(Continued on page 6)

The Jarvis Street Pulpit

WHY OUR LORD DELAYETH HIS COMING

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

Preached in Massey Hall, Toronto, Sunday Evening, February 19th, 1939

(Stenographically Reported)

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance."—II. Peter 3:9.

For several Sunday evenings we have considered matters which in some quarters are believed to be directly related to the second advent of our Lord. We shall continue that study a little further this evening. It is quite possible to make the Word of God in respect to the second coming of none effect by human tradition. But the promise of the Lord's return is not an esoteric doctrine, but may clearly be understood if we can but open our minds without prejudice to the simple statements of the Word of God.

I.

The promise to which this text which I have announced relates obviously is the promise of our Lord's return. It is implied that that promise seems to be long in being fulfilled, and that **THERE IS AN APPEARANCE OF SLACKNESS ON THE PART OF THE LORD WITH REFERENCE TO HIS PROMISED RETURN TO THIS EARTH.**

The word itself is significant. It is worthy of note that His coming is spoken of as a promise. I have met not a few people who were somewhat reluctant to make promises, people of honour and integrity, people who desire that their word shall be as good as their bond. They are often hesitant about promising anything lest something should intervene to prevent their fulfilling their word.

One cannot but have great respect for that attitude of mind; for, on the other hand, of course, there are people who will promise anything without even an approximate certainty of their being able to implement their word.

I say, it is significant that the Lord has dealt with His people in all generations on the basis of this principle: He has made us certain promises. He has given us ground for faith, something to believe, something to rest upon. David in one place speaks with thanksgiving of the Lord, saying that that which He had spoken with His mouth, He had performed with His hand. There are men whose tongues are longer than their arms—ready to promise, slow to perform. But God made promises; notably, for example to Abraham, and to his seed after him. He made promise to Moses, to Joshua, to David, to His saints throughout all the ages, in advance of the blessing He proposed to confer, or in advance of the event which He sovereignly determined to bring to pass. He gave to His people promises that these things should be. He has never been reluctant to promise, for the reason that His own character, or let me rather use the stronger word nature, together with His infinite resources, ensure the fulfilment of His word. You and I may be afraid to promise, and wisely so, for we know not what a day nor an hour may bring forth. But it is not so with God. In fact, I think I might tarry here, and postpone our further thought for some other occasion, and dwell upon that simple principle, with all its implications, that God in sovereign grace has related Himself to His trusting people by making them certain promises.

We read in the New Testament of the "exceeding great and precious promises" that He has given to us "whereby we are made partakers of the divine nature". God, so to speak, wraps Himself up in His promises. He is not unrelated to His promises; and to receive and believe His promises is to receive the grace that is contained therein, and actually to be made partakers of the nature of the Promiser.

How important it is then that we should weigh well the promise of the Most High in respect to His return to this earth! We have not to consider it merely as a probability, as a programme that may or may not be executed; for His return is announced to us definitely in many promises. He has promised to come, and He will surely fulfil to His servants the "word upon which he has caused us to hope".

We may rest assured, for the honour of the Lord is involved in the word of promise. He cannot, as God, violate His promises: He must fulfil them. Paul declared that he lived "in hope of eternal life, which God, that cannot lie, promised before the world began." What better foundation for faith could we possibly have than the promise of "God, that cannot lie"?

Few people believe the promise of some men, of Hitler, or Mussolini, or of a great many others. God is to be differentiated from all others. He is to be looked upon as the God of truth, and without iniquity, just and right is he: therefore when He promises, He will perform.

Let us clearly understand that the Lord Jesus has definitely, unmistakably, promised that He will, in His own good time, according to His predetermined purpose, come back to earth. I trust we all believe that. There are friends who are greatly displeased if we venture to differ from their view of certain matters related to the coming of the Lord; and they would charge some of us with not believing in the Lord's return at all. Let me say in the most unequivocal fashion, that as I am absolutely sure Christ came once, I am equally positive that He will come a second time. I believe that that promise is part of the divine revelation, and that its fulfilment is indispensable to the completion of the whole work of redemption. In other words, the promise of the second advent of our Lord, is just as much a fundamental of the faith, just as indispensable to faith in its largest significance, as is the promise of His first coming. So let no one say that we do not believe in the second coming of Christ, because we call in question the scripturalness of certain views of matters related to the Second Advent.

