

# 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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## The Jarvis Street Pulpit

### THE ENEMY WITHIN OUR GATES

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

Delivered in Jarvis Street Baptist Church, Toronto, Sunday Evening, April 21st, 1940

(Stenographically Reported)

"O wretched man that I am! who shall deliver me from the body of this death?"

—Romans 7:24.

"The prince of this world cometh, and hath nothing in me."—John 14:30.

In the days of "Asaph the seer", there were many things in the world without which he found it difficult to understand. He saw the prosperity of the ungodly; he saw what appeared to be the triumph of unrighteousness; and when he sought to understand it he said it was "too painful" for him—until he went into the sanctuary of God, and then he understood their end.

#### I.

There is a sense in which, for our own comfort, we ought to read our daily papers in the sanctuary, we ought to learn how to view all the events of life, all the exigencies of the hour, from the divine standpoint; for it is only when we get the perspective of eternity, and learn the great principle of relating the present to the future, that we are able rightly to appraise the values of life. For example, there is that great scripture frequently quoted, which speaks of "our light affliction which is but for a moment." That is what the dentist tells us when he makes us wince a bit, "It will be for only a minute." But sometimes it seems to be rather a long minute. I suppose we have all known people whose afflictions seemed not to them, nor to those who observed their sufferings, to be "light". Nor did they seem to be "but for a moment". But such affliction is "light", only "while we look not at the things which are seen, but at the things which are not seen."

Our present troubles and sorrows of life can never be duly appraised if we have no eyes for the invisible world. "The things which are seen"—all of them—"are temporal; but the things which are not seen are eternal." And these very troubles of ours work for us "a far more exceeding and eternal weight of glory." I think therefore that we, as Christians, at such a time as this, have a real contribution to make to the general weal.

We ought to be able to view things more hopefully than others; and even in respect to the world's present distress, as in respect to those who leave us, we ought to learn how to "sorrow not, even as others which have no hope."

I do not know that I have ever felt more hopeful in respect to the present outlook than I do to-day. Personally, I do not feel the slightest alarm because of the trend of things. We heard last week a great piece of news, and I feel certain that if we have the discernment which will enable us rightly to weigh the events of the time, we shall find in that piece of news really an advance announcement of complete and overwhelming victory. The Allies have carried fifty thousand men over four hundred miles of sea to the shores of a country at least partly occupied by the enemy—and they have landed them all without the loss of a single life! That is the official announcement. We may be very happy that our Ministry of Information does not feed us on misrepresentation.

I remember some years ago, before the last war, when the then German Emperor delivered a very bellicose speech at a banquet given to his brother, Prince Henry, who was the admiral in command of the German Asiatic squadron. He was sending his brother with his ships to Asia, to Chinese waters, and the Emperor told him how he must shake his mailed fist in the face of the world, and teach the world to respect the armed might of Germany. Then shortly afterwards a new British war ship was commissioned in Davenport. The then First Lord of the Admiralty was Lord Goshen, and at a banquet given to the officers in command of the new ship Lord Goshen indirectly alluded to the Kaiser's speech to which I have referred, and said something to this

effect, "That is not our way. We British make our demonstrations when our ships come home." Which was only a revised version of the king of Israel's answer to Beh-hadad's challenge, "Let not him that girdeth on his harness boast himself as he that putteth it off." The power or powers that can transport fifty thousand men across a four hundred mile strip of water supposedly alive with submarines, and land them without disaster—that power has demonstrated its absolute mastery of the sea; and mastery of the sea, and of all the seaways, will bring victory to-day as it has always done.

So cheer up! Personally, I do not believe the war is going to be so long drawn out as some expect. The "operation" itself may not take long. The chief danger is in "complications" which may follow. The soldiers have a saying—or they had in the last war, and I think it is rather a common British colloquialism—that I feel like applying both to Hitler and to Mussolini, and for that matter to Stalin too: I think they all have the "wind up", and are treading very gingerly lest they make themselves more trouble. We shall make our demonstrations in a little while, when our ships come home! The half of the heroic work done by the "silent service" of the Empire has not yet been told.

But we may learn very much in these days of the operations of evil, and may find in the events of the time many illustrations which will bring home to us great truths the knowledge of which is indispensable to our ultimate good.

Norway is the latest Nazi victim; and the present partial possession of Norway by German forces is illustrative of a principle that is by no means new, either in military spheres or in other realms of combat. When all allowance has been made for the troops that were secreted in apparently innocent merchantmen below decks, when every allowance has been made for the subtlety which succeeded, by telegraph and radio and other means, in communicating false orders to Norwegian officials both civil and military, I do not think anyone can study the Norwegian situation without being forced to the conclusion that Norway was betrayed from within, whether by Norwegian traitors or by Germans masquerading as loyal Norwegians, does not matter. The enemy obtained access to important key-positions, and Norway suddenly awakened to the discovery that the enemy was within the gates.

There is nothing new in that. It is an old German trick. Those of you who remember the history of the Great War will recall that there was a certain man called Von Papen who was attached to the German Embassy in Washington, who made use of his diplomatic position and of the immunity it carried with it, to organize within the friendly nation to which he was accredited, a most elaborate system of espionage. When it was discovered—before the United States came into the war—Von Papen was expelled, and sent back home. If you have followed the career of that gentleman since, you will have observed that he has always been engaged in the same sort of trickery. It was he who arranged the collapse of Austria, and betrayed her from within.

