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DANIEL'S SEVENTY WEEKS

IS THERE A "GREAT PARENTHESIS" BETWEEN THE SIXTY-NINTH AND THE SEVENTIETH? IS THE NINTH CHAPTER OF DANIEL STILL A PROPHECY, OR HAS IT BECOME HISTORY?

Second Address by Dr. T. T. Shields

The substance of which was delivered at a Prophetic Research Conference, in Beverley Hills United Presbyterian Church, Upper Darby, Philadelphia, Tuesday, January 6, 1948; and also in Jarvis Street Baptist Church, Toronto, Sunday Evening, January 18, 1948

(Stenographically Reported)

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

"And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

"And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."—Daniel 9:24-27.

IT IS surely safe to assume, when addressing people who profess and call themselves Christians, that they desire, above everything else, to know exactly what the word of God teaches. That ought to be our enquiry continually, "What saith the Scriptures?" And as the concomitant of that, the first cry of the converted Saul of Tarsus: "Lord, what wilt thou have me to do?"

Nothing is more important than that we should be thoroughly persuaded in our own mind in respect to the teaching of the word of God. Nor need we ever be afraid that a knowledge of the will of God will work us injury. God has surely designed the best for us. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things."

That, I think, ought to be our attitude in approaching

the scriptures. What does the word of God actually say? It is well for us always to believe that the will of God is our salvation, and that the more perfectly we know it, the happier we shall be. That ought to be our guiding principle in our prayers: "Not my will, but Thine be done." "The Pharisee stood and prayed thus with himself." It is possible for us to pray with ourselves, and by vain repetition at last to persuade ourselves that the request we have preferred before God is actually the will of God. That is a very dangerous practice.

In the early days of my ministry I lived in a little town. I was then as tall as I am now, but not quite so broad. I could never buy anything ready-made. They told me then, "You are above the average. We do not stock it." I sent to a store which I shall not name,

for their catalogue. In due time I received it. I looked in the catalogue for the article I could not buy in the town, and to my great satisfaction I found there were at least four articles in the size I wanted. But they were four different prices, and four different qualities. Being a young preacher, and having to count my pennies, I selected the cheapest article, right at the bottom of the list.

Then at the bottom of the order form there was this word: "If the article you have ordered should not be in stock, may we use our judgment, and substitute?" I looked at it, and then I said, "I think I can trust them." So I wrote in the word, "Yes".

In due time the order was filled, and it was accompanied by a very polite letter expressing regret that they had discovered that the particular quality I had ordered, was not in stock, so they had taken advantage of my permission, and had substituted one of the highest quality, but for the same price. I liked that. Ever after, when I sent an order to that store, when I came to that question on the form, I was very careful to write in, in big, black letters, "Yes". I had no objection to receiving a ten dollar article for two dollars and fifty cents.

Long since I learned that that is the psychology of true prayer. God says to us, "May I substitute", and when we answer, "Not my will, but Thine, be done", He always gives us more than we asked for. Mr. Spurgeon's mother wrote to the young man after she had heard of his baptism. His father and his grandfather were congregational ministers. She wrote to him and said, "Charles, from your birth I have prayed for your conversion, but I never asked the Lord to make you a Baptist." Mr. Spurgeon replied, "True, mother, but the Lord, with His usual bounty gave you more than you asked for." — There is still hope for you!

The same is true in respect to our understanding of the word of God. When we are forced to set aside our prejudices, and our pre-conceptions, and first to discover, and then to acknowledge that we were wrong, we shall always find that that which is really written, is better than anything we could have imagined:

"He always wins who sides with God,
To him no chance is lost;
God's will is sweetest to him, when
It triumphs at His cost."

It is difficult for us to change our minds; and still more difficult to get grace to acknowledge that we have changed. My father was a minister. He was meticulously careful in his quotations of scripture. He used to insist that those who believed in verbal inspiration, should always be at pains to be verbally correct. One day he said to me, "Never assume that you cannot be mistaken. You are not infallible. Never take it for granted that your quotation of scripture is flawless. The only time when you can be sure that you are repeating what God has said, is when you have the actual text of scripture before you." Then he went on, "Only yesterday I received a great shock. There was a scripture which I have quoted from my youth, quoted, perhaps, hundreds of times, as I supposed, with perfect accuracy. I discovered only yesterday that I had made the mistake of interpolating a word which was not there." "So," he said, "verify your scriptures. Make sure you are right."

The Necessity For Reconsideration

We ought surely also to verify our interpretations. We are admonished to "give diligence to make (our)

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Editor

T. T. SHIELDS

Associate Editors

W. S. WHITCOMBE, M.A. (Tor.)

W. GORDON BROWN, M.A. (Tor.)
Contributing Editor

OLIVE L. CLARK, Ph.D. (Tor.)
S. S. Lesson and Exchanges

"I am not ashamed of the gospel of Christ."—Romans 1:16.

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Address Correspondence:

THE GOSPEL WITNESS

130 Gerrard Street East, Toronto 2, Canada

Telephone RAndolph 7415

Registered Cable Address: Jerwitnem, Canada

calling and election sure." You say, "I am already settled. I am absolutely sure." Be careful of the use of the word "absolute". That is a very big word. There is but one Absolute. As we go on in life, and give ourselves ever more diligently to the study of God's word, I think we shall find that we have to correct some of our earlier interpretations. In respect to the great matters which lie on the surface — what constitutes saving faith, how we may really be saved, and know it, I do not think we shall change in that.

In the beginning of my ministry I wrote every sermon. I have hundreds and hundreds of manuscripts, and I have enjoyed re-preaching some sermons I wrote in the first year of my ministry — how long ago I shall not tell you! Why? Because they naturally dealt with the basic principles of saving faith, and they have not changed. Perhaps the expression, the form of presentation, may have changed, coming, I hope, from a maturer mind; but the essential truth remains precisely the same.

Now in respect to this doctrine of the Lord's return, it is extremely difficult to get some people actually to reconsider the things they have long believed. If you are right, it will not hurt you to reconsider it. It will only tend to the deepening of your conviction, and the confirmation of your faith, if you are really right. But look into the scripture, and make sure. If, by chance, you should have been mistaken, and are still mistaken, if you genuinely desire to know the will of God, you will be glad to discover your error, in order that you may be set right. Surely that is a sane and sound Christian view!

Why We Thus Speak

Let me tell you why I thus speak: I do not suppose that many members of my own congregation need much persuasion in these matters. But the printed message goes very far afield, and is read by some thousands of ministers of all Denominations. The week before last I was in Philadelphia at a conference called for the discussion of New Testament Eschatology, the doctrine

of the Lord's return, and related events. The speakers were not of one school: everyone was invited. It was laid down as a principle: that anyone may say what he believes, even though it is contrary to what everyone else believes in this company. All that was required was that the rules of ordinary Christian courtesy should be observed, and we agree among ourselves not to be offended if someone should run directly across our prized opinions. That, in effect, was the general understanding.

A Professor's Experience

When I was introduced, the President of that Prophetic Research Conference — the first of the sort, so far as I know, to be held on the American Continent — introduced me after this fashion: He said he had been a professor at the Philadelphia School of the Bible, of which our friend, Dr. Pettingill, had been for many years President. We love him. I love to hear Dr. Pettingill preach the gospel. I do not agree with his eschatology; but I do not make that a test of fellowship. He loves the Lord, and preaches the gospel of salvation; and on that ground we meet, and I trust are brethren mutually beloved. This man was a professor in that school for about twelve years, if I am not mistaken. The Scofield Bible was the text book. Everyone was supposed to believe it; and all professors were expected to teach in agreement with its principles.

This man at last discovered that he could no longer teach the eschatology of the Scofield Bible. He was convinced that it was mixed with error. He told us how he reached that conviction. He submitted his problem to the head of the School, who replied "Dr. Scofield is dead, and his teaching cannot be changed"!

One brother said, that years ago he heard me preach somewhere, on this subject. He reported to this effect: "After the address I went to Dr. Shields, and I quoted Dr. Scofield, and some others, in opposition to what he had said." He said, "Dr. Shields replied, 'Well, what Dr. Scofield, or any other uninspired man may have said is not authoritative with me, however much I respect him; and it ought not to be authoritative with you.'" Then he said, "Dr. Shields said this one thing, 'Your concern should be to discover what the Bible teaches, and follow that, no matter what it costs you.'" He said, thereafter, he put all human opinions in abeyance, and went to the Bible itself; and it was because of that he was obliged to abandon the Scofield position.

We had in that company of ministers men as far removed as California, and Rhode Island, and States between. There were several who were kind enough to say that they had been influenced to a reconsideration of Scofieldism by reading THE GOSPEL WITNESS. They had come to see that the Scofieldian position was Biblically untenable.

The Scofield eschatology rests very largely upon this ninth chapter of Daniel's prophecy, and upon the twenty-fourth chapter of Matthew's gospel, and, of course, upon the book of Revelation. But very specifically it rests upon this portion of Daniel's vision relating to the seventy weeks.

Daniel's Prophecy and the New Testament

I believe that this prophecy is one of the most important Messianic prophecies of the Old Testament. In my view—I shall endeavour to prove my thesis later — it is all the more important because I feel sure that to the last detail it has already been fulfilled. It has

ceased to be prophecy, and is now indubitable history; and as such it is one of the mightiest certifications of the inspiration, infallibility, and supreme authority, of the New Testament we have. If it be taken out of the field of history, and put into the sphere of prophecy, however interesting it may be, and however accurate one's speculations in respect to its significance, it affords no substantiation of the truth of the New Testament. That must await the unfolding of the future.

The Scofield Bible and the Ninth Chapter of Daniel

What does premillennialism in general teach about this ninth chapter of the book of Daniel. I have a Scofield Bible here. It has in its notes in respect to evangelical faith, a great deal of solid truth; but in respect to the eschatological aspect of things, I think it cannot safely be followed.

Weeks of Years

There is substantial, I think almost complete agreement among all expositors, ancient and modern, because it is biblically grounded, that these are WEEKS OF YEARS.

