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MILLENNIAL OR PERENNIAL?

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ALL Bible believing Christians are Millennialists. The six times repeated numeral in the one and only passage in Scripture which states the case compels acceptance of the millennium within the revealed reigning sovereignty of the Lord Jesus Christ with His saints as given in vision to the apostle John and recorded in the twentieth chapter of the Revelation of Jesus Christ. The significance of this symbolic disclosure, the time and manner of the millennial reign, its fulfilment as part of "this prophecy" which "must shortly come to pass," will be accepted in accordance with such system of interpretation as may be adopted and applied to the book in general. But to all who receive the Apocalypse, howsoever interpreted, the fact of the millennial reign must be beyond dispute. A wise rule in prophetic investigation is that doctrinal and plain statement rather than a typical or symbolical representation should determine the intended significance. In this case epistolary guidance should be taken as fundamental to apocalyptic interpretation.

We commence this enquiry with the question: Is provision made for the Millennium in the third chapter of the apostle Peter's Second Epistle which covers events introduced by the Second Coming of Christ and concluding with the creation of the new heavens and earth? That is, a Millennium on this earth which is under the divine curse and consequently, as Peter avers, is "reserved unto fire against the day of judgment and perdition of ungodly men"? It is a question which merits serious examination. If enquirers after truth, having heard the Word expounded by an inspired apostle, "searched the Scriptures daily whether those things were so," we who may more clearly "see the Day approaching" would be wise to emulate that example, thus ourselves becoming personally convinced, and while far from undervaluing or ungrateful for contributions to our knowledge by devout biblical teachers, we should submit always to the rule that neither they nor we are infallible, but the Word of God alone.

In considering this question we may also bear in mind the claim which Peter makes for all the writings of Paul and the other scriptures as being in agreement with his own statement of the facts; and the caution he issues

against the peril of wresting the scriptures, that is, to twist or pervert them from their true meaning; and further the possibility that believers may by ensnarement fall from their own steadfastness. Security is found alone by growing in the grace and knowledge of our Lord and Saviour Jesus Christ, the reward of this studious mindfulness of "the words spoken before by the holy prophets and of the commandment of the apostles of the Lord and Saviour" (v. 2).

The Promise of His Coming

"The chapter (2 Pet. III) regards the people of God as surrounded by the delusions and falsehoods of the last days, when many scoffers shall proudly say, 'Where is the promise of His coming?' Whilst such things are being perpetually sounded in the ears of God's people, they need to be continually reminded that although the Lord is long-suffering, though He may long seem to delay, yet that Day of the Lord shall come at last, and that in that day all present things shall be dissolved and pass away.

"It is true, indeed, that if we were limited to the instruction supplied in this passage, we should know nothing respecting the Millennium, nor anything respecting the order of events in the Day of the Lord. We should not know whether the dissolution spoken of took place at the commencement or at the end of that day. We should not know whether it were a prolonged period or the reverse; the object of the passage being not to inform as to detail but to arouse and warn.

"From other parts of scripture we find that 'the day of the Lord' is a prolonged period, just as the expression, 'Man's day,' is used of this present age. So the day of the Lord is an expression appropriated to that period during which Christ shall be employing His glorious power to subdue all enemies. From abundant passages in the Prophets we know that this visitation is to be a prolonged period. From the New Testament we learn that it is to be definitely a thousand years.

"The moment when the Day of the Lord first breaks upon a rebellious and ungodly world will be a time of terror and of fiery judgment. Thus the Day of the Lord will be at its commencement 'a day of judgment and perdition of ungodly men.' Yet the progress of dissolution in nature and destruction among men will not, at that moment, attain its final end. It will be for a season stayed. The terrors which will thus accompany the coming of the Day of God will be a pledge and example of the great concluding dissolution of all things, but long-suffering mercy will not at that time make a complete end, and the millennial harvest will be the result of that long-suffering when millions

will be gathered into the garner of God. At the close of the millennial day the final and complete dissolution will come.

"And now observe how the language used by the apostle Peter adapts itself to these truths as elsewhere revealed. The expressions used are 'the day of the Lord in which' (v. 10), and 'the day of God in consequence of which' (v. 12). These are general expressions purposely widened so as to accord with the rest of scripture. For the dissolution and destruction which takes place at the commencement of the Day of the Lord and that which takes place at its close, will equally be 'IN' it, and 'IN CONSEQUENCE of' its presence."

The above adaptation to the millennial interpretation is by Mr. B. W. Newton, than whom possibly no writer of devout scholarship has presented a more reasonably acceptable explanation of a futurist difficulty. Even so, the case is far from satisfactory.

A Cataclysmic Event

As noted, the subject takes rise from the scoffers' challenging denial of the reliability of a Promise—"the promise of His coming" (v. 4). This promise, it is said, will be fulfilled by the arrival of the day of the Lord (v. 9). In accord with this same promise the watchful expectation of believers will be realized in the new heavens and earth (v. 13), following the dissolution of "the heavens and the earth which are now." The second coming of Christ, the day of the Lord and the new heavens and earth are comprehended within the same promise to be fulfilled in the same event challenged by the scoffer, whose scepticism implies a cataclysmic advent (v. 4). Christians, therefore, are admonished unto diligence that at His coming they may be found meet for that new creation; or, as the Hebrews puts it, "after ye have done the will of God ye might receive the promise" (X. 36), or again, in the words of the Lord Himself according to Luke, "the powers of the heavens shall be shaken" and "heaven and earth shall pass away"; therefore, "take heed lest that day come upon you unawares"; thus it will come upon the whole earth, therefore "watch" (XXI. 25-36). Not the slightest intimation is given of the interposition of a thousand years between the events announced; nor are believers advised to look for an intervening millennial reign during which "the progress of dissolution will be stayed"; but for universal dissolution followed by regeneration. Earnestly expecting "such things" they in contrast with the world, will thus diligently seek to be found in peace.

Scoffers presume to buttress their scepticism by reference to history: "since the fathers—to whom the promise first was made—fell asleep, all things continue as they were from the beginning of the creation." The argument exposes their ignorance. They obstinately close their minds to the intervention of the universal deluge which is the very parallel to the judgment of fire at His coming. The same objection to the possibility of its coming may have been made before the flood. The deluge was unexpected (except by Noah "who prepared an ark to the saving of his house") for "they knew not until the flood came and took them all away." A millennial interposition, therefore, upon the implementation of "the promise of His coming," cannot by any manipulative handling of the text be made to conform to the apostle's inspired and incisive language in rebutting both their appeal to history and their voluntary ignorance. To reason that when the challenged promise is fulfilled this earth in its present state will enjoy under the iron rule of the Messiah a millennium of

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universal blessing such as it has never experienced since creation, and that this will continue for, and the consumption by fire be deferred until, another thousand years, is to play with scripture and give place to the scoffer. Peter avers the opposite: the world at the coming of the flood "perished"; at the coming with fire, "perdition". Two classes only are in view: "they," the world, destined for destruction; "ye beloved," destined for the new creation (v. 4-7; 13).

Two-staged Judgment?