I suppose we may have some enemies in Canada. I recall a most interesting volume I read during the last war on the secrets of the German War Office, taken from British records after their secrets were discovered. It was revealed that there was one man who had to study models of every British warship afloat—submarines,

cruisers, battle-cruisers, battleships, and merchant ships. He had to learn to identify every ship by a view of its silhouette, so that it would be possible for him to stand on English shores and, seeing a ship at eventide making for the sea, instantly identify it.

During the years preceding the war, the German Admiralty knew where every British ship was sailing, was advised within an hour or two of the putting to sea of any British ship, however important or insignificant. That is a desperate thing to fight against. But all powers, all nations, have used spies—and the Bible abounds with such records. When Absalom—beautiful, dashing Absalom—planned a rebellion against his father's authority, he honeycombed his father's kingdom with spies, all of whom were instructed, when they heard the sound of the trumpet, to say, "Absalom reigneth in Hebron." So the insurrection spread over the whole kingdom. There were simultaneous risings everywhere in rebellion against the king.

That is common in the religious realm. That is one reason why I am always afraid of Roman Catholics in official positions. Thousands of them would never plan deliberately, intentionally, to subordinate the interests of country to the church, yet the fact remains that the Roman Catholic Church is a vast empire of temporal power, honeycombing all states, having its representatives in many important positions. Long ago it was laid down by certain of her leaders that it was the duty of the Roman Catholic Church to train ambassadors, men fitted for ambassadorial positions who would capture the diplomatic service of the British Empire. They have only partially succeeded, but their success is altogether too great for Empire safety. One needs to keep watch on these things in our day.

During the last war we broke the practice of many years, and sent, as a temporary expedient of war, a representative of the Court of St. James to the Vatican—but it became permanent. One has been there ever since. The Ambassador of the United States to London, Mr. Kennedy, is a Roman Catholic. Many of our Ambassadors to foreign states are Roman Catholics. Our present Foreign Secretary is an Anglo-Catholic, which is only a Roman Catholic disguised.

But it has ever been the devil's trick, to bore from within. He has done his deadliest work on the principle of the Trojan horse, the principle of the possession of Norway. The devil has always bored from within. Our Lord Jesus was betrayed, not by a Pharisee or a Sadducee—nor yet by one of the priests—but by one of the twelve. The devil's master stroke, I think, was when he put the name of Christian upon a pagan system, and called Roman Catholicism, which is nothing in the world but a pagan religion, Christian. It is not only not Christian, but is anti-Christian. He thus mobilizes within what is called Christendom an army of three hundred millions, subject to one will.

But he has not confined himself to the Roman Catholic Church. Protestantism has lost much of its power. What we call Modernism never openly mobilizes an army, and puts on a uniform or makes an open declaration of war. Modernism builds no colleges, erects no churches: it simply disguises itself, and establishes itself in evangelical institutions.

Years ago a member of this church left more than a million dollars for the establishment of an educational institution which was called by his name. He helped to

build the original Jarvis Street Church; and there was written into the Trust Deed of this church a certain statement of faith, and in exact verbal form that statement was written into the Trust Deed of McMaster University. Modernism did not build a university: it sent its representatives in disguise into that institution, and never rested until it had completely possessed it, and perverted the faith of thousands.

That is true of your United Church colleges. There is not one of them in the entire Dominion of Canada—not one—that teaches its students to believe in the inspiration and supreme authority of the Bible as the word of God. It is largely true of the colleges of other denominations. Modernism did not build them: it captured them—in exactly the same way as Germany has temporarily captured a large part of Norway. That is how evil propagates itself; it insinuates itself into important positions.

The physician's task is to combat the same principle. The doctor is never much troubled by things which attack the patient from without, as long as he can keep it on the outside: it is when the deadly bacilli gets into the blood stream, or gets hold of some vital organ, his real problem begins. Tuberculosis, cancer, and a hundred other maladies, are enemies within the gates; and the great problem is to identify them, to isolate them, and to find some power of expulsion, so that the system can be cleansed of the alien power.

But my dear friends, that is only an illustration of the battle in which the church of Christ has always been engaged. Our first text from Romans, if I may so say, bringing it up-to-date, is a Norwegian cry, the cry of one who suddenly discovers that the citadel is in the hands of the enemy, and that all the roads that lead to it and from it are in possession of enemy patrols; and, brought into subjection to an alien power, he cries out in agony, "O wretched man that I am! who shall deliver me from the body of this death?"

## II.

Sin is not merely an act, much less does it consist in an attack from without. It is not a sin to be tempted, to suffer the assaults of the evil one. That cannot be avoided. Sin consists in the admission of the traitor, in the opening of the gates to the enemy, and letting him in, giving him control of the powers of the kingdom of man-soul. That is not the modern idea of sin. Our modern theologians mock at the idea of original sin. Sin is just a thing of the hand, or the eye, or the lip. If they make clean the outside of the cup and the platter, then all is well. That is modern religion—a new tailor shop to make a new suit of clothes. That is all that is required. That is not the teaching of Scripture. The Bible teaches us that in dealing with sin, we are dealing with an enemy at war, and with an enemy that insinuates himself into the very central citadel of the soul. "The carnal mind is enmity against God."