The question is, When did this begin? What is the *terminus a quo* — what is the starting place? There is substantial agreement, and I should agree with Dr. Scofield, as he agrees with everyone else, that it properly begins with the decree to restore and build Jerusalem, from the decree of Artaxerxes to Ezra, to rebuild the city after the captivity. The seventy weeks are divided into three sections — seven, sixty-two, and one; and they are put together. The first seven were occupied in the restoration of Jerusalem, built in troublous times.

We begin with Artaxerxes. Where do we find the seventy? From that to Messiah the Prince, in all sixty-nine weeks. Seven and sixty-two, or four hundred and eighty-three years.

Then follows the seventieth week, making it four hundred and ninety years. Thus the *terminus ad quem* is easily identified.

But in the twenty-sixth verse it says that "after three score and two weeks shall Messiah be cut off, but not for himself." The sixty-nine weeks carry us up to the time of Messiah the Prince, the incarnation of the Son of God, the coming of Jesus into the world. That is about the number of years that elapsed between the decree of Artaxerxes, and the birth of Christ. "After" threescore and two weeks, plus the seven, Messiah should be cut off, but not for Himself. But how long after the sixty-nine, we are not told. But He comes at the end of the sixty-ninth. Some time after that Messiah shall be cut off.

The Futurist "Parenthesis"

The Futurist idea inserts a "parenthesis", or "gap", between the twenty-sixth and the twenty-seventh verses. Dr. Scofield says that the entire Christian dispensation is inserted between the sixty-ninth and the seventieth week. Of course the *text* does not say so. The Bible does not specifically say so anywhere. Whatever inferential conclusions one may draw, it does not say that nearly two thousand years intervene between the sixty-ninth and the seventieth week. (See *Scofield Notes at end of Sermon*).

What happens in that time? That is what the Scofield Bible calls "The Church Age". That is revealed which was never revealed before — you do not find it in the Old Testament. They tell us the "Church" is

not in the Old Testament at all. No one knew anything about it until New Testament times. I grant you some things were revealed unto the holy apostles and prophets as they had not been formerly revealed; but only revealed in fuller measure. The noon-day fulfils the dawn; just as the New Testament fulfils the Old. If you rise very early in the morning, when the first grey streaks of dawn are appearing above the horizon, and look at all the eerie things about you, you may be almost startled by this and that. When the clearer light shines, you say, "Was that what I was afraid of this morning? It was not an ugly ogre after all, but just the stump of an old tree." So the word of the truth of the gospel floods the whole Old Testament with light. There is not a page of the Old Testament that does not take on a new significance when it is read in the light of the New Testament.

But Scofieldism says at the end of the sixty-ninth week the church age comes in. How long they do not know. They are wise in not setting a time. It has continued so far some nineteen hundred and forty-eight years, if we take our present reckoning. Our A.D., the year of our Lord, is generally reckoned to have begun four years after the birth of Christ. To add the four years, it has continued now for about nineteen hundred and fifty-two years. But let us take for the sake of example, the calendar year of nineteen hundred and forty-eight years, and all that is interwoven between the sixty-ninth and the seventieth weeks — the whole Church age!

At the end of the "Church Age" whenever it comes, the church is to be raptured, taken out of the world — that it will be taken out of the world in God's time, we all agree. I am discussing now merely the place of that rapture. Thus the "salt" of the earth will be removed. The "light" of the world will be transferred to other spheres, and New Testament Christians, members of the New Testament Church, will no longer hold forth the word of life "in the midst of a crooked and perverse nation, among whom they shine as lights in the world". The "lights" will all be taken away.

Is "He" Christ or Antichrist?

Then Scofieldism says the pronoun "he" of the twenty-seventh verse represents Antichrist, and he is going to make a covenant with the Jews to restore the Levitical ritual of blood, and the offering of the sacrifices once again. Then in the midst of that week he will break

his covenant with the Jews. The Jews will be converted. With the distinctive ministry of the Holy Spirit terminated, and the Church no longer here, still they are somehow to be converted, and are going to be the evangelists of the nations; and during "the great tribulation" millions are to be saved. The multitude that no man can number, ten thousand times ten thousand, and thousands of thousands, are all supposed to be tribulation saints, saved during the great tribulation. At the end of the seven years Christ is to come back with His saints, and the Antichrist is then to be consumed with the "spirit of his mouth, and with the brightness of his coming". After that will follow a millennium, an earthly kingdom, when our Lord will reign from a throne in Jerusalem over the earth, and after a thousand years — some people make that three hundred and sixty-five thousand years — the devil is to be loosed for a little season, then he is to be brought to judgment, and cast into the bottomless pit.

But I think I had better set out what the Scofield Bible says for the sake of those who may not have one at hand. (*See Scofield Notes at the end of the Sermon.*)

It is worth remarking that the Scofield Reference Bible is not content to refer the reader to other Scriptures, but tells him in advance what he may find in the other Scriptures, and very frequently refers him to the Scofield "note" on those other Scriptures. We know of no Roman Catholic author more dogmatically exclusive in his interpretations. The S. F. B. sets out its own interpretations on the most abstruse matters with the finality of an oracle, and without the remotest suggestion that any other interpretation might be possible.

That is Futurism. It is a very convenient doctrine. Please do not be offended at what I say; but the Futurist is not embarrassed by historical, geographical, topographical or grammatical considerations. He is like the Evolutionist in this: The Evolutionist tells us what happened five hundred million years ago, perhaps more. I was not there. I cannot dispute with him. Nobody else was there. Then he tells us what we are going to be millions of years hence. I suppose now that the automobile has come into use, according to the Evolutionist's theory, our legs will shrivel up, and we shall not know how to walk. I heard a lecturer once say, that if there was anything in the principle of the Evolutionary idea of transmitted characteristics, and if it be so that the buffalo developed his great shoulders by bunting his way through life—if there be any truth in that, then the hind leg of the jackass ought to be as big as a telephone pole.

The Futurist is perfectly safe in telling us what is going to be. No one can dispute with him. Neither history, nor geography, nor topography troubles him. He is not bound by grammatical considerations. He uses, not his reason, but his imagination, and flies away.

Now there is no use our rejecting these views unless we have a sane and reasonable interpretation of the Scriptures involved. It has been my practice for many years to dig and delve, so far as I can, into any difficult subject for myself before I consult any book or person other than the Bible. Then when I have reached the best that I can do, I like to see if anyone else ever came to the same conclusion. I have examined some commentaries, the expositors of years past, some of centuries past, and find they all believed the thing I I shall now try to tell you. — Here I shall set out in parallel columns three translations of our text:

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Authorized Version

(24) Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy. (25) Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks: and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. (26) And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. (27) And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation; and that determined shall be poured upon the desolate.

Revised Version

(24) Seventy weeks are decreed upon thy people and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy. (25) Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the anointed one, the prince, shall be seven weeks: and threescore and two weeks, it shall be built again, with street and moat, even in troublous times. (26) And after the threescore and two weeks shall the anointed one be cut off, and shall have nothing: and the people of the prince that shall come shall destroy the city and the sanctuary; and his end shall be with a flood, and even unto the end shall be war; desolations are determined. (27) And he shall make a firm covenant with many for one week: and for the half of the week he shall cause the sacrifice and the oblation to cease; and upon the wing of abominations shall come one that maketh desolate; and even unto the consummation, and that determined, shall

wrath be poured out upon the desolator.

Young's Translation

(24) Seventy weeks are determined for thy people, and for thy holy city, to shut up the transgression, and to seal up sins, and to cover iniquity, and to bring in righteousness age-enduring, and to seal up vision and prophet, and to anoint the holy of holies. (25) And thou dost know, and dost consider wisely, from the going forth of the word to restore and to build Jerusalem till Messiah the Leader is seven weeks, and sixty and two weeks: the broad place hath been built again, and the rampart, even in the distress of the times. (26) And after the sixty and two weeks, cut off is Messiah, and the city and the holy place are not his, the Leader who hath come doth destroy the people; and its end is with a flood, and till the end is war, determined are desolations. (27) And he hath strengthened a covenant with many — one week, and in the midst of the week he causeth sacrifice and present to cease, and by the wing of abominations he is making desolate, even till the consummation, and that which is determined is poured on the desolate one.

What Is Messiah to Do?

He is to be cut off, but not for Himself. There can be no doubt as to what that means. His crucifixion: "After threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city." Take a copy of last week's GOSPEL WITNESS, and read it for yourself. Do not accept it because I have written it. Examine it for yourselves.

The "prince that shall come" I think undoubtedly was Titus, who destroyed the city, and the sanctuary, and the end thereof was a flood, and desolations. Terrible judgment upon the city which had crucified Incarnate Deity!

Let me repeat here what I have already written in last week's address on The Great Tribulation; The twenty-third chapter of Matthew tells us of the last days when our Lord Jesus said to the men of His generation, that the blood of all the righteous men, from the blood of Abel to the blood of Zacharias son of Barachias whom they slew before the altar — all that was to be required of that generation. Then added to that was the blood of Him Who summarized all the righteous men, and all that the prophets had ever written—the Incarnate Son of God. And He said to them: "(Ye have) both seen and hated both me and my Father". He charged that generation with having seen and hated God. Then before Pilate the people cried, exclaiming, "His blood be on us and on our children". To the blood of Zacharias was added the blood of the great "Apostle and High Priest of our profession". The guilt of His murder was the greatest crime that hell itself ever conceived. As Sodom was set forth as an example, suffering the vengeance of eternal fire, so Jerusalem suffered the vengeance of God. In Luke's account Jesus said, "These be the days of vengeance." Judgment, swift, unrelenting, and complete, fell upon the city, until not one stone was left upon another. Titus did everything to save the people but they would not be saved.

He tried to save the temple, and after it was set on fire he sent his soldiers to try to extinguish the flames. He tried to save the city, but it would not be saved. He tried to save Judaea, and for a year before Jerusalem was besieged all Judaea was trampled by the Roman army; hence, "Let them that be in Judaea flee into the mountains". That geographical element was literally fulfilled: "The prince that shall come shall destroy the city and the sanctuary." But the city, like Judas Iscariot, really destroyed itself.