Nor would the analogy which the apostle found in history allow for the establishment of a millennial state, in a world under sin's ruination and ripe for judgment, between the first and final stages of that judgment. We have proscribed the two-stage theory of the Coming: are we to propose a two-stage theory of accompanying judgment? This savours of accommodation to the parenthesis and gap theories. Of old, Peter reminds us, the world perished by the word of judgment commanding the deluge; "the heavens and the earth which are now," he affirms, by the same word will be destroyed by fire. Unto this they are reserved until the arrival of the day of the Lord, "the day of judgment and perdition of ungodly men." There is no word of an arrestment of judgment for a thousand years, nor is there any other characterization of "the day" than its visitation of consuming fire followed by regeneration. Compare also Paul's description of "the day" and our Lord's analogy: (Rom. II. 5, 16; 2 Thess. I. 10; Luke XVII. 29, 30). It appears evident from the inclusive terms employed and the witness from the Book of Life that judgment will be universal and final. (Rev. XX). Will those upon whom (as it is proposed) similar judgment shall have been visited at the commencement of the Day of the Lord, be raised in their bodies at the end of the thousand years again to be sentenced? (e.g., 2 Thess. I. 8-9; Matt. XXV. 46, etc.). Moreover pledges and examples of judgment are supplied in history while yet

the long-suffering of God waiteth, whereas the day of His coming will give effect to the threatened retribution of which the wicked, by these historic exemplary interventions, already will have been warned. Eccl. VIII. 11; Isa. LXI. 2; 2 Pet. II, 6; Jude 7). And again, is not the act of judgment, following long patience and admonition, abrupt and executed with dispatch? Examples in history seem to support this as do the forewarnings about the suddenness of the Coming. Judgment is God's strange work. He delighteth in mercy, hence the extended long-suffering, by mockers even taken advantage of to challenge the promise. "For He will finish the work and cut it short in righteousness: because a short work will the Lord make upon the earth." (Ps. XXXVII. 35, 36; LXXIII. 19; Isa. XXVIII. 21; Rom. IX. 28, etc.).

Flood and Fire

Evidently the post-deluge world blessed under a new covenant made with Noah was designed to illustrate that new creation which will survive the final dissolution according to the everlasting covenant of which the Lord Jesus Christ is Surety. (Gen. IX. 13, 16). What other lesson can be drawn from this analogy between the old world destroyed by water and the present world to be destroyed by fire, then to be superseded by "the world to come"? (Ps. VIII.; Heb. II. 5). It can scarcely be that we are to regard the new earth which emerged from the baptism of water as foreshadowing a millennium preceding the baptism of fire; the analogy would then break down. Rather, the judgment of the deluge is historical forewarning of the predicted dissolution. Our Lord's solemn reference to the deluge, which Peter would have heard firsthand, is in precise accord: "the flood came and destroyed them all"—all, as Peter affirms, save those sheltered in the ark, itself a "figure" of present salvation in Christ; "wherein few, that is, eight souls were saved by water"; so "bringing in the flood upon the world of the ungodly" (Luke XVII. 27; 1 Pet. III. 20; 2 Pet. II. 5). Universality marked the judgment of the deluge, and both the Lord and His apostles employed this visitation as forewarning of the universal judgment which will attend the fulfilment of "the promise of His coming".

The analogy is further found in the divine clemency. "The long-suffering of God waited in the days of Noah" (1 Pet. III. 20). A similar reason is given for the apparent delay in the coming of the Lord: God is "long-suffering to usward, not willing that any should perish but that all should come to repentance"; and so we are to "account that the long-suffering of our Lord is salvation" with which particular Paul is cited in support. (9, 15). There appears, therefore, in the argument no ground for the assumption that a "millennial harvest (following upon the coming of the Lord) will be the result of that long-suffering, when millions will be gathered into the garner of the Lord." Language, and even inference, could scarcely be clearer. Any alleged unreliability of the promise, or apparent delay in its fulfilment, is answered by the divine long-suffering *now*, for from the moment His Coming bursts upon the world the impenitent shall "perish". (v. 9). Salvation He will bring to those already saved, for "now is the accepted time, behold, now is the day of salvation." (v. 14; 1 Pet. I. 5; 2 Cor. VI. 2). "The harvest," said our Lord, "is at the end of the age"; His kingdom will then be thoroughly purged by fire with issues descriptive of the

final judgment; none shall remain save "the righteous" who "shall shine forth as the sun in the kingdom of their Father." (Matt. XIII. 41-43). If this kingdom is identical with a Millennium, nothing whatever is intimated about a prodigious "millennial harvest" ahead, or of another purgation by fire at the end of a thousand years of His reigning sovereignty. Finality marks the destinies forthwith. "He that is unjust, let him be unjust still; and he that is righteous, let him be righteous still" (Rev. XXII. 11) are words which aptly befit the language of apostles and prophets and of Jesus Christ Himself depicting the coming (v. 15, 16; 2 Thess. I. 8, 9, 10; Jude 14, 15, etc.).

A Thousand-year Day?

Nor does the difficulty disappear by regarding the Day of the Lord as a prolonged period of a thousand years, thus identifying "the Day" with "the Millennium". It is affirmed in the quotation above that "the language of Peter adapts itself to" the explanation there offered. The apostle's reference to Moses' words is not a determining standard for the duration of "the Day"; they simply are cited to set in contrast human calculations with those of God Who is "from everlasting to everlasting" (Ps. XC), for with Him not only is "one day as a thousand years," but "a thousand years as one day." If such "prolonged period" were the apostle's intention and he would have his readers understand the general dissolution would be effected at its termination, would he not more appropriately have used language associating the passing of the heavens and earth, not with the arrival of the day as suddenly and unexpectedly as a thief in the night, but with the conclusion of that "prolonged period", which termination, of course, could not possibly be visited upon the wicked with any such unexpected suddenness since the world in that case would have been already pre-advised of its duration, and enjoyed the unspeakably blessed accompaniments of the reign of the Prince of Peace. Should not the apostle then more suitably have written "at the end of which" instead of "in which"? (v. 10). The expression "wherein" (v. 12), or "by reason of which", is given in the quotation to mean, "in consequence of its presence," which "presence" is used to signify millennial continuance. The entire pressure, however, in these repetitions is upon the "coming." The scoffers question the coming; the Day will come; believers are looking for and hastening the coming and in consequence, the new creation. The sense is that of arrival. It is explained that "the word is traced in the East as a technical expression for the arrival or the visit of the king or emperor" (Diessman). We must not stumble into the untenable position of introducing the idea of presence to accommodate the pre-millennial coming, when we contend against a theory by which a similar significance is imparted to the same word to uphold a pre-tribulation coming.

But does the apostle's language justify the separation of the consequence from the cause by an interval of a thousand years; or could such effect logically be related to such cause as universal dissolution by fiery judgment occasioned by a millennium of perfect and prosperous administration achieving the subjugation of all enemies? The language rather depicts the sudden, dramatic unveiling of the Lord of hosts upon a world in red-hot rebellion to His sovereignty, inaugurating "the day of judgment and perdition of ungodly men", which will

terminate the extended period of long-suffering unto repentance.

Not Synonymous

It will be agreed, however, that, according to this chapter, upon the coming of the day of the Lord, however that Day be regarded, the dissolution of "the heavens and earth which are now" and the creation of new heavens and earth will be effectuated. "From the New Testament" says the above quotation, "we learn that the day of the Lord is to be definitely a thousand years . . . and in that day all present things shall be dissolved and pass away." The scripture intended, of course, is Rev. XX. 1-6; but there the day of the Lord is not mentioned. It is assumed, therefore, that this Day and the Millennium are synonymous. An examination of the testimony of Peter and John, otherwise of the above interpretation of 2 Pet. III and the order of events in Rev. XX, will establish the incorrectness of this identification. In the millennial revelation with its six-times repeated numeral there is a thrice-repeated terminal equally emphatic: "until the thousand years should be fulfilled"; "until the thousand years were finished"; "and when the thousand years are expired" (vv. 3, 5, 7). Thus, the day of the Lord, if "it is to be definitely a thousand years," will terminate according to John, "sometime prior to the cataclysmic events announced by Peter. According to John these events do not occur within the millennial period. According to Peter they do occur within the day of the Lord. The millennium shall have been completely consummated, shall have reached its full end; and "after that," a universal rebellion against God and His people shall break forth through the worldwide activity of a released Devil "who shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven and devoured them" (vv. 8-9). This is a revolution the terms of which would appear to require time even with modern expeditious movement. It is limited to "a little season" which appears to be set in contrast with "the thousand years," yet is it sufficiently extended to permit of this universally war-purposed assembling of nations whom Satan will have united against the Lord and His Christ. This, indeed, is a revelation still more difficult to harmonize if, as the above quotation affirms, the day of the Lord is definitely the millennium "during which Christ shall be employing His glorious power to subdue all His enemies" on this earth. The Devil's achievement at the end would prove how great the failure!