It means the subjugation of all human powers to the power of evil. That is what the old theologians used to call "total depravity". You do not believe that, do you? You are hopelessly out-of-date if you do! What did they mean when they thus spoke? That the whole man was interpenetrated by evil, and that all the functions of the mind were, in some measure and to some extent, subject to evil influence, and that all the powers of the body were made the servants of evil—that sin had

become the Mayor of Oslo, and that sin had a colonel in command of the forces at Narvik—and that the spiritual generalissimo, the devil himself, manages to give false orders.

How interesting that was when the crews of the Norwegian warships received orders supposedly from their government not to fire on the Germans, but to leave their ships and come ashore unarmed! The order was given not by Norwegian authorities, but by the enemy. That is a picture of religious pacifism! Do you know why this old battleship, Jarvis Street, did not go to the bottom? Because we discovered the orders not to fight but to disarm did not come from Heaven. We manned our guns, and we fired many a broadside at Modernism—and are still free to do it because we have no enemy within the gates. That is rather an old-fashioned attitude, to-day it is fashionable not to resist evil, but to allow it to have its way.

I wonder if there are any here who are conscious of having an enemy within the gates? You say, "I should like to be a better man." Why are you not? "The good that I would, I do not." Why do you not do it? "Because there is a power within me that will not let me." If you brush aside all your theological theories, and reduce the matter to an examination of your own experience, I am sure there is not a man or woman here this evening who will not have to admit that his or her whole nature has been taken possession of by this enemy. You cannot think as you would like to think because there is someone else thinking inside. Your affections are not subject to control as you would like them to be. You set your affections on things on the earth because someone has blinded your eyes to things above. You cannot will and perform as you would like to, because an enemy is in command. That is the meaning of total depravity, that the authority of the Lord Jesus is not supreme in human life, but that the devil has so taken possession of the citadel that the body and mind are subject, to some extent, to his power.

In the man of our text, sin was reigning unto death. We are not getting much news from Southern Norway just now. We do not know as yet how many loyal Norwegians have been executed for refusing to obey Nazi orders. I have no doubt, many. The Nazis exhibited a very subtle psychology. The Germans went into Norway without showing force. A German band played in a park, played continuously for eight hours. The people gathered around to listen to the fine music, and the German soldiers, happy fellows, sang all sorts of songs, made jokes—and the people felt, "There is nothing to be afraid of here."

When I was a boy in England, I got used to German bands. We used to have them everywhere, ten or a dozen playing their instruments, going around playing and collecting their pennies—but not living on their collections. They did it in France before the Franco-Prussian War seventy years ago. When that war broke out, Germany knew every inch of the soil—better than the French knew it. They knew every inch of British soil—and of Canada too pretty largely, although Canada is a large country. Their going into Norway was a very striking illustration of the devil's methods. He plays his bands, and sings his songs; and someone says, "I do not believe in these old-fashioned croaking preachers who talk about sin and death. That is not what it means to me. I like the music. I enjoy life."

Ah yes, but in a little while Norway had discovered that in the southern part of the country every office, every official position, was manned by an enemy. Then the music stopped, and they discovered that Germany had possessed Norway "unto death".

That is sin. And at last when it is finished, it separates the man entirely from his lawful King, and subjects all of man-soul to the authority of an alien power. Sin reigns unto death.

### III.

But here is the story of another country, of another citadel of ANOTHER MAN. He says, "The prince of this world cometh, and hath nothing in me." There is no traitor there, no one to open the gates and let evil in. There never has been a second. There never lived but One in all the long history of this world who was able to say, "The prince of this world cometh, and hath nothing in me." "For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."

The reports of the battles between the prince of this world and the Prince of life, are full of instruction. This incorruptible, unassailable, impregnable, Citadel of Manhood went up into wilderness, and "the prince of this world" advanced to the attack. You observed how the Apostle Paul says, "I am carnal, I am in the flesh, sold under sin, subject to all the weaknesses of the flesh as a man." The prince of this world first of all laid siege to the carnal door of the Citadel, and attacked Jesus on the plane of the physical and said, "If thou be the Son of God, command that these stones be made bread"—for He was hungry. The devil appealed to the requirements of His physical nature, but as the prince of this world deployed at that door, it was reinforced by Jesus' spiritual nature, and the Christ-Man answered, "It is written, That man shall not live by bread alone, but by every word of God." Thus His physical nature was reinforced and fortified by His spiritual.

Then the devil took Him up into an exceeding high mountain, something like Hitler's retreat, and "shewed unto him all the kingdom of the world in a moment of time." What does that mean? Can we suppose that the kingdoms of the world were specially created, brought within view for the inspection of the Son of man? No! It was an assault upon His mental nature, an appeal to the imagination, so that He was able to see "all the kingdoms of the world, and the glory of them."