I have printed copious notes from the greatest historian of that time — Josephus. He was contemporary with all those events. He was in Jerusalem when it was taken by Titus. He endeavoured to placate the people, and to persuade them to a better mind; but they were like madmen, determined upon suicide, until nothing was left of them. If you read his account of these things you will find that not even in our day, not in the days of the German concentration camps, were there viler men than the men of Jerusalem. Having resisted, and rejected the Incarnate God, such a terrible reaction came upon them they became the worst men upon earth.

Now Messiah shall be cut off. So our problem is the twenty-seventh verse. By what license I should like to know, do they forthwith read the Antichrist into the pronoun "he", and tell us that the Antichrist will confirm the covenant for one week?

My dear friends, the principal figure in this whole prophecy is our glorious Lord. It is He, not Antichrist, Who confirmed the covenant for one week prior to His being cut off. How did He confirm it? He fulfilled the covenant of promise. Every Scripture was fulfilled in Him. When Peter drew his sword, and cut off the ear of the servant of the high priest, He said, "Put up again thy sword into his place . . . Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" He confirmed the covenant; and the blood that He shed

in the midst of the week is described as "the blood of the everlasting covenant."

Verse 26 Explained

Let me go back a moment. What did He come for? "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression." What does that mean? Go back into Genesis, and you will find that when the promise was made to Abraham, he was told that he would have to wait four hundred years; that his seed would go down into Egypt, and they would be afflicted four hundred years "for the iniquity of the Amorites is not yet full". The cup of their iniquity was not yet full; the lease was not yet run out. Our gracious God bade Abraham wait until the measure of the Amorites' iniquity was full, and they were ripe for judgment.

What did the Lord Jesus say? Having spoken of all that their fathers had done, the slaying of the prophets, He said, "Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" They did fill up the measure of their fathers by the crucifixion of Christ, and finished the transgression — the very worst than any human being could do.

And "make an end of sins". Surely He came to make "an end of sins", by turning every one of us away from our iniquities. "To make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness." Where can you find that save in Jesus Christ? He made atonement and brought in everlasting righteousness in Himself.

To Seal the Vision and the Prophecy

And "to seal up the vision and prophecy." What does that mean? Just what it says — to fulfil the last jot and tittle of the word of prophecy.

And to "seal" it. The bill is paid. File it for future reference. Jesus sealed "the vision and prophecy". And from that day until the day He was born in Bethlehem of Judaea, there was no open vision. There was no heavenly revelation. Those more than four hundred years, were years of silence, so far as heaven was concerned.

To Anoint the Most Holy

And "to anoint the most Holy". What does that mean? The Lord Jesus fulfilled all that was symbolized in the temple. Do you not remember He said, "In this place is one greater than the temple". Not only the holy of holies, but the temple, and the city itself was holy, so was the land. We even call it "the holy city" to this day — although it is not very "holy" just now.

After the first war I was in Brussels. I talked with a gentleman who had been under the necessity of reporting to the enemy two or three times a week during the German occupation. He said, "When we met a German officer we had to step off the sidewalk and salute." He described him. How he loathed them! How they had polluted the city! I talked to a Frenchman of the pollution that came to France, and to Belgium; of how the very presence of the enemy was a loathsome, leprous abomination that made "desolate".

Jesus said, "In this place is one greater than the temple". He fulfilled in Himself all that the temple symbolized. When He began His ministry, and they handed Him the scroll He found the place where it was written, "The Spirit of the Lord is upon me, because

he hath anointed me." Every detail of that verse was fulfilled in the Person of Christ.

"He Shall Cause the Sacrifice and the Oblation to Cease"

But the twenty-seventh verse says, "In the midst of the week he shall cause the sacrifice and the oblation to cease". Our friends actually say the bloody sacrifices of the Levitical system are to be restored. I heard one man say rather a good thing in Philadelphia. He described a young lady who was engaged to be married. She was longing for a sight of her prospective bridegroom. At last he came, and they were united. They talked together. Then suddenly she sees his portrait hanging on the wall. She turns her back upon her lover, and runs up and takes the portrait, hugs it to her breast, and says, "How I love you!" "Oh," says the bridegroom, "do you like my picture better than you love me?" Is it not absurd?

"He shall cause the sacrifice and the oblation to cease." How? He did it by confirming the covenant, and then He died, and by one offering He hath perfected for ever them that are sanctified. There is no more sacrifice for sin. He caused the sacrifice and the oblation to cease by offering Himself once for all as an atonement for our sin.

For by one offering he hath perfected for ever them that are sanctified. *Whereof* the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these is, *there* is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And *having* an high priest over the house of God; Let us draw near with a true heart in full assurance of faith.

"For the overspreading of abominations he shall make it desolate, even until the consummation." Do not forget that our Lord said in the days of His flesh: "All authority is given unto me" — now — "in heaven and in earth. Go ye therefore, and teach all nations". And He ascended on high.

There were judgments later. Ananias and Sapphira fell dead for the lie they had told to the Holy Ghost. This was a judgment anticipatory of the final judgment when all shall appear before the judgment seat of Christ.

The "Gap" Theory

Now let me ask you as briefly as possible, to think of that gap theory, and of the idea of reading Antichrist into that great verse which our Lord Himself fulfilled, and putting between that and the sixty-ninth week the whole Christian dispensation.

In support of this view several Scriptures are cited as showing that an extended period of time seems to separate one part of the prophecy from the rest. Luke, chapter four, verse nineteen, is a case in point: "The acceptable year of the Lord . . . the day of vengeance of our God." Acts, chapter two, verses sixteen to twenty:

But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall

dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.

But in neither of these passages is any numerical element involved. Moreover it is said in Daniel: "Seventy weeks are DETERMINED upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy."

It seems to me on the face of it, that to rend the seventy weeks asunder, and to insert the whole Christian dispensation between the sixty-ninth and the seventieth, does violence to the whole passage, and is really contrary to all analogy and all logical processes. Seventy always follows sixty-nine.

In Philadelphia I heard an address by Dr. Buswell, President of the National Bible Institute, in which he seemed to accept the hypothesis of a so-called "great parenthesis" between the sixty-ninth and the seventieth week. As an alleged illustration of the matter he referred to the Grand Canyon in Colorado. He said that the lips of the Canyon on either side of the great chasm, were of one level, and that if from some distance one lowered his point of view to the surface level, and looked straight across one could see the ground on both sides without observing the Canyon between. "So," said Dr. Buswell, "viewed from a certain point of view the whole Christian dispensation effected no disruption of the continuity of the seventy weeks." I have, of course, reported Dr. Buswell's saying in my own words; but I think I have faithfully represented his position.

In answer to that I should like to say that neither analogy nor exact illustration is proof. Dr. Buswell told us that the Canyon was about nineteen miles across. Let us suppose we have a camera that has a range of seventy miles; and we stand sixty-nine miles from one lip, and train our camera across the gap on the farther lip. When the negative is developed, if the camera had a range of only seventy miles, we should find no farther lip at all. To photograph it all we should need a camera with a range of eighty-nine miles, rather than seventy, so as to cover the intervening gap, or parenthesis, of nineteen miles.

Seventy Weeks Determined

Daniel in his prophecy says: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy". Surely when he said that he meant, as Gabriel had taught him, that seventy weeks were "determined". But our friends of "the gap" theory insist that the clock of prophecy stopped at the end of the sixty-ninth week, and has never ticked since. And between that and the seventieth week the whole period of the Christian dispensation intervenes. That is to say, there is a gap of nineteen hundred and forty-eight years between the sixty-ninth and the seventieth week. That would make two hundred and seventy-eight weeks of seven years each. The "great parenthesis" or "the gap" would thus be four times

the entire seventy weeks, and if you add the seventy weeks to the two hundred and seventy-eight, you have three hundred and forty-eight weeks. Therefore Daniel's vision should have read, not "seventy weeks are determined", but "three hundred and forty-eight weeks are determined upon thy people, and upon thy Holy City."

It seems to me that merely to mention these facts should be sufficient to refute "the gap" theory.

I affirm that that cardinal principle of Futurism is an error, utterly unscriptural, and fraught with the greatest danger. I give you one simple example, and with this I close:

Reformers and the Papacy

All the reformers, without one exception, regarded the Papacy as the Antichrist. They said so. The Westminster Confession of Faith of the Presbyterian Church names the Papacy as the Antichrist. The Thirty-nine Articles of the Church of England Book of Common Prayer speak in somewhat similar terms, speak of it as "blasphemous deceits". Virtually all the expositors of that age believed the Papacy to be the Antichrist. When they said that, Protestantism had a backbone; it stood for Christ, not for the Antichrist.

Where did Futurism come from? It was invented in fifteen hundred and ninety by two Jesuits, specifically for the purpose of teaching that Antichrist was to be developed in the remote future, in order to divert Protestant attention from the reigning Antichrist in Rome. To-day that is the weakness of Protestantism. You can scarcely find anyone to-day who recognizes that this master of iniquity, this vicar of Satan himself, is the Antichrist. On the contrary he is spoken of as the head of a department of the Christian church. We are told we must recognize the Roman Church as being a Christian church, notwithstanding in its whole bloody record, and in everything it teaches, it is anti-Christian.

Some of my premillennarian friends will fight with me like a tiger when I tell them that Antichrist is already here. "No; no; He is some sort of Jew, who is going to be developed by and by. It will be dreadful by and by—but:—we won't be there!"

There are many people who will be shocked to learn that they have been teaching for commandments the doctrines and traditions of men. But that is what this Scofield Bible does. Get one, if you have not a copy, and put a question mark after everything it says on eschatology. Compare it with the text of Scripture. Do not accept what I say. Study for yourself. It is my deliberate conviction that while it has done some good in making the way of life plain to many, Scofieldism has wrought irreparable injury to the church of Christ, and has inaugurated a movement which if it persists will develop the most serious dangers in time to come.