But there are other events which also must transpire after the expiration of the millennial reign. The final and penal imprisonment of the Devil, with, it may be assumed, his angels; the judgment of all mankind including the "dead" from the sea, the grave and hades, comprehending a world's inhabitants from the beginning; and individual judgment of each according to his works; the destruction of death and hades in the lake of fire, those only escaping being the redeemed of the Lord, regenerated by His Spirit, whose names are in the book of life, the new creation in Christ (2 Cor. V) prepared for the new creation of the heavens and earth. It is in this context of fixing final destinies before the face of the enthroned righteous Judge that "the earth

and the heaven fled away" so that thereupon John writes, "And I saw a new heavens and a new earth." How, then, can such events as set out in Rev. VI. 13-17 and correlatives be pre-millennial?

Peter allows that in the revelation of divine eschatology there are "some things hard to be understood," but he also affirms that the scriptures are in general agreement. The testimony of Peter and John, of Paul and of all the inspired penmen, must, therefore, perfectly accord: we are warned against distortion. It is also clearly apparent that the facts given in the plain statement by Peter and in the symbolic vision of John harmonize in cause and consequence and occasion. The day of the Lord, therefore, cannot be synonymous with the millennium. And since, as already remarked,⁶ direct statement rather than symbolic vision should be our fundamental premise, we must seek another significance designed in the millennial vision than that which we have here examined. Peter's outline of events in the Day of the Lord allows for no such millennium. These events recorded by John occur subsequent to his millennium, yet they accord precisely with those announced by Peter within the day of the Lord. What, then, is the hope to which the Bible directs us, a world renovated for a mere thousand years which with God are but a day, then doomed to destruction; or an eternity of felicity in a regenerated world, a new creation? Are the glories of the Messianic prophecies to be cabined within a thousand years, or are they like their author "whose years shall not fail"? Are they millennial or perennial? Peter records the expectation thus: "we look for new heavens and a new earth," and John reflects: "I saw new heavens and a new earth."

Figurative Terms

The Apocalypse obviously is couched in symbolic and figurative language throughout. The introduction is indicative of this design: The Majestic Revealer "sent and signified it," and His voice directed: "What thou seest write." The millennial passage, therefore, may be regarded as no less symbolically composed than the rest of the book. Consequently, it is suggested that the repeated numeral may be representative of a prolonged but indefinite period, rather than a fixed figure of a thousand years. It is set in opposition to the shorter measures of the apparent triumph of evil. Considerate of human limitation and the vastness of divine revelation the apostle sometimes wrote "after the manner of men." Mr. Newton himself was wont to appeal to human usage as when to support the limited sense of the word, "forever," he wrote "In ordinary life houses or lands in deeds of conveyance are said to be sold forever." Such reasoning may appear chiefly appropriate where the Spirit employs figurative forms. We know that by the multiplication of thousands, myriads are indicated (V. 11; Ps. LXVIII. 17). "The word hundred," said Mr. Spurgeon, "in Chinese stands for an indefinite number." Webster gives this as the definition of a thousand: "1,000 of nails or of slates is 1,200 or sometimes 1,260." The Bible also employs the figure indefinitely (e.g., Ps. L. 10; CV. 8).

It is reasonably supposed that the word "lived" in verse five should bear the same significance as the same word in verse four. But is it so? Allowing that resurrection be understood corporeally, is it held that "the rest of the dead" after the millennium "live" in exactly

the same sense as those blessed in the first resurrection? That could never be maintained. For the one, "mortality shall be swallowed up of life"; for the rest, "the second death!" It is significant that the vision was of "the souls," that is, of disembodied martyrs. Compare the later word, "I saw the *dead*, small and great, *stand* before God" (v. 11). John does not write: I saw the glorified bodies of the souls which earlier I had seen under the altar, but, "I saw the souls of them that had been beheaded," words identical with and repeated from the vision of the fifth seal in chapter six. *The particulars correspond and the events are given the same order.* Surely here also they are similarly rewarded being arrayed in the white robes of regal glory, as is the redeemed multitude which came out of great tribulation (VII. 9) and the Lamb's wife at the royal wedding (XIX. 8), and the redeemed who are freemen of the eternal City (XXII. 14). The millennial vision therefore, may be designed to supply a supplementary aspect of the same heavenly situation; which would accord with the manner of this prophecy. Moreover, the "little season" of further conflict follows alike in each instance, and thereafter, with terrifying wrath the breaking forth upon the world of the day of the Lord with the very avengement the enrobed martyrs, being "priests of God and of Christ" (XX. 6; VI. 9) had appealed for (VI. 10), and with the same accompaniments and consequences in both records as also in Peter's epistle. It would seem impossible, unless every recognized rule of comparison be ignored, to fail to identify the visions of the fifth and sixth seals in chapter six with those of the millennium and its aftermath in chapter twenty. It is noticeable that the Second Advent is not given even pre-millennial notice in the one and only millennial passage in the Bible, whereas it is announced as introducing the Day of the Lord with eventful and eternal issues.

Is it not customary in scripture that when a subject is intended to be understood literally the context supplies some guiding sense? Thus the subject of physical resurrection is found to be allied with such words as, the dead and death, the grave, the body, immortality, incorruption. In the second occurrence in this chapter, the sea, the grave and hades are said to deliver up their dead. The "first resurrection" is given no such literal association. Do these "souls" live in a spiritual sense? The saving immunity assured by the words, "on such the second death hath no power" might appear to favour this view, for it is not a promise based on physical resurrection but secured by union in life with Christ, and is equally true of that generation which will never see death or bodily resurrection. The same writer, the apostle John, may, therefore, in his record of the same holy Speaker's words on earth, have been inspired to write a plain statement to guide us in this and other symbolic representations. (See John V. 25-29). Dr. Godet in his commentary includes the following exposition:

The First Resurrection

"These words show at the same time the grandeur of the fact here revealed. The fact is so unheard of that we do not wonder to hear Jesus announce it so solemnly: to the man who receives His Word with confidence, the two decisive acts of the eschatological drama—*resurrection and judgment*—are finished things. The simple word of Jesus received in faith has accomplished all. This fact is indeed the proof of the powers of life-giving and judging which He here ascribed to Himself . . . The meaning of "hath life" can only be rendered fully here as "*already hath life*." Exemption from judgment is a consequence of entrance into

life . . . He who has "passed from death into life" has necessarily judgment behind him. The word *life* is taken in the fullest sense. The resurrection of the body itself will not be to the believer an entirely new fact; essential death, that of the soul, being once conquered, the glorification of the body is only the triumph after victory (comp. v. 29 "the resurrection of life"). If the passage from death to life has taken place it is because there really is and there will be a *spiritual resurrection*. The identity of the formula which begins the two verses, 24 and 25, as well as the *asyndeton* would of itself suffice to prove that they both refer to the same thing, the spiritual quickening of believers. The expression, "the hour cometh and now is," is intended to open the eyes of all to the greatness of the epoch inaugurated by His ministry. Jesus says: "the hour cometh": He refers to the sending of the Holy Spirit (IV. 23; VII. 39). He adds, "and now is," for His words which were "spirit and life" (VI. 63) were even then preparing for Pentecost (cf. XIV. 16, 17). The expression, "the voice of the Son of God" reproduces the term, "My word," v. 24; those who have ears to hear are quickened by it . . . Nothing in the text authorizes us to find a resurrection indicated here different from that of v. 24. A distinction of such importance would require to be more precisely marked. In v. 28, 29, the resurrection of the dead is referred to in the strict sense of the word. The reference is to an event wholly future, for Jesus omits, "and now is," and He does not merely say "the dead"; He uses the expression, "all that are in their graves." He does not say merely, "they that hear," an expression that implies a division; but "all . . . shall hear," which embraces the entire number of the dead. Finally, He does not speak, as previously, of a single result, life; but He describes the two opposite issues which can only apply to mankind as a whole, life on the one hand, judgment on the other; which forces us to take the resurrection of verse 28 in the strict sense, and to refer the judgment of v. 29 to the last judgment, at least in the case of those who are condemned . . . There is peculiar force in the words, "shall hear His voice": "This voice which sounds in your ears at this moment, shall yet awake the dead from the tomb; marvel not, then, that I claim to possess both authority to judge and power to give *spiritual resurrection*."