Nebuchadnezzar saw the same thing—and he fell. Alexander saw it, Charlemagne saw it, the Caesars, Napoleon, the Kaiser, Hitler, and Mussolini, and Stalin,—the kingdoms of this world, and the glory of them." The devil said, "All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine." Never did a man in all the world's history seek for himself the kingdoms of this world and their glory, who was not required to worship the devil as a term of their possession, for what such an one calls God is the devil. That is always the price of the possession of world-power. This incorruptible One said, as He reinforced this appeal for temporal advantage and earthly glory by a recognition of His obligation to a higher Power, "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and

him only shalt thou serve." That door—also was locked and double-barred.

Then He was taken to the pinnacle of the temple, in the realm of the spiritual. Man is a trinity. "If thou be the Son of God, cast thyself down from hence: For it is written, He shall give his angels charge over thee, to keep thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Jesus Christ in effect said, "I cannot violate the law of my physical nature in order to prove my correspondence with spiritual powers. The law of God is one, whether it be in my body, or in my mind, or in my spirit. In everything I must be subject to Him. It is said, Thou shalt not tempt the Lord thy God."

Beaten, defeated utterly, the devil left Him. There was no one within that Oslo to open the gates. That temptation, I venture to believe, was only a sample of many others; it is a record of one of the severe battles to which our Lord was subjected, for He was "tempted in all points like as we are, yet"—do not forget it—"yet without sin." They were never able to make a breach in the walls of that Fortress of Righteousness.

### IV.

My dear friends, HE IS THE ONE AND ONLY ALLY WHO CAN DELIVER YOU FROM THE TRAITOR. "The Prince of this world cometh, and hath nothing in me." "A strong man armed keepeth his palace, and his goods are in peace." I preach to you a triumphant gospel. I proclaim to you a conquering Christ, One Who is over all God, blessed for ever.

The Conqueror now lays siege to the Bergens, and Trondheims, and Narviks. He comes to us. Not only does the tempter knock, but Jesus Christ knocks. "Behold, I stand at the door and knock." He appeals to us to let Him in.

Poor Finland! Finland was bleeding almost to death, and we asked permission to go to her help through Scandinavian territory. Norway and Sweden said, "We prefer to keep out of the war." I do not know which was the Levite and which was the priest, but they passed by on the other side. But in due time, Norway needed help. I saw a good cartoon the other day in a New York paper. There were two boys, one called Denmark, and the other Norway. There was a little bit of a house with a veranda, and a little urchin sitting on the veranda, with his arm in a sling, and his head bound up. The two boys yonder were giving their lungs good exercise. Chased by a German with a fixed bayonet, they were shouting, "Help! Help!" The little boy with his wounded arm and injured head, called Finland, said, "Sorry, boys; but you know, I am neutral."

There was a time when Norway said to John Bull, "I cannot open my ports to you", when Norway said to France, "No; we cannot admit you"—until they felt the power of the enemy, and were brought under the tyrant's heel, then they were ready enough to send an SOS to Britain and France, and cry, "Come! Come! Come by the thousand!" And they went—and effected a landing.

That is what Jesus does. When we have done despite to the Spirit of His grace, when we have shut the doors against Him, when we have long professed a neutral attitude toward these great moral issues affecting our own lives and the lives of others, after we have taken a position that does not deserve recognition or help from anyone, yet at last this One Who is greater than the prince of

this world, comes to our help. He sends His forces, for "the chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place." He breaks His way in through the fjords, breaks the power of the enemy, and takes possession.

What is Britain doing now? She is coming down from the North. We are told that Germany is landing about two thousand men a day in Norway. It would have paid Hitler had he studied Napoleon a little better. Napoleon was once asked if he had ever devised a plan to land troops in England; to which he replied, "I have perfected many a plan. But I was never able to work out a plan for getting them home again!" That is another matter. Germany may have landed an army in Norway, but how can she get them home again? She never will. By and by there will be a traffic jam in the south of Norway; and no air force in the world can take them back to Germany. It will be surrender or annihilation. When that day comes, the isolation of Germany will be complete. The Skagerrack will be absolutely at the mercy of the British navy, and Germany will be strangled—and by that time you will see Mussolini also, sitting on the veranda saying, "Sorry, boys; I am neutral." Nothing succeeds like success.

That is a picture of what the Lord Jesus does. He comes to the rescue, this valiant Prince, and no one can break His communications. His name is the Lord of hosts, and He will bring to our help all the power we need. Little by little He will dispossess the enemy. That is what the Bible means when it says, "Put off the old man." That means Norway and Britain uniting in expelling the Germans. "Put on the new man"; that means the re-establishment of a reign of law and order. Mr. Brown quoted it in his prayer this evening: we are to be renewed in the spirit of our mind. Said Paul, "O wretched man that I am! who shall deliver me from the body of this death?" Then he saw his conquering Prince and exclaimed, "I thank God through Jesus Christ our Lord, There is my help." He has the power to dispossess the enemy.

What is it to be unsaved? It is to be under the dominion of satanic powers, to a greater or lesser degree; and to be possessed by satanic powers. What is it to be saved? It is to be possessed by the Spirit of God; our whole nature renewed; a new creature in Christ as the result of a new creation. It means to be subject to that new authority; it means to know Jesus Christ as the One Who died for our sins according to the scriptures, and forgives us our neutrality—or our professed neutrality, and all the enmity of the days of our unregeneracy. Notwithstanding all that, He comes to our help at our call, takes full charge, and drives the enemy out.