My dear friends, the truth is Jesus made an end of sin, made atonement. He atoned for sin; He put an end to the sacrifices and the oblation. He confirmed the covenant. How blessed to hear Him say, this, and that, and the other thing "must be fulfilled". He confirmed it, not for the rest of the week, but for ever. He confirmed the covenant for one week in His ministry in the flesh. The apostolic church preached the gospel to the Jews, and when they utterly rejected it, they turned to the Gentiles, and the seventy weeks were completed.

As for our Lord Jesus Himself, He ascended on high. He led captivity captive, and received gifts for me. He ascended up where He was before, above the clouds, be-

yond the chambers of the sun, until all heaven acclaimed Him:

"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory." None other than the victorious triumphant Christ returned to His Father. He—He—HE is the King of Glory!

Let us pray:

O Lord, for the accomplishments of Thy grace, for the certitude which the record of our Lord's fulfilment of all prophecy concerning Him affords our faith this evening, we render humble and hearty thanks.

Bless our meditation. Bless the record when it shall be printed. Lead Thy people everywhere to look to what God has to say, and to abide by that which is written, for Thy name's sake, Amen.

DR. A. R. FAUSSET ON THE SEVENTY WEEKS

I have read no more satisfactory explanation of Daniel IX, 24-27, than that by Dr. A. R. Fausset in his *Critical Cyclopaedia*, page 224, which we give below.

"The seventy weeks (490 years) of Daniel, chapter nine, verses twenty-four and twenty-five (see) probably date from this seventh year of Artaxerxes, when Ezra received leave to restore the temple and the people and the holy city (457 B.C.), because the re-establishment of the theocracy then began, though the actual rebuilding was not till 13 years later under Nehemiah. Ezra's placing of Daniel in the canon immediately before his own book and Nehemiah's implies that his commission began the fulfilment of Daniel's prophecy; Christ's 30th year in beginning His ministry would be A.D. 26-27 (the A.D. dates three or four years later than Christ's actual birth), and His crucifixion, A.D. 30. So that 'He was cut off' and 'caused the sacrifice to cease in the midst of the week', the last week beginning with His ministry to the Jews, A.D. 26-27, and ending with that exclusive ministry to them for three and a half years after His crucifixion, ceasing through their own rejection of Him when preached by the apostles and evangelists (Acts VII, VIII). Thus the 490 years, or 70 weeks consist of (1) seven weeks (49 years) of revelation, from 457 to 407 B.C., the probable date of Malachi's prophecy and Nehemiah's work, which the prophet supported, ending; then (2) 62 weeks (434 years) of no revelation; then seven years of special and brightest revelation to Israel, first by Messiah in person, then by His still more powerful presence by the Holy Spirit, in the middle of which week His one sacrifice supersedes all other sacrifices." (page 224)

WHO IS DR. A. R. FAUSSET?

The above note is taken from *The Critical and Expository Bible Cyclopaedia*—published in 1891 by THE REV. A. R. FAUSSET, D.D., CANON OF YORK, Sometime University Scholar and Senior Classical Moderator, Trinity College, Dublin; joint author of *The Critical and Expository Commentary*—that is the Commentary—generally known as the Commentary by Jamieson, Fausset, and Brown. The above quotation is from the article on the book of Ezra, page 224. I did not think of consulting Fausset until after my own exposition was transcribed following the delivery of the address.

But what more do we know of Dr. Fausset?

We have quoted the article on Daniel's Seventy Weeks above in order to show how far afield into the realm of vagarious speculations modern Scofieldism has wandered from the saner and more moderate position taken

by Premillennialists a generation ago. And Scofieldism is still flying in a jet-propelled imagination to nobody knows where.

We have before us a volume containing the addresses delivered at an International Prophetic Conference. This was the Conference that was sometimes held at Niagara-on-the-Lake, and sometimes elsewhere. This particular Conference was held in Farwell Hall, Chicago.

We reprint here the flyleaf of the volume of addresses so that our readers may know the names of the men who sponsored that Conference. This particular volume contains what is called "An Expository Letter" by Canon A. R. Fausset, D.D., York, England. The letter supports the moderate Premillennial position taken by such men as A. J. Gordon, A. T. Pierson, and others of that day. Let the reader compare Dr. Fausset's exposition of Daniel's seventy weeks with the notes from the Scofield Bible.

(Flyleaf from volume of addresses referred to above)

PROPHETIC STUDIES OF THE INTERNATIONAL PROPHETIC CONFERENCE

(Chicago, November, 1886)

Containing critical and scholarly essays, letters, etc., upon The Near Coming of the Lord; Its Literal and Personal Character; The Development of the AntiChrist; The First Resurrection; The Jews and Their Future; Predicted Judgments; The Millennium; and kindred topics and events; together with their practical application as an incentive to evangelistic and mission work, and personal consecration. By the following Eminent Biblical Students: W. R. Nicholson, D.D., Bishop R.E.C., Philadelphia; Maurice Baldwin, D.D. Bishop of Huron, Ont.; Prof. D. C. Marquis, D.D., McCormick Theo. Sem.; Prof. W. G. Moorehead, U.B. Theo. Sem., Dayton; Prof. E. F. Stroeter, Wesleyan College, Mo.; Prof. J. T. Duffield, D.D., Princeton, N.J.; Prof. Henry Lummis, Lawrence University; Prof. John Gustav Princell, Chicago; Rev. Nathaniel West, D.D., Presb., St. Paul, Minn.; Rev. George Bishop, D.D., Dutch Ref., Orange, N.J.; Rev. E. P. Goodwin, D.D., Cong'l, Chicago; Rev. A. J. Frost, D.D., Baptist, Sacramento, Cal.; Rev. A. J. Gordon, D.D., Baptist, Boston; Rev. A. T. Pierson, D.D., Presb., Philadelphia; Rev. P. S. Henson, D.D., Baptist, Chicago; Rev. Henry M. Parsons, Presb., Toronto, Ont.; Rev. Jas. S. Kennedy, D.D., Abingdon, Va.; Prof. F. Godet, D.D., Neufchatel, Switzerland; Prof. Volch, D.D., Univ. of Dorpat, Russia; Prof. Franz Delitzsch, D.D., Univ. of Leipzig; Prof. A. Koch, D.D., Oldenburg, Saxony; Rev. A. R. Fausset, D.D., Canon of York, Eng.; Rev. Andrew A. Bonar, D.D.; Glasgow, Scotland; Rev. Archibald G. Brown, London, Eng.; Mr. D. L. Moody, Northfield, Mass.; Rev. F. L. Chapell, Baptist, Flemington, N.J.; Rev. W. J. Erdman, Cong'l, Boston, Mass.; Rev. Albert Erdman, Presb., Morristown, N.J.; Rev. J. D. Herr, D.D., Baptist, Milwaukee, Wis.; Rev. J. F. Kendall, D.D., Presb., Laporte, Ind.; Rev. J. M. Orrick, Editor "Messiah's Herald," Boston; Rev. Geo. N. H. Peters, Evan. Luth., Springfield, O.; Rev. Geo. C. Needham, Evangelist, Boston; Mr. Wm. E. Blackstone, Methodist, Oak Park, Ill.

JOSEPHUS ON THE PROPHET DANIEL

And indeed it so came to pass, that our nation suffered these things under Antiochus Epiphanes, according to Daniel's vision, and what he wrote many years before they came to pass. In the very same manner Daniel also wrote concerning the Roman government, and that our country should be made desolate by them. All these things did this man leave in writing, as God had showed them to him; insomuch, that such as read his prophecies, and see how they have been fulfilled, would wonder at the honour wherewith God honoured Daniel; and may thence discover how the Epicureans are in error, who cast providence out

of human life, and do not believe that God takes care of the affairs of the world, nor that the universe is governed and continued in being by that blessed and immortal nature, but say that the world is carried along of its own accord, without a ruler and a curator; which, were it destitute of a guide to conduct, as they imagine, it would be like ships without pilots, which we see drowned by the winds, or like chariots without drivers, which are overturned; so would the world be dashed to pieces by its being carried without a Providence, and so perish, and come to nought. So that, by the forementioned predictions of Daniel, those men seem to me very much to err from the truth, who determine that God exercises no providence over human affairs; for if that was the case, that the world went on by mechanical necessity, we should not see that all things would come to pass according to his prophecy.

Now, as to myself, I have so described these matters as I have found them and read them; but if any one is inclined to another opinion about them, let him enjoy his different sentiments without any blame from me.

—*Antiquities of the Jews, Bk. X, Ch. XI, Pg. 327.*

THE SCOFIELD BIBLE ON THE SEVENTY WEEKS

Daniel, Chapter Nine

"These are 'weeks', or, more accurately, sevens of years; seventy weeks of seven years each. Within these 'weeks' the national chastisement must be ended and the nation re-established in everlasting righteousness (v. 24). The seventy weeks are divided into seven equals 49 years; sixty-two equals 434 years; one equals 7 years (vs. 25-27). In the seven weeks equals 49 years, Jerusalem was to be rebuilt in 'troubled times'. This was fulfilled, as Ezra and Nehemiah record. Sixty-two weeks equals 434 years, thereafter Messiah was to come (v. 25). This was fulfilled in the birth and manifestation of Christ. Verse 26 is obviously an indeterminate period. The date of the crucifixion is not fixed. It is only said to be 'after' the threescore and two weeks. It is the first event in verse 26. The second event is the destruction of the city, fulfilled A.D. 70. Then, 'unto the end', a period not fixed, but which has already lasted nearly 2,000 years. To Daniel was revealed only that wars and desolations should continue (cf. Mt. 24:6-14). The N. T. reveals that which was hidden from the O. T. prophets (Mt. 13:11-17; Eph. 3:1-10), that during this period should be accomplished the mysteries of the kingdom of Heaven (Mt. 13:1-50), and the outcalling of the Church (Mt. 16:18; Rom. 11:25). When the Church-age will end, and the seventieth week begin, is nowhere revealed. Its duration can be but seven years. To make it more violates the principle of interpretation already confirmed by fulfilment. Verse 27 deals with the last week. The 'he' of verse 27 is the 'prince that shall come' of verse 26, whose people (Rome) destroyed the temple, A.D. 70. He is the same with the 'little horn' of chapter 7. He will covenant with the Jews to restore their temple sacrifices for one week (seven years), but in the middle of that time he will break the covenant and fulfil Dan. 12:11; 2 Thess. 2:3, 4. Between the sixty-ninth week, after which Messiah was cut off, and the seventieth week, within which the 'little horn' of Dan. 7 will run his awful course, intervenes this entire Church-age. Verse 27 deals with the last three and a half years of the seven, which are identical with the 'great tribulation' (Mt. 24:15-28); 'time of trouble' (Dan. 12:1); 'hour of temptation' (Rev. 3:10). (See 'Tribulation', Psa. 2:5; Rev. 7:14).