If these two passages from John's Gospel and his Apocalypse are compared it will be found that they agree in their order, in the omission or inclusion of physical terms respectively, and in the issues of blessing or judgment pronounced. This Gospel records our Lord's promise that He would communicate further revelation through the Spirit, even "things to come," and that He declared those coming disclosures to be related to things already made known. The Apocalypse, therefore, in this added form of symbolism, may be intended in part as one of the Spirit's instrumentalities in fulfilling His promised ministry: "He shall bring all things to your remembrance whatsoever I have said unto you"—His millennial revelation illuminating the memory and the meaning of His earlier teaching on life and resurrection!

The Everlasting Kingdom

It is sometimes remarked that little is revealed of the new heavens and new earth, as though God did not intend to enlighten His people overmuch concerning their redemption, salvation, life, inheritance, habitation, consolation, kingdom and glory, described as eternal and everlasting and secured by "the blood of the everlasting covenant". We do not find, however, that in the Old Testament the Millennium is once named whereas twice the new heavens and new earth are announced as redemption's goal. And, as in the New Testament, Jerusalem is described in intimate association with these, the same creative terms are used, and similar characteristics given by the absence of those sinful elements which mark "the heavens and earth which are now" rendering them unfit for the habitation of the Holy One. (Isa. XLV. 17-19;

XLVI. 22; 2 Pet. III. 13; Rev. XX. 11; XXI. 1-5). It cannot be without intended significance that these new or renewed conditions or creations of God are placed in His Word in connection with the new heavens and earth. By what contextual rule or reason; therefore, should they be related to a "millennial earth" still under the curse and to be thereafter destroyed? It has become almost a formality of utterance with some to describe or dismiss many prophecies as millennial. Bearing a spiritual significance, as all typical histories of Christ our Redeemer do, may they not be perennial? If in some of these scriptures the measureless terms "everlasting" and "for ever and ever" are employed, why give them a limited sense, determined by human judgment of the subject's lease of existence? Do we, then, after all, confess to "poetic exaggeration" in holy scripture? But if the earth is to be a new creation, why not "everlasting hills"? Did not the Creator make an everlasting covenant with the earth? May He not satisfy this in everlasting renewal, a new creation as redemption's achievement? (Gen. XLIX. 26; IX. 16). And what of the dominion and glory and kingdom which shall continue "forever, even for ever and ever"? This cannot be compressed within the comparatively brief space of a thousand years, which for the Majestic Ruler are "but as yesterday when it is past, and as a watch in the night"; while the vision here described of the setting of the judgment and the opening of the books conforms to the post-millennial final tribunal of the Apocalypse. Nor does it appear compatible with this language of universality and finality that the everlasting kingdom which shall never be marred or corrupted and which is to supersede all predicted forms of world power in opposition to the Son of Man, should be established for a millennium as a first instalment, and that thereafter universal insurrection should cast its blot upon the despotic administration of the Ancient of Days. (Daniel VII).

Israel Possessed the Land

"Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed or confounded world without end" (Isa. XLV. 17, 18). Here is a promise also and necessarily associated, not with a millennial kingdom but with the announcement of God's original creative design respecting the heavens and the earth which, far from being forever frustrated, shall be realized in the new creation. And must we not understand the salvation of Israel as akin in its nature and character to that spiritual salvation which stirred Paul's "heart's desire and prayer to God" for them? The apostle viewed salvation in its spiritual and eternal content; "that they might be saved" millennially he never hinted at; that is the interpreter's view who sees only a millennial Sion; but Paul conceived of salvation in Christ Jesus for Jew and Gentile alike so that when the fulness of the Gentiles shall come in, "all Israel shall be saved" — saved, and therefore, with the saved Gentiles, glorified together with Christ and made meet for the inheritance of the saints in light, those new heavens and new earth wherein dwelleth righteousness.

It is affirmed quite dogmatically, as upholding the reliability of the Divine promise, that the geographical location of Israel in Palestine as originally pledged in covenant to Abraham and to his seed has never yet received fulfilment, and that therefore, since God is the

God of truth, Israel will be given millennial settlement under the new covenant when her salvation shall come at Messiah's appearing. The boundaries of the promised inheritance are stated in Gen. XV. 18-21. The Scofield Bible has a note confirming the alleged non-fulfilment, and a distinction is made between the word "river" and "border" when compared with the largest extent of their possession in Solomon's reign as given in 2 Chron. IX. 26. While holding tenaciously to verbal inspiration (1 Cor. II. 13), believing "it is the Spirit's Bible copyright every word," we must not handle scripture as though we were critical redactors, and rob the Divine Author of the liberty to express the same thing in varying terms and forms according to His sovereign will. If the following relative passages are compared it may be proved to satisfaction that "river" and "border" mean the same thing, and that Israel's kingdom did actually comprehend and her king hold sovereignty over, all the land promised by Jehovah to Abraham in the Genesis covenant: Gen. XV. 18-21; Ex. XXIII. 31; Deut. VIII. 8-21; XI. 24; Jos. XV. 4, 27; XXI. 43, 45; XXIII. 15, 16; 2 Sam. VIII. 3; 1 Kings IV. 21, 24; 2 Chron. VII. 8; IX. 26; Neh. IX. 7-8. It is a matter of ancient history that the literal seed of Abraham did possess the land "from the river of Egypt unto the great river, the river Euphrates," and therefore her promised salvation must be viewed in a spiritual sense, also guaranteed in the Abrahamic covenant, as Paul explained: "to the end the promise might be sure to all the seed; not to that only which is of the law; for if they which are of the law be heirs, faith is made void, and the promise made of none effect." In Christ Jesus there is neither Jew nor Greek: "and if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." (Rom. IV. 16; Gal. III. 28-29).

Without reservation the Christian will receive any unequivocal pronouncement of the Word though mystery may enshroud both reason and meaning; that "the mouth of the Lord hath spoken it" suffices. Where, however, the word of prophecy carries a significance to be devoutly searched after, and persuasion is not yet, and interpretations offered do not, upon examination by the Word, carry conviction, patience and enquiry must be exercised. Wherefore, it is asked, but one thousand years of Messiah's rule as against many thousands of man's misrule, and in a world still destined to destruction? If the days of creation are taken each to represent a millennium, and the seventh of these is to be the antitypical sabbath, that sabbath-rest will again be broken at the end. Is the regime of the Last Adam, like that of the First, to be foiled? The sabbath-keeping which remaineth to the people of God is eternal (Heb. IV. 9). The "glorious gospel" which "remaineth" and "excelled" is designed unto the constitution of a "glorious church" composed of the redeemed of all nations and peoples and kindreds and tribes, a holy temple, an habitation of God through the Spirit, "according to His eternal purpose," to find its perfect realisation in "the ages to come", in the "dispensation of the fulness of times," that is, in the new heavens and new earth. Is not this the kingdom for whose coming the Church is to pray, for the analogy, "Thy will be done on earth even as it is done in heaven" cannot pertain to conditions including feigned obedience with outbreak of world-wide rebellion immediately opportunity is found? That is not how God's will is done in heaven.