Winston Churchill says, "We intend to cleanse the land of the Vikings of the vile pollution of Naziism." And some day these old natures of ours—not by the British Navy, not by any armed force, nor by any intellectual process—but by a divine visitation, these old natures of ours will be so cleansed that even our bodies will share in the redemption, and be fashioned like unto the body of His glory; and we shall be victors through Jesus Christ our Lord. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Let us pray:

O Lord, we thank Thee that Thou hast not left us alone; that we go not to warfare at our own charges. We thank

Thee that with all the resources of Deity, thou hast arisen for our help; and we would even more completely yield to Thee. If there be any besieged heart here this evening, some human life entirely captured by the enemy, unable to help itself, we pray that such an one may send this cry for help to Thee. Whosoever shall call upon the name of the Lord shall be saved. May the beginning of that great warfare take place in many a life this evening, and with it, the assurance that that which Thou dost begin, Thou wilt perfect unto the day of Jesus Christ. We ask it in His name, Amen.

## SEVENTH-DAY ADVENTISM

By Rev. W. Gordon Brown, M.A.

The following is the first of a series of articles which will appear weekly on the above subject, which we have asked Mr. Brown to contribute to this paper to combat this anti-Christian cult. Each article will be a chapter taken from a text book on the subject by Mr. Brown, upon which his lectures to students in Toronto Baptist Seminary on "Modern Cults" are based.—Ed. G.W.

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage"—Galatians 5:1.

The self-chosen name, Seventh-Day Adventism, immediately presents the chief feature of this world-wide movement. In order properly to appraise this cult we shall, first, sketch its history and estimate its strength; second, show what lessons may be learned from its date-setting for the second coming; and then, discuss its doctrine of the mortality of man, by which its adherents declare that man is not naturally immortal, and so that the dead are unconscious, and the wicked to be finally annihilated.

### Chapter I.

#### HISTORY

The history of this movement, while it has been anticipated again and again in former centuries, as we shall presently show, dates back to a small farmer, sheriff, local Baptist preacher, Adventist lecturer and revivalist of a century ago. WILLIAM MILLER was born at Pittsfield, Massachusetts, in 1781, and fought in the War of 1812. From skeptical Deism he was converted in 1816 and joined a Baptist Church. Some two years later he determined to study the Bible for himself, with the aid only of marginal references in his Bible and a Cruden's Concordance. He would lay aside all works of human learning. His estimate of education may be seen from his own book in which he said the churches are worshipping Baalim since the ministers seek "to be called by great names, such as A.B., A.M., B.D., D.D., or Rev., etc." (*The Second Coming*, 1842, p. 278.) (It must be admitted, of course, that B-a-a-l-i-m contains the degrees B.A. A.M.!) The obscurity of this man, on whom fell "the burden of pioneering the message" regarding the "second advent", is compared by his followers to that of John the Baptist, Christ's forerunner, who "was in the deserts till the day of his showing unto Israel" (Luke 1:80) (C. P. Bollman, pamphlet on *Why I am a Seventh-Day Adventist*, p. 24)!

Devoting his curious attention to the study of prophecy he determined by 1818 that the time of the end had begun in 1798 (*op. cit.*, pp. 155, 216, 224; cf. Russellism and British Israelism's use of a similar date), and that Christ must return in 1843. This latter date is mentioned in his book over and over again (title page, pp. 54bis, 57bis, 73, 104bis, 262, 297bis, supplement 4). The

date was shifted to March 21st, 1844, and later to October 22nd of the same year. On the appointed night many followers, in robes of ascension, waited for our Lord's return, but nothing happened except their disappointment. The prophetess of the movement declared that salvation for sinners ended in that year, although in after years she invited sinners to turn to Christ! Again bitterly disappointed, many deserted the movement.

Do Adventists admit that their date-setting was wrong? Certainly not. They were mistaken in thinking that the date applied to the earth, it referred to heaven! It was in the fall of 1844 that Christ began to cleanse the sanctuary therein (Daniel 8:14), that He undertook the investigative judgment, the findings of which, when completed, He will come to carry out. He is deciding who are to be accounted worthy on His return, when "He will formally blot out the sins of men" (A. L. Baker, pamphlet on *What Do Seventh-Day Adventists believe?* p. 3). Christ's executive judgment is to come at the close of the millennium. During that period the earth is to be left desolate (contrary to the teachings of Mr. Miller, who claimed that the Millennium would be the glorious reign of Christ on earth, *op. cit.*, pp. 127, 171). Indeed, Adventists of our day tell us that "the work and disappointment of those who in all the churches expected the coming of the Lord about 1844 was foreshadowed in Habakkuk 2:1-4; Hebrews 10:32-39; and Revelation 10:5-11. This is especially true of the last Scripture, which not only foretold their bitter disappointment, but clearly indicated also in the last verse a further world-wide work, saying 'Thou must prophecy again before many people, and nations, and tongues, and kings.' That work is now being done and there is every reason to believe that it is well-nigh finished" (*The Present Truth*, VII, 98).