Let it be understood then that we believe in the personal coming of Christ—the visible, audible, personal, glorious appearing of our Lord Jesus Christ. But He is long in coming, and this text says that it would seem to

some men that He is "slack", or tardy, slow to fulfil His promise. It is a long time; yet I have more than once reminded you—and I remind you again—that the promise of His first coming was a long time in being fulfilled. From the time the promise was given at the dawn of human history, when it was promised that the Seed of the woman should bruise the serpent's head, to the time when, "in the fulness of time . . . God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons"—a longer time elapsed between the promise and the fulfilment in the first advent of our Lord, than the time that has passed since Jesus Christ in the days of His flesh said, "I will come again."

His first coming seemed to be long delayed, notwithstanding in "the fulness of time" He came—and we are positive that, though it seems long in waiting for it—so long that some at least would even charge Him with "slackness" in respect to this promise—we are certain that Jesus Christ will come again.

That apparent slackness has led certain people to deny the possibility of His coming. It is said that "there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." That has been said in various ways for a long time. I suppose there have always been those, since He disappeared beyond the cloud, who denied the possibility of His return. Certainly there are people to-day who look upon one as being somewhat demented if he does actually believe in the certainty of the return of our Lord. We are not to be disturbed by these mockers, but to remember that the promise stands; and notwithstanding the long wait, He will come in due time.

We are reminded too that *divine acts are not to be measured by human standards.* Very naturally, the man who has limited years at his command will place a different estimate upon time from that which the Lord places upon it. A man who is limited in funds, who has but a few dollars to his name, will be likely to count them very carefully—and even to count his cents. But the man of millions does not value a dollar as you or I value it. He has so much to spend that a thousand dollars or so to him are nothing.

I heard some time ago of a man who, somewhere between here and Hamilton, one Sunday morning, was backing out on to the highway, and was not very observant, I suppose. A heavy car came speeding along, driven by a chauffeur, with two men in the back seat. The big car struck the man's car as he was backing out of his gateway, threw the car into the ditch, without doing it much injury, and the man none at all. The big car came to a stop as quickly as possible, and the owner came back to the man whose car had been ditched just as he was crawling out of the window. He said, "I am very sorry. What is the value of your car?" The owner thought quickly, and put a fair estimate upon it, saying, "I suppose about two thousand dollars." The owner of the big car drew a cheque book from his pocket, wrote out a cheque for two thousand dollars and said, "There is my card. I am from New York. I am sure you will find that cheque all right, but please take the number of my car and keep my card, and if you have any difficulty in cashing the cheque, communicate with me, and I will see that it is made right. Are you sure you are per-

fectly satisfied?" "Quite so," the other replied. "Very well. Let me again express my regret. Good morning." The man soon salvaged his car, had it repaired for a few dollars, and was two thousand dollars in pocket. Some of us would like to be knocked off the road on those terms—especially if we were driving an old car like mine, if we could be sure it would be the car, and not ourselves, that would receive injury. That man had plenty of money, and two thousand dollars were nothing to him. That cheque left him no poorer.

Our great God works in the leisure, in the amplitude of unmeasured and immeasurable time. To him, "one day is . . . as a thousand years, and a thousand years as one day." We, with our little knowledge, and our still smaller foreknowledge, are disposed to be impatient, and to say of Him, as the mother of Sisera, "Why is his chariot so long in coming? why tarry the wheels of his chariots?" But He is on the way. If we had but the vision of faith as had the seer on Patmos we should be careful of our tenses, and not declare that He will come, but rather say, "Behold, he cometh with clouds." In His plan and purpose, He is already on the way; although His coming seems to us to be so long delayed.

These mockers are described as being "*willingly ignorant*" of a certain historical precedent: "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished." Peter said that God had visited this earth in another way in Old Testament times. He did actually come to judgment. But these people who mock at the coming of the Lord are willingly ignorant of the testimony of history: They shut their eyes to it, and their ears to its voice.