"There is no word in the O. T. properly rendered reconcile. In A. V. the English word is found in 1 Sam. 29:4; 2 Chr. 29:24; Lev. 6:30; 8:15; 16:20; Ezek. 45:15, 17, 20; Dan. 9:24, but always improperly; atonement is invariably the meaning. Reconciliation is a N. T. doctrine (Rom. 5:10; Col. 1:21, note).

"Three decrees concerning Jerusalem are recorded, that of Cyrus, B.C. 536 (Ussher), for the restoration of the 'house of the Lord God of Israel' (2 Chr. 36:22, 23; Ezra 1:1-3); that of Darius (Ezra 6:3-8, B.C. 521-486), and that of Artaxerxes in his seventh year (Ezra 7:7, say B.C. 458). Artaxerxes in his twentieth year, B.C. 444 (Hales, Jahn), 446 (A. V.) 454 (Ussher, Hengstenberg), gave per-

mission for the rebuilding of the 'city', i.e. 'Jerusalem' (Neh. 2:1-8). The latter decree is, obviously, that from which the 'seven weeks' (49 years) run, unless by 'the commandment to restore', etc. is meant the divine decree (Dan. 9:23). In the present state of biblical chronology the date of the decree of Artaxerxes cannot be unanswerably fixed farther than to say that it was issued between 454 and 444 B.C. In either case we are brought to the time of Christ. Prophetic time is invariably so near as to give full warning, so indeterminate as to give no satisfaction to mere curiosity (cf. Mt. 24:36; Acts 1:7). The 434 years reckon, of course, from the end of the seven weeks, so that the whole time from 'the going forth of the commandment to restore', etc. 'unto the Messiah' is sixty-nine weeks of years, or 483 years.

"Cf. Mt. 24:15. The expression occurs three times in Daniel. In Dan. 9:27 and 12:11 the reference is to the 'Beast', 'man of sin'; (2 Thess. 2:3, 4), and is identical with Mt. 24:15. In Dan. 11:31 the reference is to the act of Antiochus Epiphanes, the prototype of the man of sin, who sacrificed a sow upon the altar, and entered the holy of holies."

—*Scofield Reference Bible, Daniel 9th Chap., pages 914-915.*

Matthew Twenty-Four

"Mt. 24, with Lk. 21:20-24 answers the threefold question. The order is as follows: 'When shall these things be?' — i.e. destruction of the temple and city. Answer, Lk. 21:20-24. Second and third questions: 'And what shall be the sign of thy coming, and of the end of the age?' Answer, Mt. 24:4-33. Verses 4 to 14 have a double interpretation: They give (1) the character of the age — wars, international conflicts, famines, pestilences, persecutions, and false Christs (cf. Dan. 9:26). This is not the description of a converted world. But the same answer (vs. 4-14) applies in a specific way to the end of the age, viz. Daniel's seventieth week (Dan. 9:24-27, note 2). All that has characterized the age gathers into awful intensity at the end. Verse 14 has specific reference to the proclamation of the good news that the kingdom is again 'at hand' by the Jewish remnant (Isa. 1:9; Rev. 14:6, 7; Rom. 11:5, note). Verse 15 gives the sign of the abomination (Dan. 9:27, note) — the 'man of sin', or 'Beast' (2 Thess. 2:3-8; Dan. 9:27; 12:11; Rev. 13:4-7).

"This introduces the great tribulation (Psa. 2:5; Rev. 7:14, note), which runs its awful course of three and a half years, culminating in the battle of Rev. 19:19-21, note), at which time Christ becomes the smiting Stone of Dan. 2:34. The detail of this period (vs. 15-28) is: (1) The abomination in the holy place (v. 15); (2) the warning (vs. 16-20) to believing Jews who will then be in Jerusalem; (3) the great tribulation, with renewed warning as to false Christs (vs. 21-26); (4) the sudden smiting of the Gentile world-power (vs. 27, 28); (5) the glorious appearing of the Lord, visible to all nations, and the regathering of Israel (vs. 29-31); (6) the sign of the fig-tree (vs. 32, 33); (7) warnings applicable to this present age over which these events are ever impending (vs. 34-51; Phil. 4:5). Careful study of Dan. 2; 7; 9; and Rev. 13; will make the interpretation clear. See, also 'Remnant' (Isa. 1:9; Rom. 11:5).

"Cf. Lk. 21:20-24. The passage in Luke refers in express terms to a destruction of Jerusalem which was fulfilled by Titus, A.D. 70; the passage in Matthew to a future crisis in Jerusalem after the manifestation of the 'abomination'. See 'Beast' (Dan. 7:8; Rev. 19:20); and 'Armageddon' (Rev. 16:14; 19:17). As the circumstances in both cases will be similar, so are the warnings. In the former case Jerusalem was destroyed; in the latter it will be delivered by divine interposition."—*Matthew 24, Pages 1032-1033.*

"WHY"

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THE PROPHETIC RESEARCH CONFERENCE IN PHILADELPHIA

A PROPHETIC RESEARCH CONFERENCE sponsored by a group of Evangelical ministers was held in the Beverly Hills United Presbyterian Church, Philadelphia, Pa., from January 5 to 8. Dr. Roy Grace, Pastor of the Beverly Hills U. P. Church together with Rev. Phil Saint, well known Evangelist and Gospel artist originated the idea and were ably assisted in Committee on Arrangements by Rev. Robert C. Smoot, Jr., and Rev. Leymon Ketcham. Their idea was not to occasion another division among Evangelicals, but rather to draw together evangelical believers of various eschatological viewpoints for fellowship and mutual discussion without casting aspersions upon each other.

It was an unique gathering in that Scofieldian dispensationalists, Pre-, Mid-, and Post-Tribulation rapturists, premillennialists, and a-millennialists actually met together without looking askance at one another. It was an historical assembly in that men and brethren of divergent views on eschatology ably presented their respective interpretations of prophecy, and courteously with Christian deference searchingly quizzed each other for the Biblical authority of their respective views, and differed without animosity. Public messages and private conversations disclosed, however, that some had been either anathematized or ostracized for rethinking their eschatology and changing their position upon the warrant of Scripture.

Dr. James R. Graham presented the Post-Tribulation rapture. Professor Oswald T. Allis (author of "Prophecy and The Church",—a severe *critique* of Premillennialism), was given a respectful hearing for a very brief impromptu presentation of the A-millennial position. Though not on the program, Dr. Robert Strong by vote of the Conference was requested to present the A-millennial interpretation of Revelation 20. He did a superb job by reading a part of his Doctrinal Thesis on the subject. Subsequent questioning of Dr. Strong demonstrated that with a gracious spirit the A-millennial position may be maintained in harmony with the whole tenor of Scripture. The inimitable Dr. T. T. Shields of Jarvis Street Baptist Church, Toronto, Canada, delivered the popular evening addresses, January 6 to 8. In his closing message he showed from Romans 8 and 2 Peter 3 that the deliverance of the creation from its bondage to corruption, the resurrection of the body, and the Second Coming of Christ synchronize and usher in the Eternal State. The writer understands his addresses will appear in THE GOSPEL WITNESS. Dr. J. Oliver Buswell set forth the one way of salvation by grace in all ages, the Mid-Tribulation rapture, and that Christ did not offer an earthly kingdom to Israel at His First Advent, but will at His Second Advent.

It is the opinion of the writer that the unfortunate trend in Evangelical circles for a long time has been to make the Imminent Premillennial interpretation of Bible prophecy the test of Christian and Church fellowship, and the criterion of orthodoxy. It would seem a much more sound Biblical position to make the personal, visible, Second Coming of Christ in glorious Majesty the basis of fellowship, and allow the brethren the liberty to freely hold, proclaim, propagate, and discuss their respective interpretations of what comes before or after. While we do not regard these differences as unimportant, we do not think they are sufficiently important to be an occasion of dissension between Evangelicals.

It was the unanimous vote of the conferees that another Prophetic Research Conference be held in the near future, to which we resound with a loud Amen.

ONE WHO WAS THERE.

SEMINARY RESIDENCE

THE residence purchased by Toronto Baptist Seminary for single men is pretty well occupied. The matron and her husband have an apartment, our chef has one room, and the other bedrooms are each occupied by one, two or three students, according to the size of the room. A good deal of cleaning has been done. The floor of the living room and adjoining space has been refinished with modern plastic coating. Carpets have been sent to the cleaners, army blankets to the laundry. The purchase of more linens has been necessary. We still have a good number of needs, outstanding among them is a piano and two or three small tables for the living room. Besides that, most of the rooms should have two or three small or at least one ordinary size bookcase. The curtains on the windows must be replaced and we shall probably prefer drapes. These can probably be made here, but we need considerable money for the purchase of the materials.

Lately we have received some more contributions for the Seminary dining room and these we have sought to acknowledge personally.

Our greatest need is always for the current fund, from which must be paid the largest item of expense, namely, salaries. A number of friends have recently contributed, and we thank them heartily. We shall be glad to hear from others who can help us in this highly important work.—W.G.B.