An early disciple of Mr. Miller was MRS. ELLEN G. WHITE (1829-1915), the wife of Elder James White, an "almost illiterate" neurotic who "claimed the highest inspiration", devoting thirty-eight pages of her voluminous writings to vindicating the same, and who professed to have the gift of healing. Adventists to-day still believe her to have "had the gifts of prophecy" (A. L. Baker, *op. cit.*, p. 8). About 1849 Mrs. White declared that the day and hour of the second coming, to take place in some five months, had been revealed to her, and thereby proving herself a false prophetess (Deuteronomy 18:21f.) In 1862 she got a vision that women should wear short dresses and bloomers, and she and her followers dressed in that fashion for eight years!

With all its horrible fanaticism, THE SPREAD OF THE MOVEMENT was rapid. By 1845 Mr. Miller claimed congregations in "nearly a thousand places numbering . . . some fifty thousand believers" (*U.S. Census Report*, Adventist Bodies, 1926, p. 6). Further study about that time led to the religious observance by some of the seventh day of the week. A year or so later Mrs. White got a vision of which she said: "Jesus lifted the covering of the Ark, and to my amazement I saw the Fourth Commandment in the centre of the ten, with a halo of light encircling it. It was established at the foundation of the earth, and if we had kept it there would have been no idolatry" (quoted by J. V. Coombs, *Religious Debaucheries*, 2nd ed., 1914, p. 23).

It was not till 1860 that the name Seventh-Day Ad-

ventism was formally adopted, and a conference was organized with 3,500 members. In 1908 six different branches of Adventism were listed, all of them in agreement that the second coming is imminent (*The New Schaff-Herzog Encyclopaedia of Religious Knowledge*, 1908, I., p. 56). In 1926 the movement claimed 261,834 members, employing 17,946 labourers, 9,516 of whom were evangelistic. These labourers were conducting work in 126 countries, using 256 languages, publications being issued in 131 (*Census Report*, p. 30). In the four years preceding, evangelistic work had been begun in a new area on an average of every 24 days. The property of the denomination at that time totalled \$48,053,317.33, of which a large proportion was invested in 62 modern sanitarium. In 1930 an Adventist writer claimed that the sect had "spread to all corners of the earth, teaching and preaching and printing in more lands and tongues than any other Protestant denomination. Seventh-Day Adventists have more than doubled their numbers every ten years since 1845, and have increased their missionary activities nearly 500 per cent every succeeding decade" (A. L. Baker, *Belief and Work of Seventh-Day Adventists*, 1930, p. 3). The marvellously liberal giving of the members makes this possible. Their tithe they use to support the home ministry, and money for missions is raised in addition thereto. In 1930 the per capita giving in the United States was \$25.00 and that in all other countries nearly \$7.00 (*ib.*, p. 96). (Latest figures are listed below.)

In estimating this movement we must not forget THEIR tremendous SELF-CONFIDENCE. They are sure that their ministry was foretold among other passages in Isaiah 58:12: "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, the restorer of paths to dwell in." Certainly, they "cry aloud, spare not" (58:1)! Indeed, they feel called upon to complete the work of the Reformation of the 16th century (C. B. Haynes, *From Sabbath to Sunday*, 1928, p. 121). Foretold in Revelation, they are preaching "the everlasting gospel" to all the world, giving men their last warning (14:6f.). Indeed, they claim to be the remnant church of Revelation 12:17. They remind me of the meeting held long ago in New England, at which three resolutions were passed: first, resolved that God made the earth; second, resolved that He made the earth for the saints; third, resolved that we are the saints: whereupon the ghost of Job appeared and said: "No doubt but ye are the people, and wisdom shall die with you" (12:2)!

### MY CROWN

By. Rev. Robert Dubarry

The following sermon notes by Rev. Robert Dubarry of Nîmes, France, appeared in the latest issue of *Le Lien Fraternal* and were translated by Rev. W. S. Whitcombe. Our readers will be reminded as they read, that Mr. Dubarry has been the pastor of the same church for nearly forty years.

Arrived at the advanced time of life when all values class themselves in their true rank, the apostle Paul appears to us, even in the darkness of his Roman dungeon and almost forgotten in the ancient city's noisy immensity, as the joyous possessor of a jewel without price: "You are my crown", he writes to the Christians as Philippi. (Phil. 4:1).

The image employed here is not that of the royal diadem, but rather of a recompense corresponding to the "civic crown" made of the leaves of the oak, the olive, or the laurel, though sometimes fashioned of gold, that the Romans gave to a soldier who had saved the life of one of their citizens in battle.

Now, the strategic city of Philippi had been, not long before the time Paul wrote, the witness of one of the most decisive battles of history, a battle which had for consequences the famous coronation of Augustus, that is to say, the establishment of the Roman Empire. The disciples who were brought to salvation by the apostle Paul at Philippi would at once appreciate the significance of his allusion—"Ye are my crown"—for it is in the midst of the most memorable dangers that he ventured his life to snatch them from an eternal death. This epistle to the Philippians, which has been called Paul's love letter, demonstrates to us that the admirable trophies he won there were worth the sacrifices made. In the same way that each one of the leaves of the civic crown possessed its own dimension, form, and place, the spiritual posterity of Paul at Philippi manifested, as we shall see, all the beauty of his apostolic work, a beauty composed at the same time of the greatest diversity and the most touching harmony.