I suppose we have all felt, as we have walked through old cemeteries and seen the very old graves, and have read upon the tomb-stones some such word as this, "Till he come", or "The dead in Christ shall rise first", or "Christ the firstfruits; afterward they that are Christ's at his coming," as though the long delay had robbed these scriptures of their significance. I have seen tomb-stones centuries old—so old that one had difficulty in reading, because the passage of time, the weather of the years, had worn it down until the promise engraved in stone was almost obliterated. It seems long to us, I say, but let us comfort our hearts with the remembrance that we are related to One Who does not measure time by an hour-glass, or by the rise and set of sun. That, as a matter of fact, "God is not slack concerning his promises."

II.

HE HAS A REASON FOR DELAYING HIS COMING. What is it?

It is said here that the reason for what appears to be slackness in implementing this promise is that He is "longsuffering to usward." "But, sir", one says, "I should have supposed that would hasten His coming." Oh no! *It is not that He is reluctant to come.* You say the bride is earnestly longing for the Bridegroom? Not any more earnestly longing for Him than He longs for her. He is not reluctant to come. We may pray, "Be Thou like a roe or a young hart upon the mountains of separation. Come quickly", but He in His infinite wisdom delays His coming, not because of any personal reluctance. He would gladly be with us. We might well cheer our heart by considering how much the Lord longs

to have us with Him. Saith He, "Thou hast ravished my heart with one of thine eyes, with the chain of thy neck. How much better is thy love than wine! and the smell of thine ointments than all spices." He is eager for the day when distance will be at an end, and when we shall dwell in His immediate presence. If He tarry, He has a good reason for it, and it is not because of any want of affection on His part.

Nor is it *because He is unable to come*. The bridegroom sometimes must needs write to his bride and say, "I cannot come yet. We shall have to postpone the wedding. I have not the means to come, and things are not ready." Not so is it with our glorious Lord. He could easily rend the heavens and come down so far as His power, His resources, are concerned. If He does not come it is not because He is unable to come.

Indeed, *He exercises great patience in delaying*. We are exhorted patiently to wait for His coming, and He is patiently waiting too for the fulness of time. Why does He not come? Because He is "longsuffering to usward".

What can that mean—that the Lord is longsuffering, and thus waits? The text tells us: "Not willing that any should perish, but that all should come to repentance." *That consideration gives a certain character to the second advent of our Lord*. What is it? I do not want to offend anyone—although sometimes I think it is necessary to say things strongly, and startlingly. I remember once some years ago I received a compliment from a very intelligent and discerning woman—as I thought!—telling of her deliverance from a certain mental preoccupation. She said, "He literally stabbed me awake." I wish I could stab more people awake!

You are familiar with the prevalent idea that the Lord will come secretly and catch His people away. You have seen the tract, "Missing"? I believe it would be impossible to produce anything more unscriptural. For the idea of a secret coming of Christ and a secret rapture of the saints to meet Him, I, at least, have been unable to find a vestige of scriptural support. According to their theory the church is to be caught away; then the Jews are to be gathered to Jerusalem; the Lord will then set up a kingdom and reign over them. The Jews are to be converted and made the world's evangelists; countless millions of people are to be saved—after the church has been caught away, and the Holy Ghost has terminated His distinctive ministry of conviction and regeneration; thus the greatest revival the world has ever known is to take place after the coming of Christ. That seems to me to be a most dangerous error; it inspires a false hope, and must ultimately be injurious to the efforts of the Christian church. I believe there is not a word of Scripture to support it.

It it were true, *why should the Lord delay His coming to give people space to repent and turn to Him? - On that principle, He would rather hasten His coming, so that the people might be converted.*

But His coming will be a *day of judgment*. Put these two things together: "This they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Why does He not come? Because He desires to give men opportunity to repent.

He is coming; but I think it is very important that we should recognize that His second coming will not extend and intensify the dispensation of grace. The ordinance which enshrines the heart of the gospel of grace is to be observed "till he come"; and by its observance we proclaim the Lord's death "till he come." To me, it is clear that the Word of God teaches that the *personal advent of our Lord will terminate all opportunity for repentance*. It will mark the end of the dispensation of grace. I would challenge anyone to produce a solitary passage in the New Testament that promises any chance for anyone to turn to God after Jesus Christ comes again.