ALUMNI DAY AT THE SEMINARY

ALL members of the Alumni and former students, with their friends, are invited to become undergraduates for one day, Thursday, January 29th. It is hoped that this will be a re-union of the Alumni which will long be remembered as an outstanding day in the experience of all.

A prayer meeting begins the day at 8 a.m. The classes begin at 8.30, when two classes in French are held. At 9.30 Church History, English and French are taught. At 10.30 is the chapel service. Systematic Theology and Biblical Introduction may be enjoyed from 11 to 12. Lunch is served at 12 noon. There is the prayer meeting of the Foreign Missions Fellowship at 12.30. Greek and Homiletics are taught from 1 to 2. More Greek and more Systematic Theology may be absorbed from 2 until 3, concluding with French and Greek from 3 to 4; 4 to 5 will be suggestions hour for the Alumni. The Faculty will be happy to receive your ideas that will improve the Seminary. After supper (5.30), from 6.30 to 7.30 some very important matters concerning the Alumni will be discussed. A summer gathering at Pigeon Lake has been proposed, and we need your presence. The new Seminary dormitory will be open for inspection both Wednesday evening from 7 to 9.30 and all day Thursday.

The concluding lecture, one by Dr. Shields on Ecclesiology, will be given during the prayer service from 8 to 9.30.

So that the chef may make suitable preparation, those who are expecting to attend will kindly write to the Secretary, Miss E. McCredie, 337 Jarvis Street, Toronto 2, or telephone RA. 2581.—B. JEFFERY.

T.B.S. TO GRANT DEGREES

By Dean W. Gordon Brown

RECENTLY Toronto Baptist Seminary received the required authority to grant theological degrees. This has already been announced in THE GOSPEL WITNESS, and from our graduates and other friends we have received very favourable reaction. Our students now in the Seminary are naturally very pleased. Only today a graduate student at the University called to say how gratified he was to know of this acquisition.

We promised when we announced the matter that, as soon as possible, details of the plan would be given. The Faculty met twice to consider the matter, the second meeting bringing forth the following plan.

Inasmuch as we have students entering without college and students entering with college, our degrees will be based on two entrance requirements, and the degrees will be related, of course, to the number of years of study taken here. The result is that those who come with High School and pass the three-year course will receive the title of Licentiate in Theology (L. Th.). Those who take the full course, now known as the four-year divinity course, will receive Bachelor in Theology (B. Th.). Those who enter with a B.A. or its equivalent from a recognized school will receive upon the completion of three years' work a degree of Bachelor of Theology and after the four-year course a degree of Bachelor of Divinity (B.D.).

Plans for post-graduate study in divinity leading to the Doctorate have been already mooted.

What of those who have already graduated from the Seminary, completing the three-year or four-year courses? It has been decided to make them eligible for degrees if their record in the judgment of the Faculty has displayed a mental discipline commensurate with the requirements now made. Those who feel that they qualify are invited to communicate with the Dean.

Women will be treated throughout on the same basis as men.

If after obtaining an L. Th. or a B. Th. in this school upon an entrance requirement of matriculation, a man or woman obtains a B.A. or its equivalent, his degree will be raised accordingly, that is, three years' work already done entitle that person to B. Th. and four years' work to B.D. No B.D. can be granted without standing in a liberal arts college.

The fee for degree is \$10.00 each. Appropriate diplomas are being drawn up for printing, and appropriate hoods are being selected.

It is obvious that in many ways the matter of degrees is an expansion of our Seminary programme. In order to carry it through properly we must continue a forward-looking plan. There is much more that we could do if we had a larger income, whether from endowment or from regular gifts. The Seminary being incorporated, has authority to receive and hold bequests of money or property. We also are prepared to receive either money or property during the lifetime of the donor on condition that the said donor shall receive the financial increment during his life, and also on condition that if his circumstances should so alter that he needs some of the capital, the same may be returned to him; but on the understanding that upon the death of the donor the property or money or bonds should be used for the work of Toronto Baptist Seminary. We should be glad to give full information to anyone interested in this plan. It may avoid unnecessary litigation: It makes sure that the

wishes of the donor are carried out, and it may make unnecessary certain succession duties.

Much of our support, of course, comes from small donations, but as the Scotch say, "Mony a mickle makes a muckle".

ACCUSATION OF SUPERSTITION

SEVERAL weeks ago we noted in these columns certain press reports from England concerning a crown of roses that had not withered after being in position for some months on a statue of the Virgin Mary. *London Calling* now gives the sequel to this "miracle" in the following words:

Towards the end of October, it is now learned, the roses withered. Father Turner still maintained that something out-of-the-ordinary had taken place, but his Bishop declined to support any theory of the supernatural, and lamented what he considered might be an accusation of superstition.

The same publication tells that its reporter observed that the petals of the roses "looked waxy", though "Father" Turner, the priest in charge, insisted that they had received no special treatment. Others talk of the expert wiring, it is said.

And now the bishop refuses to support any theory of the supernatural, lamenting an "accusation of superstition". It is always the same story with this astute gentry trained in the traditions of a church that feeds fat on the ignorance and credulity of its victims. Note, if you will, that the bishop waited until the throngs had visited the church and left their money before he repudiated the supposed miracle. In this way he is still free to retain his share of the proceeds from the "miracle", at the same time redeeming himself from the accusation of superstition. Rome knows how to enjoy the fruits while denying the root.—W.S.W.

THE PROTESTANT LEAGUE WINS CONCESSION FOR MINISTERS

December 5, 1947.

Rev. Dr. T. T. Shields,
President, CANADIAN PROTESTANT LEAGUE,
130 Gerrard St. E.
Toronto, Ont.

Dear Dr. Shields:

I have today received a cheque from the Income Tax Department for \$34.56, this being the amount I was overpaid on my 1945 Income Tax in view of the recent ruling which exempts Protestant ministers from taxation on manses. I had not made application for this rebate.

My wife and I decided that \$5 of this should be given to THE CANADIAN PROTESTANT LEAGUE'S Legal Defense Fund. After all, as we see it, if it had not been for your efforts in pressing the injustice of Protestant-Roman Catholic Income Tax inequality we would never have been refunded one cent of the \$34.56. The feeble mutterings of Protestant Church bodies would never have reached official ears in Ottawa, let alone obtained action. At the local Ministerial Association last Monday, I pointed out our indebtedness to you when the new ruling was being discussed.

It seems to be generally understood that this is merely a sop handed out to Protestants to silence them. I hope that it will not accomplish its end, but that the matter can be pressed until the principle of equality is recognized—either the priests pay as we do, or we are exempt as they are.

May God continue to grant you health and strength for your ministry.

Sincerely yours,

Signed

FRENCH PROTESTANTS AT WORK

THE following notes of the activities of our brethren in France and Switzerland have recently come to our desk, and we are glad to share them with our readers, many of whom, we know, have a close interest in the progress of the Gospel in Europe. Some of the following news items are taken from personal letters received from the pastors, others from various publications of the French-language association, chiefly *Le Lien Fraternel* and *La Bonne Nouvelle*.

In Paris

Pastor Emile Guedj of the Colombes Church writes of new doors that are being opened to the preaching of the Gospel:

"We seized the opportunity of renting a restaurant at Argenteuil, a suburb of Paris, where we meet to preach the Gospel to those whom our members in that neighbourhood have already been able to touch by their testimony. We believe that a door has been opened to the Good News and we pray that all of us may have a share in this new undertaking. The work at Petit-Colombes, another nearby district, is always on our hearts, and we are planning for a renewal of our endeavours there also.

"The immense need of our France is ever before us. The foreign missionary field of first importance for us is France. It has therefore been decided after much careful consideration to create a Missionary Fund for the expenses of a worker who will be free to go wherever there is opportunity to bear witness to the message that brings peace and makes wise unto salvation. The church has unanimously voted to take care of the needs of the missionary and his helper who will be put in charge of this glorious work, and we are praying that God may give us a Gospel truck properly equipped for the task of bringing the glad news to those who sit in darkness."

In War-Torn Alsace

Pastor Frédéric Buhler, one of our former student-professors of French at Toronto Baptist Seminary, finds himself in the true apostolic succession of labours abundant in his immense field that covers a large area of his native Alsace and a part of the neighbouring district of Franche-Comté. He lives in the great industrial city of Mulhouse, where he is able to minister to his fellow-Alsatians in the two languages currently spoken there, but he also has appointments at Wittenheim, a large mining-centre, and at Colmar and Montbéliard-Valentigney where the church is without a permanent pastor. He is training the young people of his churches to engage in door-to-door evangelism, from which some fruit has already been seen. Last summer he held a camp in the mountains, which was no small undertaking in view of the shortages of everything for eating and wearing. The programme which Mr. Buhler sent us reads something like a resumé of the Seminary course; the camp motto was: "Non confort, mais réconfort". We earnestly wish that it had been possible to have accepted the invitation that our good friend and former student so kindly sent us to attend this profitable time of fellowship.

Mr. Buhler also writes of recent date:

"God has recently permitted us to see four young people desirous of proclaiming their union with Christ, descending into the symbolic waters of baptism.

"Our brother, Pastor W. H. Weber, has begun a series of Gospel Messages in a rented hall in this city. Good crowds heard the truth of the Gospel. During and after these meetings, several made their decision

for Christ, others were led into a deeper appreciation of their high privileges and heavenly calling in Christ."

Progress in Switzerland

From another of our former student-professors, Pastor W. H. Frey, now of Tramelan, Switzerland, comes the following budget of good news:

"On my way to the conference at Nimes, I travelled by way of Geneva where I conducted the monthly service. This group is very encouraging and we have confidence to believe that the Lord will yet do great things in this historic and strategic city. We are able to rent a fine hall and its location in the centre of the city gives easy access to all who wish to come.

"The group at Saint Croix is also growing. Pastor Weber, who is already heavily overworked has now obtained the help of a young man, formerly a Salvation Army officer, who has recently joined forces with us. He is proving to be a great help to Pastor Weber in the numerous mission stations he has organized.