#### Lydia

The history of the gospel does not present to us any more attractive personality than this first convert of Europe, whose very name is like a strain of sweet music. Her intelligence and decision of character and the success of her business enterprises marked this woman from the orient, in exile from Thyatira in Asia, as one whom we would commonly call a capable woman. "She constrained us," declares the account of Luke the physician in the Book of Acts, though neither Luke nor Paul nor Silas was without strength of will. Her constraint, however, had been preceded by a surrender, for the energetic Lydia "feared God" and the fortress of her heart had been "opened" by Him to give entrance to "the things which were spoken of Paul".

We "spoke unto the women which resorted thither", writes Luke. Concerning what did they speak? Lydia herself explains it to us when she declares, "If ye have judged me to be faithful to the Lord". "Faithful" not otherwise than in declaring her faith in Christ and that of her household in the appointed way of baptism. Paul then had spoken to Lydia of the death of Christ and of the death with Christ, of which her symbolic burial was the witness, and thus Lydia became a jewel in the apostle's crown, passing from death to life in the communion of her Saviour.

#### The Slave Girl

In striking contrast with the wealthy Asiatic woman, the poor Greek slave of Philippi did not arrive at the truth through persevering study, but by a sort of intuition. But she, too, was faithful to what she believed was true, though by constraint and in word only: "These men are the servants of the most high God which show unto us the way of salvation." Refusing, as his Master had done before him, every Satanic attempt to help in the divine work, Paul delivered her in to the name of Jesus Christ. Seeing that her masters were capable of opposing themselves to the apostle Paul, what would they not have done with this unfortunate girl when they saw the hope of their gains gone! Between her

furious masters and her liberator the choice became easy, and everything leads us to believe that it was made to the great advantage of Paul's crown.

#### The Jailor

Contrasted with Lydia, this Roman was scarcely so good a personality. The possession of authority had made him cowardly: "having received such a charge"—"awakened out of his sleep". He drew his sword and would have killed himself. He called for a light and came in trembling. "Sirs, what must I do to be saved?" Feebleness made him brutal: "He thrust them into the inner prison and made them fast in the stocks." But under the action of the Word of God this shadow of a man became "someone". "He took them out the same hour of the night and washed their stripes." He was himself buried by the symbol of baptism, and the selfish trembler rejoiced, "believing in God with all his household". A fine conquest for the apostle Paul.

#### Epaphroditus

By means of grace, this man whose name meant "dedicated to Venus", takes his place in Paul's crown. He heaps praise upon him, "my brother, and companion in labour, and fellowsoldier". What the second chapter of Philippians says concerning Epaphroditus surpasses anything which the Scripture says of any other servant of God, and the apostle concludes by saying, "Hold such in reputation".

#### Euodias and Syntyche

Labouring together in the gospel with Clement and with other fellow labourers whose names are in the book of life, these two sisters differed, perhaps legitimately, in secondary matters, but the apostle exhorts them to be of the same mind in the Lord; for he is ambitious to retain them in their rightful places in his crown.

#### The True Yokefellow

Paul calls the unknown pastor of the model church at Philippi his genuine yokefellow. He was a true example of one who had the gift of helps (1 Cor. 12:28), and it was his office to come between Euodias and Syntyche at the opportune moment in order to unite them together to have their place in the crown of his venerated colleague.

#### Clement

Whether this has to do, according to the Fathers of the Church, with the immediate successor of the apostle to whom one owes a justly celebrated letter to the Corinthians, or whether it has to do only with one of the others of "his fellowlabourers" we perceive that this Clement has good right to a place in the crown of the poor prisoner of Rome.

#### The Others

Besides these resplendent jewels the prosperous church at Philippi also counted numerous other members whom Paul speaks of as having the same title to a place in his crown—"my fellowlabourers whose names are in the book of life."

And notwithstanding, this crown at Philippi was only one of the innumerable recompenses of the apostle who from the darkness of his captivity could also catch a glimpse of his crown at Thessalonica, and those at

Ephesus, at Colosse, at Corinth, Galatia, and Rome, and of many others too. And as the foundation of this accumulation of trophies the poor prisoner perceives first of all that "crown of righteousness which the Lord, the Righteous Judge will give". And thus all these crowns become his joy with the prospect of soon consecrating them to the praise of the glory of Him Who alone is worthy. "And they cast their crowns before the throne saying, Thou art worthy, O Lord." (Rev. 4:10).

Have we a crown of this kind? Do we desire such a crown? Above all, are we ready to sing sincerely,

"Go spread your trophies at His feet,  
And Crown Him Lord of all."

## Bible School Lesson Outline

—OLIVE L. CLARK, Ph.D. (Tor.)

Vol. 4      Second Quarter      Lesson 18      May 5th, 1940

### CHRIST AND THE LITTLE CHILD

Lesson Text: Matthew 18.

Golden Text: "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."—Matthew 18:4.

#### I. Greatness and Lowliness—verses 1 to 14.

Read also Mk. 9:33-37; Lk. 9:46-48.