To say that there is to be a great revival after the coming of Christ has the effect of leading Christians to sit and sing themselves away to everlasting bliss. They may not express their attitude in words, but they assume that the conversion of the multitude belongs to a future age, and that our chief business is to get ready for the Lord's coming, by gazing at the stars.

"The day of the Lord will come as a thief in the night." *That does not mean that He will come secretly: it does mean that He will come unexpectedly*. Indeed, it is said He will come as a thief in the day "in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." When the day of the Lord thus comes, it will be with a great noise, certainly not secretly. Another passage says: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." And again: "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." There is nothing secret about that. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." "But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." It was because he did not know the hour, not because the thief came secretly, that his house was broken up. The day of the Lord will come with a great noise. And it will be a day of judgment.

III.

THERE ARE CERTAIN POPULAR VIEWS OF ESCHATOLOGY WHICH THE TEACHING OF THIS CHAPTER ABSOLUTELY EXCLUDES. If this chapter be true, views to which I shall refer are not true. I was interested this afternoon in looking into Dr. Scofield's Bible, to see what he had to say about the third chapter of the Second Epistle of Peter eschatologically, this chapter which deals specifically with last things and which speaks of the new heavens and the new earth. The eschatological teaching of this chapter is allowed to pass without a word of comment! I do not wonder. If this chapter be the inspired word of God, and if it be true, the whole Scofield eschatological system falls to the ground as a thing disproved.

Do not misunderstand me. Dr. Scofield was a genuine man of God; and his teaching in respect to the great evangel, and the essential elements of saving faith are as sound as anything could be. He gloried in the blood of Christ, the efficacy of the atonement, salvation by grace—all that; but his views of the future are all coloured by and accommodated to the tenets of Darbyism.

Nothing is said in this chapter of the setting up of an

earthly, temporal, kingdom, Jewish or otherwise. It was Peter who wrote this chapter who said concerning John, "And what shall this man do?" To which the Lord answered, "If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die"; but it is expressly said, "Yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?" Peter knew he was going to see death: he said so. Peter did not expect the Lord to come at any moment, he said so: "Knowing shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance."

Paul did not expect the Lord to come at any moment, for he said, "I am now ready to be offered, and the time of my departure is at hand." But would not this have been an appropriate place for Peter to expound that doctrine if it were true, when writing about the Lord's coming, and about the heavens being dissolved, and the creation of a new heaven and a new earth? Surely we should have expected him to say, "But, remember, before that, there will be a kingdom established; there will be a millennial reign. Good and evil will be mixed up together, and the final judgment at the end of that. After that, a new heavens and a new earth." Peter passes over that parenthesis, if there is to be such a parenthesis.

We are here told the Lord does not come because He is waiting until everyone has had a chance to "come to repentance". For when the Lord shall come, the heavens will be rolled away "with a great noise, and the elements shall melt with fervent heat." It will be the final consummation, the time of "the restitution of all things" for this same Peter, soon after Pentecost exhorted his hearers to repent and be converted, saying that the heavens must receive Jesus Christ until that time of restitution should come.

There is nothing here about the extension of grace beyond the second advent, nothing about the millennium in the popular conception of that term, a millennial reign over a visible kingdom; there is not a word about it here.

Meanwhile, Peter says, "Account that the longsuffering of our Lord is salvation." The longer He tarries, the longer in His mercy does He extend the period of grace. He waits to be gracious. So says the apostle, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" Then the whole creation will be delivered into the glorious liberty of the children of God. I believe this whole world is to be regenerated. I do not know but that the future of the saints will be on this earth. John saw the new Jerusalem coming down from God out of heaven. I do not know what that means, but, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." That is in the future, a "new heavens, and a new earth, wherein dwelleth righteousness". As for this old earth, it is under the curse. Judgment overshadows it, and will break when the Lord Jesus shall come "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

On the other hand, He will come to be "glorified in his saints, and to be admired in all them that believe." I believe the church's special task is to preach the gospel with all her might, endeavouring to lead men to Christ, endeavouring to press the interests of the kingdom of God, spiritually considered, everywhere. That is the best possible preparation we can make for the coming of the Lord.

Have you received Him? Is He your Saviour? Have you trusted to His precious blood to wash away your sin? If you have, there is for you no "fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Nothing but the outlook of the bride who waits for her Beloved when He shall come down the skies.