"He Taketh Away the First"

To what purpose, it is further asked, a material temple and carnal ordinances in Jerusalem with the reimposition of rites and sacrifices whereby remembrance is made of sins, and against which the gospel so eloquently protests, and Paul, who having found Christ and counted all such things as loss and refuse, declared: "If I build again the things which I destroyed I make myself a transgressor," and anathematized any who did so, since God "hath taken away the first that He might *establish* the second," and any returning to the first now abolished is irremediable apostasy? (Phil. III.; Gal. II; Heb. VI., X.) Such sacrificial ceremonies, it is reasoned,—found not in Moses' historical types, but in Ezekiel's symbolical visions (a difference of note)—will be memorial and not expiatory; and the Church ordinance of the Lord's Supper is called in support. The dissimilarity is, of course, obvious. The sacrifices of bloodshedding, it is held, coupled with priestly administration will be as literally enforced as under the Mosaic economy, and that for a thousand years. The Supper is a simple ordinance, in no sense itself a sacrifice, commemorating the true Lamb. The denial of any expiatory value carries no weight for neither were the Mosaic sacrifices expiatory in reality; rather, in such sacrifices there is a remembrance made again—not of redemption accomplished but—of sins remaining. (Heb. X. 3-11). But biblical memorials are not only retrospective, they are anticipatory. They are designed both to call to remembrance and also to point to a coming reality. Between the typical redemption of Israel from Egypt and the first advent of Christ the passover served in this dual character. The Lord's Supper was thereupon instituted similarly to serve between the first and second advents. The Passover foreshadowed and was fulfilled when "Christ our Passover was sacrificed for us." The Supper foreshadows and will be fulfilled when "the marriage of the Lamb is come." What prospective reality, it may be asked, will millennially reimposed animal sacrifices anticipate? The absence of the Subject commemorated is the reason for the continuance of the memorial. "Till He come" would apply to both dispensations, and *till* implies a cessation. Wherefore, then, should memorials be reinstated when He Who Himself offered the "one sacrifice for sins forever" shall have then returned in Person; and in that day of His wrath shall be acknowledged even by His foes as the Lamb? (Rev. VI. 16). Has He not already fulfilled all temple shadows and all sacrificial service?

When the Lord Jesus warned His disciples against leaven "they reasoned among themselves"; their thoughts were of bread; and He rebuked them for their slowness to understand the *figure*. When He fed the multitude the perishing bread was used not only to feed the physically hungry but to stress the supreme importance of "that meat which endureth unto life eternal." (Mark VIII. 15; John, VI. 27). Within the temple at Jerusalem when it would appear He could be referring to nothing else than that material structure, the Lord Jesus said: "Destroy this temple and in three days I will raise it up." His enemies held it against Him even at the cross. They could think only of one temple, in Jerusalem. He intended an altogether different temple though quite as literal: "He spake of the temple of His body." (John II, 19). The resurrection fulfilled that prediction. On another occasion He spake of the complete

destruction of the Jerusalem temple. This also came to pass; with no promise in the New Testament of the "raising up" of this temple. And in the course of inspiring the New Testament writings covering that event, the Holy Spirit, Who our Lord promised would expand and expound His own teaching, transferred this word "temple" to the believer and the church. Are we thus instructed thereafter to understand *this* to be the connotation of the word, so that where the word is not materially qualified, it is to be spiritually understood? Are all these types in all their particulars and all that appertained unto them now exhausted in the grace and reality, the glorious and eternally perfected achievements of the Lord Jesus Christ? Are not *these* to be perennially celebrated? (Eph. II. 7). There are keys in Ezekiel's symbolism which unlock the gates to the eternal city.

Coming and Consummation

Once for all Christ appeared to put away sin; now He appears in the presence of God. He will not come again, therefore, "to make an end of sins." He will appear the second time apart from sin, or sin-offering, unto salvation (Heb. IX. 26-28). Of His first advent by incarnation our Lord said, "I came down from heaven." Of the second advent the Scripture says, "He shall descend from heaven." Before and between the advents heaven is His dwelling place. His second coming means that He will leave heaven the second time. The "memorial" theory of the Millennium, following a pre-millennial coming, must be explained by His further absence, His return to heaven. Having so returned with His glorified Church, in order to conform to the prediction of Peter, if, indeed, the dissolution is post-millennial, He must come yet again for the apostle affirms that these events follow in sequence upon the coming of the Lord. We are thereby forced to the conclusion that, in such case, having come once, at His Incarnation and returned to heaven at His ascension, He will come again, the second time, pre-millennially, and again return to heaven, ascending on high with His saints, and at the end of the Millennium He must come again, the third time, to consummate all things. It has been reasoned that belief in a pre-tribulation coming involves acceptance of a third coming (though stages are introduced as an escape theory). Belief in the pre-millennial coming would appear to require the same. Peter, however, and Paul, and the other scriptures to which we are referred for support or confirmation, generally teach a *second* coming only and with it the consummation.

It is possible that our Lord anticipated the new heavens and earth in His promise concerning "the regeneration". Peter's "restitution of all things", and Paul's assurance that "the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God" would find realization in the same ultimate recreation. Such glorious freedom so shared would require more than one millennium in a world upon which the curse has rested for millennia in succession. It is Paul's meaning also in outlining the elements of the "eternal purpose" including "the dispensation of the fulness of times when He will gather together in one all things in Christ, both which are in heaven and which are in earth, even in Him," and again, "by Him to reconcile all things unto Himself, by Him, I say, whether they be things in earth or things

in heaven." (Matt. XIX. 28; Acts III. 21; Rom. VIII. 21; Eph. I, 10; Col. I. 20). And a new earth would more appropriately befit "the world to come", or, as it may be said, the inhabited earth to come, for the millennial conception is of the renovation of the world that now is. (Heb. II. 5). The majestic words addressed to the Son of God: "And Thou Lord in the beginning hast laid the foundation of the earth, and the heavens are the works of Thy hands; they shall perish . . . they shall be changed; but Thou remainest," take no account of a millennium "when again He bringeth His First begotten into the world," but they do forecast the new creation. In like manner the confirmative word at the end of the same epistle forewarns that "yet once more"—a reference to the voice of the trumpet, complement to Sinai's blast—the heavens as well as the earth shall be shaken, signifying their removal, that the eternal kingdom alone should remain perennially unshakeable. This will take effect at the second coming of Christ. (Heb. XII. 25-29; Hag. II. 6-7; Heb. X. 37).

Regeneration, Restitution, Reconciliation

In attaching a limited meaning or scope to these theological terms as applied to the divine administration there is at once the danger of Gospel disparagement. Limitation once conceded cannot but cast aspersion upon such solemn verities as eternal judgment and eternal salvation. If in His use of the word "Regeneration" our Lord but described the millennium, a period limited in duration upon the expiry of which the world, so regenerated, would by divine decree be overwhelmed in destruction, by what rule of consistency and with what ministry of assurance may this same word be used, as it is evangelically used of the Gospel, that "if any man be in Christ there is a new creation"? And if termination by judgment may overtake a regenerated world, how shall the regenerated sinner be persuaded of his eternal security? Similarly, the phrase, "the restitution of all things," that is, their complete restoration and re-establishment, would far more accurately describe the regained Paradise than a millennial earth of temporary betterment where sin and the curse may be but partially removed, to be superseded by universal rebellion and judgment. Of the regeneration or new creation of reconciled sinners the Gospel says: "Old things are passed away; behold, all things are become new; and all things are of God," and of the heavens and earth newly created it is declared: "the former things are passed away, behold I make all things new"; a regenerated world for regenerated men. (2 Cor. V. 17-19; Rev. XXI. 1-5). The word "Reconciliation" likewise is used in association with the new creation of both. As "the new man created of God in righteousness" is the same person now regenerate, so the new heavens and earth, created of God in righteousness, are the same universe, but regenerate. And as even regenerated believers shall be purged with fire, "for the fire shall try every man's work" and "he himself shall be saved yet so as by fire," so a regenerated universe will have been dissolved in fire, its works consumed; not another world, but renewed, gloriously rejuvenated and transformed, verily a new creation, a regeneration, a restitution, a reconciliation, for out of the general conflagration the new universe will be born.