The disciples had been disputing among themselves as to which of them would be the greatest in the Kingdom. Our Lord questioned them as to the topic of their conversation, but at first they remained silent, probably through shame. Then they asked His opinion of the matter. There are always those who cannot rise to spiritual aims but whose carnal selfish desires cause them to stumble, and miss the highest values (Matt. 19:22; 20:20, 21; Mk. 10:36, 37).

Christ set a little child in their midst, explaining that the standards of the world do not hold in His heavenly Kingdom. The least is the greatest, and the humblest is the highest in His world (Psa. 75:6, 7; Matt. 20: 26-28; 23:11, 12; Mk. 9:35; Lk. 14:11; 18:14).

The child-like attitude is essential, not merely for position in the Kingdom, but even for entrance therein (Lk. 18:17). The little ones are trustful, believing the word of their elders without question, and they rest in another's love and efforts on their behalf. They are usually obedient, free from pride and duplicity.

To enter the Kingdom one must turn back from sin, and must be born again (John 3:3, 5). Spiritual life commences with a birth of the Spirit even as natural life commences with natural birth (John 1:12, 13; 3:6-8). The period of childhood precedes the period of maturity in the spiritual, as in the natural world (1 Cor. 3:1; Heb. 5:12-14; 1 Pet. 2:2).

How the Saviour loved the little children (Matt. 19:13-15; Mk. 10:13-16; Lk. 18:15-17)! He not merely found in this child an illustration for spiritual truth, but He took the opportunity of instructing His disciples and others in the proper attitude to be displayed toward the children, those who were young in years, and those who were young in the faith, the babes in Christ.

The children are to be received, welcomed, permitted to come to the Lord, and to the Church. We must give them a place in the Bible School and in the Church, consider their interests, and care for them. They are important members in the Lord's family.

We must take care not to offend the little ones who believe on Christ. We must not cause them to stumble through our bad example or evil teaching. Our Lord utters a solemn warning and shows the seriousness of such conduct. Everything which causes offence to ourselves, or which hinders

the progress of another, must be removed, no matter what the cost.

The children must not be despised, ignored or considered as of no account. The disciples thought the children a bother (Matt. 19:13; Lk. 18:15), and there are many who fail to appreciate the worth of the children, but the Lord loves them, and has a place for them. Verse ten may refer to the guardian angels of the children (Psa. 34:7; 91:11), or to the spirits of the children who have gone to be with the Lord (Compare Acts 12:15).

It is the will of the Lord that the children should be saved, and not perish (Ezek. 33:11; 1 Tim. 2:4; 2 Pet. 3:9). What an encouragement in child evangelism! Christ came to save the lost (Lk. 19:10; 1 Tim. 1:15), and those who come to the years of accountability will be lost unless they believe on Christ (John 3:14-18). Those who have not reached the time of responsibility are secure in Christ Whose death availed for all our race, and they have not been guilty of rejecting Christ. He is the good shepherd who tenderly cares for the lambs of the flock (Isa. 40:11; Lk. 15:3-7; John 10:11).

#### II. Gratitude and Forgiveness—verses 15 to 35.

Sin must be acknowledged before it can be forgiven (Jer. 2:13; Matt. 5:23, 24; 1 John 1:9), but it would not be wise or kind to expose a brother's guilt to others, if the matter can be settled in private conference. It is sometimes difficult to bring about reconciliation, because people usually dislike to face their sins and acknowledge their guilt.

It may be necessary to have witnesses in order to reduce the possibility of misunderstanding (Deut. 19:15). The next step is to call attention to the matter before the Church. If the brother remains unrepentant, he should be dismissed from the fellowship of the Church, so that its testimony may not be affected by his evil deeds (1 Cor. 5:3-5, 13). He is to be regarded as an outsider, yet the spiritual members will still seek by prayerful effort to bring him back to fellowship with the Lord and with His people (2 Cor. 2:6-8; Gal. 6:1).

The Church has Divine authority to proclaim the terms on which the Lord grants or withholds forgiveness (Matt. 16:19; John 20:23; 1 Cor. 5:4; 2 Cor. 2:10). The Church, even when composed of but a few members, has power, because Christ is in their midst (Rev. 1:13; 2:1). The Lord promises to hear their united, earnest, believing prayer (Mk. 11:24).

Reconciliation between the brother who has sinned and the brother who has been sinned against will be impossible unless there is confession on the part of the one, and forgiveness on the part of the other. The question arises as to how many times one is to grant forgiveness to the same wrongdoer. The Rabbis said three times, and Peter suggested seven times, but the Lord taught that as long as the erring brother was repentant, he should be forgiven an indefinite number of times.

We are to forgive others, even as Christ has forgiven us (Matt. 6:14, 15; Mk. 11:25, 26; Eph. 4:32). The parable of the two debtors illustrates the fact that we are all under great obligation to the Lord for His mercy, patience and love. Ten thousand talents would amount to about twelve million dollars in our money, and the hundred pence only about seventeen dollars. That servant is ungrateful and wicked who refuses to forgive the insignificant debt of his fellow-servant (Lk. 6:38; Jas. 2:13).

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