I want you to think of these things. It is a most inclement night and we have not so many visitors, but you Jarvis Street people will bear me witness that I have never asked you to believe anything because I said it. I have always urged you to free your minds of all pre-conceptions, and go to the Bible itself. Let the Word of God speak to you. Let the Word of God speak for itself—and it will speak if you will hear it. And let us save ourselves from these errors which are entrapping many, and which I fear perhaps more in the future than to-day will be seen to be fraught with grave danger to the people of God. Let us keep to the Book. "Believe on the Lord Jesus Christ, and thou shalt be saved."

Let us pray:

O Lord, we thank Thee for the testimony of Thy Word. We pray that we may prize it above everything else in life. Bless our meditation. Give to us all a thirst for spiritual knowledge. Help us under the guidance of the Spirit of God, to search the Scriptures, that we may learn what the word of God actually teaches. Hear us in the name of Jesus Christ our Lord, Amen.

THE MISSIONARY POTENTIALITIES OF THE SEMINARY

(Continued from page 2)

These potentialities cannot be added up as easily as a child's sum. The power and the possibilities of these men, and others we could mention, are immeasurable. We view these things solemnly, and gratefully; thankful to God that He has given us some part in helping to get the Gospel preached in all the world.

We know a man who in his youth felt the call to go to the mission field. Whether at that time he could not, or would not go, we have forgotten. Now he mourns that unanswered call continually and gives heavily to missionary enterprises because he feels that he must keep a substitute in his place. He may support the Seminary—that we do not know. He might well support it, for in so doing he would find himself having a part in many mission fields and preparing many missionaries.

A LETTER FROM REV. J. R. BOYD

Some time has elapsed since my visit to Lachute Church for a few mid-week meetings, but time can never remove the impressions received of the need and opportunity presented to us in the Ottawa Valley. Here, where Divine Sovereignty has preserved throughout the years the chief Protestant element existing in that great, benighted Province of Quebec; where the only privileges granted to Protestants have been fought for and won, we are now facing the inevitable alternative of renewing our strength, or surrendering our blood-bought privileges. Protestantism, instead of representing the power of God, has, in a large measure, become so lifeless that it is only as wax in the iron hand of Rome, and unless,

by the proclamation of the Gospel, the dynamic of God is let loose the privileges essential to Christian liberty and service will be lost.

I rejoiced to see the thriving work in Brownsburg, where a real testimony is being given and a strong work established under the leadership of Rev. Chas. Hardie. In Lachute, Pastor W. C. Tompkins is nobly carrying on in spite of great difficulties. He has aroused a new interest in the young people, and has children's work in two outside districts, as well as a work among them in Lachute which surpasses any enjoyed there for many years. In this we find our chief hope for the future, for we believe that some of these, seeing the affliction of their people, will, like Moses, rise up to be deliverers of the oppressed.

Only this week, our cries for such deliverers were increased as we received word of the death of one of Quebec's most promising sons. He, a young man, lived in another part of the Province, but was converted less than a year ago. Upon learning of the saving and satisfying power of Christ, he abandoned what promised to be a brilliant political career, he willingly became an outcast from his home and loved ones, and had unreservedly surrendered himself to go into full-time Christian service. Only a life-long slave could enjoy freedom as he revelled in the liberty of the Gospel. Only one born in the darkness of eternal night could rejoice in the light as he did, and only one knowing the hopelessness of those enslaved by this Godless system could so passionately seek the salvation of his people. But he, after his short career, has gone to higher service, after having convinced us that no labour under the sun will return such dividends as that among the French-Canadians at this critical time, and no call can be more urgent than that coming from Quebec at this very hour.

May God give us courage to carry on the works already begun, and to extend into the benighted areas the light of the glorious Gospel of God.

J. R. BOYD.

Bible School Lesson Outline

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

Vol. 3 First Quarter Lesson 10 March 5th, 1939

ISAAC THE PEACEMAKER

Lesson Text: Genesis 26:12-35.

Golden Text: "Blessed are the peacemakers, for they shall be called the children of God."—Matt. 5:9.

For Reading: Genesis 25, 26:1-5.