In this case, may not scriptures of futuristic character, both in the Old and New Testaments, find their fulfillment in the eternal world rather than in a millennial

earth? What was the world in Adam's unfallen regime but a glorious fellowship when God tabernacled with man in paradise? Shall it be so again and abundantly, for it shall come to pass that, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God"? Nothing short of this—unto which the first advent was designed when "the Word became flesh and tabernacled amongst us"—will the second advent of our Lord Jesus Christ introduce and perennially establish.

Vision and Verification

The events envisaged in the Apocalypse are not necessarily recorded in the order of their intended fulfillment. By such introduction as, "after these things I heard" and "after this I saw", we are to understand a sequence in the unveiling of the visions, and not corresponding succession in the coming to pass of the things signified. There is no violation of principle in regarding the Millennium, as some expositors do, as representing a prolonged period preceding climactic events as for example, the joyful marriage supper of the Lamb and the woeful supper of the great God; or again, in observing a parallel between earlier and later visions of judgment and of blessing which by similarity of circumstance and phraseology tend to the view that they may be identical and synchronous. Thus it is that the language employed is obviously conformable to the final dissolution on the one hand and the regeneration of the universe on the other. Repeated visions are recorded of selfsame occurrences each contributing added information and different aspects so that, taken together and in the whole, the revelation in its completeness may be received. This principle, it has been logically and wisely reasoned, applied to the Gospel or to the Coming, renders the theories untenable that different qualifying terms denote different Gospels or that varying descriptive language divides into stages the Coming. It is one all-glorious Gospel; it is one all-consummating Coming.

No denial is thereby involved, as some would appear to conclude, of the development and manifestation of the final apostasy, or the arising therefrom and reign of the Man of Sin, with Babylon's revival and overthrow at the glorious appearing of the Lord from heaven; or of Israel's salvation and the redeemed of all nations with the universality of the Abrahamic promise to his Seed that "all families of the earth shall be blessed"; or of "the things that accompany salvation" presented in typical prophecy as well as in typical history; or of any predictions which find place in the proceeding unfolding of the Divine providence, which itself is the only accurate interpreter of Divine prophecy; or, indeed, of

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The Gospel Witness

130 Gerrard Street East, Toronto 2 - Canada

the Millennial reign itself as the fulfilment of the promise that "if we suffer with Him we shall also reign with Him."

Interpretive theories may differ; the facts are well expressed in the well-known advent hymn:

When the solemn trump has sounded
Heaven and earth shall flee away;
All who hate Him must, confounded,
Hear the trump proclaim the day:
Come to judgment!
Come to judgment; come away!
Answer Thine Own bride and Spirit;
Hasten, Lord, the general doom;
The new heaven and earth to inherit,
Take Thy pining exiles home:
All creation
Travails, groans, and bids Thee come!

Dr. Charles Hodge in his *Systematic Theology* has stated the case thus:

"Luther was wont to say, 'The heavens have their work-day clothes on: hereafter they will have on their Sunday garments.' The result of this change is said to be a new heavens and a new earth. This is set forth not only in the use of these terms, but in calling the predicted change a 'regeneration,' a 'restoration,' a deliverance from 'the bondage of corruption,' and an introduction into 'the glorious liberty of the sons of God.' The earth, according to the common opinion, that is, this renovated earth, is to be the final seat of Christ's kingdom. This is the new heavens; this the new Jerusalem; the Mount Zion, in which are to be gathered the general assembly and church of the first-born which are written in heaven; the spirits of just men made perfect; this is the heavenly Jerusalem, the city of the living God; the kingdom prepared for His people before the foundation of the world. It is, of course, no matter of interest what portion of space these new heavens and new earth are to occupy, or of what materials they are to be formed. As the resurrection bodies of believers are to be human bodies, they must have a local habitation, although it be one not made with hands, eternal in the heavens. All we know about it is, that it will be glorious, and adapted to the spiritual bodies which those in Christ are to receive when He comes the second time unto salvation."

PRIEST CONDEMNS GAMBLING BUT SHARES IN PROFITS

Archbishop Fails to Eliminate Church Bingo

IN DISCUSSING the ban placed by the Archbishop of Montreal on gambling in Roman Catholic Churches, we concluded by asking the question: "How long will the new Archbishop of Montreal be able to hold out in the face of financial pressure from his clergy and despite the teaching of the 'Moral' Theologians of his church? We wish him well in his attempt and hope that he will not too soon develop a politic blindness in one eye."

Our question is answered by a note appearing in a recent issue of *L'Aurore* which we reprint herewith:

Change a Letter—and You Change an Ecclesiastical Directive!

It is very amusing to read an editorial by Senator Bouchard in the last *Haut-Parleur*, in which he speaks of "Bingo" being forbidden or permitted according as it is within the limits of a diocese where gambling is permitted or of another where it is banned.

In Pointe-aux-Trembles, at the extreme east end of the Island of Montreal, Msgr. Léger has not been any more successful than was his predecessor Msgr. Charbonneau in his ban on "Bingo". This forbidden game continues to be played in the basement of the parish church, but in order to make it appear to conform to the archepiscopal orders, the name of the game has been changed. It is not "Bingo" that is played but

"BONGO". Trucks with loud-speakers announce in the streets of the town the next game of BONGO! And as everyone knows that "Bongo" and "Bingo" are one and the same game, the criminal code and the episcopal orders both continue to suffer violation for the greater profit of the organizers, who very likely leave a part of their gains in the parish treasury!

We are not in the least surprised that our prophecy has been fulfilled. Rome always seeks to enjoy the reputation of moral purity and at the same time the sordid gains of corrupt practices. We wonder what high-minded Roman Catholics think of their Archbishop and his priests who openly avow their antagonism to gambling under ecclesiastical auspices and then share in its ill-gotten gains?—W.S.W.

REV. HARVEY SPRINGER WRITES ON "OUR BRITISH 'ALLY'."

MR. SPRINGER a couple of years ago conducted an evangelistic campaign in Jarvis Street Church. It was fruitful in many conversions, and Mr. Springer endeared himself to the Jarvis Street congregation.

But we wish Mr. Springer would preach the gospel which he preaches so effectively, and leave international politics alone. We do not say it is wrong for preachers to discuss such matters, if, and when, they know what they are talking about. But Mr. Springer does not. On such matters he can write more nonsense in five minutes than almost any man we know. His article in his issue of June 15th, is a column of bosh. Of course Britain makes mistakes. Who does not? Surely the United States will not claim infallibility for herself politically, or militarily.

We frankly confess that we are more than offended by Mr. Springer's article: we are furiously indignant. We love Brother Springer, and would go a long way to hear him preach; but he has neither the historical knowledge, nor the political discernment to qualify him to write on international affairs. We quote one paragraph only:

"We are not standing together in Spain, where Britain has long barred the inclusion of Spanish armed forces and Spanish airfields in the European defense against Russia."

If Britain has one wise action to her credit, surely this is one! To join hands with Spain, and with the bloody Franco, a puppet of the Vatican, whose prisons are filled with innocent victims of his tyranny, would be about as justifiable as would be making the Devil himself a Field Marshal of the British Army.