"We have recently enjoyed a visit from Pastor Giorgio Antonietta, a Baptist pastor from the mountainous district in the North of Italy. We were happy to hear of the work of the Gospel in this needy land where those who read and preach the Bible are the object of all sorts of vexations and persecutions. Our churches have been able to forward some help to this valiant brother in the great missionary work he is carrying on.

"P.S. Kindly inform my correspondents that as Switzerland has not yet joined the British Commonwealth of Nations, it is necessary to affix a five cent stamp to letters addressed to me. The postman has had occasion to remind us of that fact."

A New Building at Bienne

Pastor F. J. Waecker of Bienne, a rapidly growing city in which some of the most famous Swiss watch factories are located, writes as follows:

"The first sod has already been turned for our new building. During these last few weeks we have received some marvellous gifts from churches and friends of our work. In spite of building restrictions our efforts have been successful and we have seen the barriers raised as though by magic. The good hand of the Lord is with us. Thank you to all who have helped us by their prayers or their gifts. We are obliged to erect our own building, for up to now our only meeting place has been the hall of a hotel, which is often somewhat embarrassing!

"For several weeks past we have held in the hall of the bakeshop a school to prepare our church members to serve the Lord here and in our missions, while gaining their livelihood at other occupations. We already have some thirty attentive and zealous students in this new undertaking."

Again we thank God for these His faithful witnesses that He has raised up to preach the unsearchable riches of Christ in Europe. Let us not forget that Europe is the cradle of our civilization and that it is still a potent influence in the world for good or for evil. Not only for the sake of the Christless millions of Europe but also for the sake of the heathen beyond who look to them, we must strengthen the hands of those who so valiantly hold aloft the word of truth in France, Switzerland and Belgium. Following this article is a report on the French Bible Mission taken from *The Watchman-Examiner*, written by Rev. Gabriel Guedj, of Brooklyn, New York, a brother of Pastor Emile Guedj of Paris, France.—W.S.W.

FRENCH IS RELIGION, NOT A LANGUAGE!

OUR friends in France will be amazed to read the above title, as will French-speaking Canadians who have read sufficiently in French literature and French history to know, as Renan says, that:

"On peut être bon français sans croire à la sainte ampoule." (You can be a good Frenchman without believing in the holy ampulla.)

Our title, of course, refers to Canada only. Alas, in the popular mind as represented on both sides of the Ottawa River, to speak French is taken as a sure indication that one is a Roman Catholic. And in Quebec at least, it is too commonly assumed that to speak English is to be a Protestant. That at least is the silly yet harmful propaganda that the French priests try to inculcate into the minds of their people. Their watchword is "La langue est la gardienne de la foi." That is almost incredible for those who have visited Switzerland where the French-speaking population is largely Protestant. It seems strange, also, to those who have been in France and have seen the small part that the Roman Church plays in the thinking of the great masses of the French people. Of course there is nothing inherently Roman Catholic in the French language. Notwithstanding, in Canada the French language is regarded as the bulwark of the Roman Catholic Church because it has hitherto been an easy means of segregating the French-Canadian Roman Catholics from their English-speaking Protestant neighbours.

The success of the priests' plans for identifying race, language and religion, has been facilitated by the unwillingness of the average English-speaking person to learn French. The priests have preached the necessity of keeping the middle wall of separation between the two races, and Anglo-Protestants have very conveniently been only too willing unconsciously to follow their instructions, more through mental sloth, we are convinced, than through any sense of racial or linguistic superiority. And on the other hand, the traditionally obedient French-Canadians have in large proportion been disobedient to the instructions of their priests on this matter. Changing economic conditions have brought thousands upon thousands of French-Canadian Roman Catholics into the employ of companies that are controlled by English-speaking management, and, finding it to their advantage to master the language of their employers, they have promptly abandoned their fear of English and those who speak it.

For our part we wish that the French language could be taught in every school in Canada from coast to coast, from kindergarten to university. Provided that French would be taught in Canadian schools as it is taught in the schools of France and of Switzerland, that is as a language and not as a means of Roman Catholic propaganda, we should be glad to take part in a campaign to institute a movement to teach French in all Canadian schools. Of course, the Roman Catholic press of Quebec will not publish that statement from THE GOSPEL WITNESS, for it is intent on representing us as blindly inveterate enemies not only of the French language but of all who speak it. Among many proofs of the falsity of that charge, is the fact that we require all students in Toronto Baptist Seminary to study French.

Some years ago the writer overheard two ladies speaking French on the balcony of the great hotel at Banff, Alberta. He could not refrain from joining in their

conversation and was amazed at the heartiness with which he was welcomed by them as a Roman Catholic! One of the ladies, a nun, assured him with deep emotion that it was the first time they had been addressed in their mother tongue since they had left Montreal. It was somewhat amusing for this humble person to be taken for a Roman Catholic simply because he spoke French! But that, we repeat, is the common idea in this Dominion: French is supposed to be a Roman Catholic language; English is supposed to be a Protestant language.

It is in the light of this curious fact that we view the campaign now being conducted to obtain certain French-language radio stations for the Canadian West. We agree with the facts presented in the editorial copied from *The Western Baptist* on another page of this issue. But the problem is not solely, or even chiefly, a linguistic one; it is an essentially religious problem. We confess that we have as great sympathy for French radio stations as we have for the teaching of French in the schools, but on the same condition, namely that they should be on a strictly non-sectarian basis. Everyone knows, however, that the so-called French-language stations are nothing more nor less than Roman Catholic radio stations. The priests know that they would not have a shadow of a chance to obtain stations as Roman Catholic stations, so they ask for the same thing under another name. If sufficient wave lengths are available, let us have not only French radio stations but also Ukrainian, Polish, Italian and German radio stations. From all these languages and cultures we Canadians have much to learn, but it would be nothing less than moral and intellectual suicide to hand over the monopoly of our air waves to one of these national groups, or to all of them together, to use them as so many high-powered instruments to bludgeon themselves and us into submission to their national church or to some racial dictator who might happen to rise among them. In a land of free speech all religions and all languages should be given a fair share of time on the radio, but no one of them should be favoured at the expense of all the others.—W.S.W.

CANADA AND THE FRENCH LANGUAGE

(From *The Western Baptist*)

The applications to own and operate French-speaking broadcasting stations in Alberta and Saskatchewan have caused us to examine the claim that our French-speaking fellow countrymen have a priority right to the concession asked for, because French is an official language of Canada.

The section of the British North America Act dealing with the French language reads as follows:

SECTION 133.

Either the English or the French language may be used by any persons in the debates of the Houses of Parliament of Canada, and of the Houses of the Legislature of Quebec; and both those languages shall be used in the respective records and journals of those Houses; and either of those languages may be used by any person, or in any pleading, or process, in or issuing from, any Court of Canada established under this Act, and in or from all or any of the Courts of Quebec. The Acts of the Parliament of Canada shall be printed and published in both those languages.

We submit that this clause confines and localizes the official use of the French language to the places, and for the purposes mentioned therein. The Courts concerned are the Supreme Court of Canada and the Exchequer Court of Canada.

The Saskatchewan Act, 1905, 4-5 Edward VII, Chapter 42, Section 3, reads as follows:

The provisions of the British North America Act 1867-1886 shall apply to the Province of Saskatchewan in the

same way, and to the like extent that they apply to the Provinces heretofore comprised in the Dominion, as if the said Province of Saskatchewan had been one of the Provinces originally united; except insofar as varied in this Act, and except such provisions as are in terms made, or by reasonable intendment, may be held to be especially applicable to, or apply only to effect, one or more, and not the whole of the said Provinces.

Section of the Alberta Act, also passed in 1905, is exactly the same as the section quoted from the Saskatchewan Act.

There is no reference whatever in either Act to the French language. This fact together with the fact that the official use of the French language is confined to certain places outside the Province of Saskatchewan and Alberta nullifies the claim that French is an official language in either of these provinces.

It is true that the Alberta Government, a few years ago, granted permission to certain schools, in certain French-speaking areas, to conduct the work of the said schools in grades 1 and 2 in the French language. But the very fact that such limited permission had to be sought establishes the fact that French is not an official language of Alberta.

We therefore reiterate the contention as set forth in the brief by the Baptist Union of Western Canada, that the granting of the privilege (note privilege not right) of owning and operating a French-speaking broadcasting station in either Alberta or Saskatchewan, would be granting a privilege which, in fairness, would have to be granted to other language groups, some of which are much larger than the French-speaking group, should such licenses be sought.

ROUYN PASTOR CONVICTED

(From *The Globe and Mail*, Wednesday, Jan. 21, 1948)

ROUYN, January 20 (Special).—Murray Heron, the 22-year-old pastor of the Noranda Baptist Church, was today convicted of holding a meeting on the corner of Main and Noranda Sts., in Rouyn, on July 24 last, without permission of the mayor and the chief of police.

Max J. Garmaise, Rouyn lawyer, who represented the pastor and two girl parishioners, Eileen Veals and Alice Moore, similarly convicted, said that after conversation with the chief defense lawyer, Charles M. Cotton, K.C., in Montreal, that "the matter would not be allowed to rest there."

Mr. Heron was fined \$25 and costs of \$45.10 and the girls fined \$5 and costs of \$42.90. There was a couple of hours delay in the payment of the fine. At first request was made that a couple of days be given to pay the fine. This was refused by the court on the protest of town attorney Leopold Larouche, who argued that the defense had been granted many delays and that there "would be no more concessions".

There was still some hesitation on the part of the young pastor. He had said some time ago that he would never pay a fine and would go to jail first. He was finally given a couple of hours to consult his Montreal attorney. This was done under the guard of a Rouyn corporal constable, since technically he and Miss Veals were already in custody of the Rouyn police.

Alice Moore, a school teacher at Lasarre, was not in court. In fact, the accused claimed they only learned that the verdict was to be rendered Tuesday morning "by accident". Miss Veals said, "It was pushed on us suddenly, without even our Montreal attorney being here. The judge wasn't supposed to come until February 17. Miss Moore is still in Lasarre. She wasn't notified to appear. The first we heard of it was when our lawyer phoned us Monday afternoon that Magistrate Allard had arrived in town and would give his verdict that afternoon. Then he postponed it until this morning."