I. Isaac in the Land of the Philistines—verses 12-22.

Isaac was dwelling in the land of the Philistines by the permissive will of God (verse 2), but he had been forbidden to go into Egypt as Abraham had done in the time of the former famine (Gen. 12:10).

For Abraham's sake, God blessed Isaac with material prosperity as He had promised (Gen. 13:2; Psa. 37:19; Eph. 1:3-5). Along with wealth came power and greatness. Wealth may not prove an unmixed blessing to the child of God who is dwelling in the Philistine country. In this case, it aroused the envy of the Philistines (Prov. 27:4; Eccl. 4:4; 1 Tim. 6:4).

The Philistines exhibited their bitterness in a manner calculated to destroy the object of their envy. They began to choke with sand or stones the wells upon which Isaac depended for his water supply. Isaac did not retaliate (Matt. 5:38-41; 1 Pet. 2:21-23).

Abimelech at last forced him to leave the district. Isaac did not insist upon his rights, but left peaceably (Gen. 13:8, 9; Matt. 5:25; Rom. 14:19). Travellers in the East tell us that Syrian shepherds sometimes settle on rented farms, remain for a time, become rich, and are then forced to move on because envious owners will not renew the lease.

Isaac dug again the wells which his father had made, and called these wells by the same names. This shows that he sought refreshment in the places where his father had found it, and that he yearned for the experiences with God

which had strengthened Abraham. It pays to seek the old paths (Jer. 6:16). He is a wise man who can profit by the wisdom of another; he saves himself much time and sorrow. Most people have to learn in the school of their own experience, a hard and an expensive school.

Isaac's servants found a spring of living water in the valley of Gerar. Many a child of God has discovered springs of comfort and blessing in the valley of affliction, sorrow and pain (Psa. 23:4; 1 Thess. 1:6; 1 Pet. 4:12-14).

The herdsmen of Gerar could not live peaceably with the herdsmen of Isaac (Gen. 13:6, 7). The Philistines claimed the well Esek ("Contention") and the well Sitnah ("Hatred") as their own. The child of God can expect nothing but the spirit of strife, contention and hatred from his enemies in this evil world. Isaac's policy of yieldedness illustrates the proper attitude for the Christian, when there are no principles at stake. We must, however, contend earnestly for the faith (2 Tim. 4:2; Jude 3).

God took the part of His servant, and rewarded his patience by giving him the well Rehoboth ("Enlargements"), making room for him because he had not insisted on making room for himself (Psa. 31:8; 1 Cor. 13:5-7).

II. Isaac in the Land of Canaan—verses 23-35.

Isaac was not really happy till he returned to his own land (Psa. 137:4). His spiritual progress is well illustrated in the clauses denoting his activities: "He went up to Beersheba", "The Lord appeared unto him", "He builded an altar there, and called upon the name of the Lord", "There Isaac's servants digged a well."

Beersheba was "the well of the Oath" (Gen. 21:25-33; 22:19). At that same place Abraham had called upon the Lord, the everlasting Jehovah, and was given a renewed promise of blessing. Isaac worshipped the Lord there.

The Abimelech and Phichol who came to Isaac are probably not the Abimelech and Phichol with whom Abraham had dealings (Gen. 21:22), for it has been calculated that about ninety years had elapsed since that time.

We are not told the motive which prompted Abimelech, King of the Philistines, and his companions, to visit the tent of Isaac. It may have been fear of Isaac's wealth and power, or it may have been regret because of his former treatment of the Hebrew. At any rate, Isaac's conscience was clear. As far as he was concerned, there was no hindrance to reconciliation (Rom. 12:17-21).

A Christian should deal in grace toward those who are in the world, but, at the same time, he should remain apart from the evil of the world. It was only after Isaac had left the land of the Philistines that he had influence for good over the king. While he remained in Gerar his testimony had been hindered by compromise, just as his father's had been (Gen. 20:1-18).

Isaac found sweet refreshment when he returned to the land of Canaan (verse 32). This well of living water was not taken from him. Abundant life is found only when one is in full fellowship with the Lord (Jer. 2:13; John 7:37-39; 10:10).

The lapse of Esau was a grief to his parents; they realized the harm which would come from his alliance with one belonging to a heathen, idolatrous nation (2 Cor. 6:14).

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