We confess we feel outraged by Brother Springer's article.

DR. WILMOT'S ARTICLE

IN THIS issue we publish an article by Dr. John Wilmot, of London: "MILLENNIAL OR PERENNIAL?"

We publish the whole article in this one issue so that our readers may the more easily preserve it. We have never read anything on this subject more satisfactory. We believe it ought to be read by tens of thousands. It is enough for us to say that THE GOSPEL WITNESS says, "Amen!" to the principles here enunciated.

We suggest that our readers put this article aside for future reference, and not only read it, but study it diligently, with all the references which Dr. Wilmot gives.

The Jarvis Street Pulpit

"Grace Abounding to the Chief of Sinners"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, June 24th, 1951
(Electrically Recorded)

"But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."—Romans 5:20-21.

THE title I have given for my address this evening is the title of one of John Bunyan's books. I hope you have all read it. I read it, so many years ago I should not like to tell you how many. I do not remember anything in it except the great truth enshrined in the title, that grace does abound to the chief of sinners.

When I used to travel very much by rail it was always my practice, when the train stopped for a few minutes at a divisional point, to get out, and if time allowed, to walk up as far as the engine. I have always been fond of engines from the time I was a little boy, and I have never got over it. But I used to like, and I still like, when going by rail, to go up and look over the engine, to see the engineer oiling his great machine, to watch the conductor as he gave him his orders which he had received from headquarters. I have always felt a sense of comfort and security when I got back to my car to think of that great engine pulling us so irresistibly along.

I have done the same thing many a time when crossing the ocean. I would get down to the wharf and look over the ship. There is a gentleman here tonight, who told me some years ago—he frequently crosses the sea—that during the war he was assigned to a certain ship, and had not the slightest idea what sort of a ship it was, until he got down to the wharf, and then found a ship that was scarcely a glorified tug. He said he had a terrific tossing crossing in it. I like to see the proud liner as she prepares herself for a long voyage; and arriving safely I like to look up at the decks, and say, "Well, she brought me to my desired haven."

Now frequently when I travel I go by air, and I have acquired the same habit. I want to know what kind of ship is going to carry me, how many engines it has. I like to look over the pilot, the captain, and the rest of the crew. I have crossed the Atlantic a good many times, and in the Pacific, came down some time in the small hours of the morning, on a very hot night or morning, the winds were blowing, and hotter for their blowing, on a little atoll just big enough for the ship. My friends slept on, but I got out and walked around a bit, and said, "So this is the machine that is not afraid to cross the Pacific." I like to see how I am being carried about; it gives me a sense of peace and safety.

I think, also, it is a good thing sometimes to do that on our journey heavenward, just to take stock at the stopping places, and ask the question, "How did I get thus far?" and learn to sing, "'Twas grace that brought me safe thus far, and grace will take me home." It is

well that we should re-examine the foundations of things frequently, and give diligence to make our calling and election sure. That is what I want to try to do this evening — nothing new, but just to turn over for your admiration, and I hope your adoration, to inspire of our glorious Lord, the great verities of the everlasting gospel by which we are saved for time and eternity. This is a familiar text, and yet not familiar. Learn to be afraid ever to assume that you can afford to be familiar with the Word of the Infinite. There is still something more to learn, and if there were not, something of which our minds may well be reminded.

I.

We have here A PICTURE OF TWO ARMIES, TWO GREAT FORCES ARRAYED AGAINST EACH OTHER IN MORTAL COMBAT. Sin, and sin abounding; grace, and grace much more abounding, striving for the mastery.

What is sin? A glandular affection requiring a surgeon's treatment? We are all very good. Sin? A slight mental aberration of some sort, but not as serious as the theologians would make out? Don't you believe it. No one has ever yet found a measure — no one? Yes, One, and of Him I shall speak presently, but among mere humans no one has ever found a measure whereby adequately to appraise the depth and breadth and awful power of that thing called sin.

Sin can be likened to many things, and in its course of aggressive development, to a *contagious disease*. Sometimes we read of diseases among animals, and the men of science assure us that there is no ground for anxiety, because this particular disease never attacks humans. Well, here is a disease that never attacks animals, but concentrates upon humans. It is a human malady, and when once it is established, it is of its very nature that it should progress and increase and abound more and more, until it reaches the fever height, and threatens and will affect, unless there be some interposition, a fatal termination.

Sin is like a *mountain brook*.—We were singing about the rivers and the oceans this evening.—Just a little trickle which flows down the mountain side, and is joined by other tributaries, until it enlarges to the proportions of a river, and it flows into a great lake, and joins forces with other lakes, like Superior and Michigan and Huron, and St. Clair, and Erie, and with all that inestimable weight behind it, it is compressed into a narrow channel, we call it Niagara River, and then rushes as a roaring, mighty, resistless cataract, and leaps over the brink

into the Niagara Gorge in its mad rush to the sea. So sin, beginning sometimes as a tiny rivulet, increases with abounding energy, until by and by it becomes such a mighty power that there is no human strength that can withstand its pressure.

In the North country they have been plagued with caterpillars, and different kinds of insect pests. How small they are in the beginning. I saw one the other day in my garden, a fuzzy thing, and I was half afraid it was one of these enemy pests from the North paying me a visit. Do you know what I did? I put my foot on it with all speed. I wanted no multiplication of that ugly thing, because I have trees and shrubs I highly value. But up there those tiny little things, that no science has learned how to control, by and by multiplied themselves, until they filled the school houses, covered the roadways, and stopped the trains. They abounded beyond human control. The Bible describes sin under the figure of an army of locusts that climb up upon the houses, and go in through the doors and the windows, and sweep every green thing from the surface of the earth. A devouring pestilence, a plague whose destruction is utterly beyond human estimation, is this thing which the Bible calls sin.

I read the other day of some termites that had got into the foundation of a church in the East end, and were threatening its destruction. Yes, termites can get into a church-sometimes; sin can lay hold of people, and destroy the very foundations of all prosperity and pleasure and usefulness. White ants, tiny little things, but multiplying and abounding, in the old days when our warships were made of hearts of oak, would get into a ship, and destroy and sink it, when the guns of the enemy were powerless to overcome it. They can destroy whole cities. In certain parts of the world they have had to study to discover materials that are proof against the ravages of these insect hordes.

So, my dear friends, sin overwhelms not only individuals, but society and nations, and the world. The whole world lieth in wickedness.

But this thing we call sin has one peculiarity; *it moves steadily always in one direction.* It afflicts the human soul, it destroys human character, it consumes the human life, but always moving, strangely as it may seem—I do not know whether you think I mix my metaphors when I say it, but just like a malignant destructive thing, it moves toward the heart of the universe, toward the very throne of God. It would destroy, if possible, the heart of government in the whole universe. Sin is lawlessness. Wherever it goes we have to say, "Here is a land where every prospect pleases, and only man is vile."

No: sin is not an innocent and harmless glandular affection. It is a deadly virus, a venom, more than that, an evil intelligence that in its very heart, and in its very essence, is anti-God. I could enumerate moral evils, but what is the use talking about drunkenness, and immorality, and dishonesty, and avarice and pride—these are only symptoms of the underlying malady, and no matter what outward correction may be effected, unless this thing that is in the blood, that is of the very nature of a man, is dealt with, in the end he will be no better.