Mr. Heron said he had no comment to make on the

verdict. He mentioned that he was going to ask for two or three days to permit consultation with the Montreal attorney. This was refused but permission to talk to him at once on the telephone was granted. It was after this that he paid on behalf of himself and the two girls.

Action for damages against the chief of police of Rouyn and actions to have both this by-law under which they are charged and another for distribution of literature in the town limits have been filed in Superior Court. Although there is no appeal from the decision of the magistrate, a writ of certiorari can be filed to have the case reviewed in Superior Court. Decision on this had not been made this afternoon, but was being seriously considered by the defense.

THE NEXT STEP

IT WAS on the advice of the counsel retained by THE CANADIAN PROTESTANT LEAGUE that Mr. Heron and his associates paid the fines, under protest. Our lawyer advised them to do so as he is undertaking an action to have the town by-law declared *ultra vires*. It will be noted in the magistrate's judgment as reported below by *The Toronto Telegram* that his decision did not touch on the question of the validity of the by-law. Until this legal blot is purged from the statute books of Quebec, there will be no true freedom of worship or liberty of speech in that province.

Magistrate Finds It Distasteful to Sentence Preachers

Magistrate Allard, in his judgment read rapidly in French, said he had no jurisdiction to rule on the defense claim that the by-law is *ultra vires*. He said he had to decide whether the by-law itself had been violated. He added he hoped he would not have to preside at the trial arising from the December charges.

We feel sorry for many Quebec judges, policemen and other public servants who are tied to the chariot wheels of the Romanist ecclesiastical system. They too are unwilling slaves and victims of the system which uses them as pawns to enslave others. Why do they not take the courage to cast off the hated shackles and find freedom for themselves at the same time as they obtain it for others?—W.S.W.

THANKS! — T.B.S.

January 14, 1948.

Senior Ladies' Class,
Young People's Department,
Jarvis Street Baptist Bible School.

Dear Miss Downing:

Another gracious contribution from the Senior Ladies' Class has come to hand. This will acknowledge it with very grateful thanks. The work of the Seminary is progressing well. Our Seminary residence is a real asset to the life of the men students. The men are having open house on Wednesday evening, January 28th, and also on Thursday, January 29th. We should be glad to have members of your class and their friends visit us. The hours in the evening on Wednesday would be 7-9.30.

In addition to this we have purchased a property, which we hope to have in the fall as a residence for single ladies. At present it is tenant occupied and so we cannot use it. Besides this there has come to the Seminary the power to grant Theological degrees, and we believe that this all will have a real effect on the future of our work.

When thinking of the Seminary one must realize not what it is but what the men and women will be doing a few years from now in the will of God. We believe that we are doing work on a wholesale scale and therefore feel justified in receiving such contributions as that from your class.

Very sincerely yours,
(Signed) W. GORDON BROWN.

Bible School Lesson Outline

Vol. 12 First Quarter Lesson 5 February 1, 1948

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

GOD ENCOURAGES ELIJAH

Lesson Text: 1 Kings 19:1-18.

Golden Text: "And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake."—Genesis 26:24.

Supplementary Reading: Exod. 14:13; 2 Chron. 35:2; Isa. 41:10-13; 43:1-3; Matt. 14:27; 17:7; Acts 23:11; 27:22.

I. A Prophet Confused: vv. 1-4.

There is something terrible about the wrath of a wicked woman. She will stoop to desperate and despicable means to satisfy her spiteful nature (Prov. 21:19; 27:15; Eccl. 7:26; Matt. 14:3-11). Jezebel had been beaten at her own game; she had formerly slain the prophets of the Lord, and now her own prophets had been put to death by the order of Elijah (1 Kings 18:4, 40).

Elijah had entered Jezreel with high hopes (1 Kings 18:46), but he fled from the city in haste. He followed his own impulses, without waiting for the word of the Lord. He seemed to forget that he could rely upon the protection of the Lord when engaged in His service (Psa. 91:9-11). It is doubtful whether Jezebel could have made good her threat; Elijah had become a national hero.

The prophet fled to the southernmost part of the territory of Judah, and took refuge in the mountain recesses of Sinai. The one who had triumphed at Mount Carmel sat under the juniper tree, despondent, dejected and depressed. The great prophet was very human (Jas. 5:17), and several factors throw light upon his condition.

(1) There would be a physical reaction after the emotional excitement at Mount Carmel (2 Cor. 4:7).

(2) The time of spiritual exaltation is the time of spiritual danger (Matt. 16:16-23). The sojourn on the mountain should provide inspiration for the descent into the valley, but when one is exalted over-much, he is apt to depend upon his own strength, and is helpless when compelled to go down into the valley (Matt. 17:1-9, 14-21).

(3) Satan knows when and how to attack the Lord's servants (Job 1:6-12; Lk. 22:31). He went to our Lord when He was weary after forty days' fasting (Matt. 4:1-3). He knows that defeated, downcast Christians win no victories for the Lord (Josh. 7:10-13; 1 John 4:4; 5:4).

(4) Many who display courage in the great crises of life fail when faced with minor difficulties. The Lord would have us be strong at all times (Josh. 1:5-9; 1 Cor. 16:13; Eph. 3:16).

(5) Elijah suffered from intense loneliness, that isolation of spirit which is the price of leadership (1 Kings 18:22; Isa. 63:3). Actually, he was not alone in his devotion to Jehovah, but as he stood upon Mount Carmel, he was not conscious of the fellowship of faithful ones.

Elijah was wise in pouring out his complaint before the Lord (Psa. 62:8; Isa. 37:14, 15). He is a safe Confidante, the Friend Who never disappoints us, but Who is willing and able to help us when we are overwhelmed with temptation or sorrow.

II. A Prophet Consoled: vv. 5-18.

The Lord did not forsake His discouraged servant (Josh. 1:5, 9; Psa. 139:1-12; Heb. 13:5, 6), but tenderly cared for his needs (Psa. 103:13-17), providing food for his weary body, rest for his tired mind and refreshment for his exhausted spirit. The heavenly food gave him strength for his journey, just as the Word of God will support us as we travel along the pathway of life (Job 23:11, 12; 2 Tim. 3:14-17).

The Lord found it necessary to rebuke the runaway prophet. He loves His children too much to allow them to go on in their own wilful way, undisciplined and unchecked (Jonah 1:3, 4; Heb. 12:6).

Elijah's defense indicates that at this time he was petulant and boastful. He seemed to forget that he had been but a channel for the power of the Lord to be displayed on Mount Carmel, and that of himself he could have done nothing (Hos. 10:1; John 21:3; Gal. 6:14).

Many lessons may be learned from the way in which God restored Elijah.

(1) God gave the prophet a new revelation of Himself, not speaking to him in the earthquake, wind or fire, but in the still small voice. Wind, earthquake and fire symbolize power (Ezek. 1:4; Matt. 28:1), and a voice is the expression of one's thought, feeling and will. God does not manifest Himself to men by means of mere outward spectacular demonstrations, but in quiet tones of intimate, personal fellowship (Job 4:16; Matt. 3:17; Acts 22:7-9).

(2) The searching question, "What doest thou here, Elijah?" was repeated. The one who has wandered away must have a personal interview with the Lord, if he would be restored (Isa. 1:18; Mic. 6:2; John 21:15).

(3) Elijah was commanded to return to his ministry. Service for the Lord is a cure for despondency. There is danger in too intensive or prolonged introspection (Rom. 12:11). Hazael, Jehu and Elisha were each to be an instrument for bringing judgment upon the idolatrous nation (2 Kings 8:12, 13; 9:14; 10:11, 24; Hos. 6:5).

(4) It would seem that Elijah's sin, although forgiven, was punished (1 Cor. 9:26). The task from which he ran away was to be given to another; he was told to anoint Elisha to be prophet in his room. It is a serious thing for a child of God to put himself outside the will of God.

(5) The Lord humbled Elijah by informing him that he was not the only faithful one. The Lord has His witnesses everywhere (Acts 18:10; Rom. 11:2-5); not one of us is indispensable to His work. It is of God's grace that He uses us as His messengers (Rom. 1:1-5; Eph. 1:1).

DAILY BIBLE READINGS

Jan. 26—God Encourages Moses	Exod. 4:1-12.
Jan. 27—God Encourages Israel	Isa. 41:10-17.
Jan. 28—God Encourages Joshua	Josh. 1:1-9.
Jan. 29—God Encourages Gideon	Judg. 6:11-16, 36-40.
Jan. 30—God Encourages Peter	Matt. 14:22-36.
Jan. 31—God Encourages Paul	2 Cor. 12:1-10.
Feb. 1—God Encourages All Believers	John 14:1-6.

SUGGESTED HYMNS

How firm a foundation! The Lord's my Shepherd. Begone, unbelief! Though troubles assail. When the storms of life are raging. When upon life's billows.

FRENCH GOSPEL SERVICE

THE regular monthly Gospel Service in French will be held next Sunday afternoon, January 25, at three o'clock in Greenway Hall of Jarvis Street Baptist Church. The speaker will be Mr. Maurice Boillat, recently arrived from Switzerland to take up his work in Toronto Baptist Seminary as student-professor of French. We heartily invite all who are interested in hearing and in learning French, and particularly those who love the sound of the Gospel in that language.—W.S.W.

There were 1,340 Protestant and Roman Catholic missionaries in Japan as of October 30, 1947. Of this number, 1,120 were Catholic missionaries.—*Watchman-Examiner*.

PROTESTANTS BEWARE OF SAMSON'S FATE

Will be the subject of an address delivered by
REV. A. C. WHITCOMBE, of Brantford
 At a Public Meeting of
The Canadian Protestant League
 in
Jarvis Street Baptist Church
TUESDAY, JANUARY 27,
At 8.00 o'clock

The significance of the recent judgment against Murray Heron will also be discussed.

SPECIAL OFFER

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