But I venture to say that, by strict interpretation of the symbolism of the text, sin—I want to find a modern illustration of it—is something like the nature of Communism, an ideology, a brain disease ravaging the realm of thought, a paranoia, deranging the whole human system, the whole human constitution. It is anarchistic,

it makes a man everybody's enemy, including himself. Sin is aggressive, it is never static. There are some things that may afflict the body physically that are inconvenient, and perhaps obtrusive and ugly, but they will not kill anybody. They come to a certain stage and they stop; they do not go any farther. Sin never stops; it is a disease increasing to a crisis; it is an army always on the march. It becomes like a gangster under an unscrupulous leader. Like Communism, it propagates itself until it becomes as a mighty army under the command of Diabolus himself. You cannot shoot an outlying sentry of the army of Diabolus without awaking the whole army, and the commander himself. But fight against the smallest sin, and you will find that the weight and power and venom of Hell itself is behind it. It knows no human correction. I can find no illustration in current history like that of Communism—a philosophy of hatred and destruction and violence. You say sometime, "What have the Communists got against me?" Only this, that you are not a Communist. Why are they on the march? I suppose the Lord knows; I do not. What they hope to gain who can tell?

I was rather amused in reading in a certain column yesterday a review of certain things in World War Two, when Mr. Churchill wrote a personal letter to Stalin, when Stalin and Hitler were working together. He wrote a personal letter to Stalin, telling him that Germany would attack him. Stalin called in the German ambassador and showed him the British Premier's letter. He heeded no warning, and by radio and every other way he lauded Hitler, through his ambassadors, and I know not how else. One night Mr. Churchill went to bed and gave instruction he was not to be disturbed. No matter what happened anywhere in the world he was not to be disturbed, short of an invasion of Britain. At four o'clock that morning Hitler marched against Stalin, and when Mr. Churchill arose at his usual hour, wakened at eight o'clock, an official told him, "Germany is at war with Stalin." The record said that Mr. Churchill said nothing, but merely grinned from ear to ear. He had told Stalin that, but he would not believe it.

Well, let me play Churchill's part, and tell you that sin will attack every one of us in overwhelming might, and that not one of us is exempt, or can by any means whatsoever acquire any kind of immunity.

What does this mean—sin abounds? Have you noticed how Communism has abounded? I will tell you how it did it. It laid hold of Estonia and Lithuania, Latvia, Bulgaria, Roumania, thought it had Yugoslavia, captured Hungary, Czechoslovakia, spread its poison toward China, and now millions of Communists in China are on the march. Communism abounds everywhere. I saw that the F.B.I. arrested a lot in the United States. We have a lot of them here, just like destroying and poisonous insects, boring their way into all strata of society. What for? To overthrow governments—like the carnal mind, that is enmity against God, and is not subject to the law of God, neither indeed can be. You cannot "educate" the carnal mind. There are some poisonous reptiles that may be relieved of their venom and rendered harmless. No one but God can do that to the carnal mind. In its very fibre, in its very nature and essence, it is enmity, not at enmity, but it is itself enmity against God, and is not subject to the law of God, neither indeed can be.

I heard someone speak of a man, a certain preacher—it was not myself—whom certain people did not like.

This man said, "You know if Dr. So-and-So were to start giving away ten dollar bills a lot of people would be against it, just because he gave them away." But, my dear friends, God has done more than give away ten dollar bills. He has filled this earth with light and life and beauty, and the earth is filled with the goodness of the Lord. But the carnal mind is against it, not subject to the law of God, neither indeed can be. And just as Communism has taken possession of all these nations, sin lays hold upon the realm of the affections, and establishes itself there. It proceeds to the perceptive faculty, and roots itself there; it lays hold upon the judgment, and secures control there; it gets into the realm of the imagination, and sets that on fire. So it goes on until it lays hold upon the human will, and controls everything, and the man has been conquered in what we call a "cold war." Not very cold! Yes, by any figure you like to consider it, there it is everywhere—sin abounding.

I have said to you a hundred times, in discounting that philosophy of fools that is called Evolution, that if there be anything at all in it, I am thankful I did not arrive on the stage any earlier, for surely this old world is bad enough now, and if we have evolved from anything worse than this, then earth must have been a Hell at some time or another. No, my dear friends, sin abounds.

I remember going to London during the first war. I was going to preach at the Metropolitan Tabernacle, and I arrived a week early, because we had to go early as we did not know when we should arrive. I went to hear a certain great preacher, a man with whom I did not agree theologically, although I knew him personally and quite intimately, but recognized that he was a man of great ability, who commanded great respect, and exercised a tremendous influence in the world's metropolis. I do not remember the text, but he preached about "Christianizing the Social Order." The guns were roaring across the Channel, London and provincial hospitals were crowded with wounded men, widows and orphans were being multiplied with every passing day—but we were going to Christianize the social order, and build the New Jerusalem ourselves here, without its coming down from Heaven, we were going to build it! I sat there and listened to that address, and laughed to myself. I said, "Surely this man must have a very large blind spot in his intellectual makeup, or he ought to know that the world is on fire." That was in World War One, but there has been World War Two since then. You know it all. Not much evolution there, my dear friends. The Bible is still true. Sin is horrible, leprous, loathsome, deadly, hellish; and it abounds everywhere.

II.

But THERE IS ANOTHER FORCE ARRAYED AGAINST IT, A FORCE WHICH CHALLENGES SIN WHEREVER IT SHOWS ITS HEAD. I say not for the moment how, or under what direction, but it is enough to say that there is another Force which my text denominates "grace," which is arrayed as a great army against the progress of sin. The text says that wherever sin abounds, wherever sin has reinforcements, grace not only abounds, but "(doth) much more abound," always more than a match for this dark-visaged enemy. Choose what figure you like, what field or plane of human experience and activity you may select, wherever it is, all I have to say to you at the moment is that there is hope of victory. That is the great desideratum. Is there any use fighting? I do not see

any use fighting in Korea. I am just as sure as I am alive that General MacArthur was right, and I am just as certain as I am alive that all the world will recognize that he was right, and that President Truman was mistaken as any man could possibly be. What are they doing? Just driving the Reds back to the thirty-eighth parallel, and then in a little while on toward the Manchurian border. Frankly, I have stopped reading the Korean war news. Great victory for the United Nation forces—for how long? Then we read that masses of Chinese Reds are gathering across the border, and by and by they swarm back again. And so it is battledore and shuttlecock, back and forth, back and forth, and slaughtering thousands, and tens of thousands of men, and accomplishing absolutely nothing. I think Stalin is pleased. I think it is Stalin's slaughter-house. I think the more Chinese that are killed, the better Stalin will like it. He does not want his supremacy threatened by a Communistic China; he would like to see China destroyed, so that he may have the ascendancy, and it suits him well just to egg them on.

That is not the way we have to fight sin. Do not go into the enemy's country? Do not bomb the enemy's supply lines? Ah, grace goes right up through to the end. Whatever reinforcement may be necessary, from high Heaven it is available, and where sin abounds grace doth much more abound. If there is any man or woman defeated here this evening, who has tried and tried again—"By the way," you may say, "that has been my experience; my life has been a little Korea, and the battle has raged back and forth across the thirty-eighth parallel. Sometimes I seem to be victor, and then I am driven back again, but I never 'get anywhere'; I never have any peace, I never have real victory." Well, my dear friends, you never will by yourself. But my message to you is that no matter how mighty a force sin may be, grace is mightier, and there is a power available to every sin-stricken man and woman on this earth, whereby he may be delivered from the tyranny of sin; defeat can be turned to victory, darkness can be turned to light, poverty to riches, loneliness to companionship, gloom to glory, death to life. It is all waiting for us in the salvation provided.

III.

Look at the next verse, will you? HERE ARE TWO REIGNING PRINCIPLES. The word "reign" is used; it is the picture of a sovereign on his throne, someone who rules over a kingdom.

Sin reigns, and assumes the attitude of a king, more than a king—a gangster chief, a ruthless dictator. There are many here tonight who would be ready to say to me, "You do not need to go any farther, Mr. Preacher. My own experience tells me exactly what that means. Sin reigns; it is on the throne. It does as it likes, and I cannot overthrow it."

But here it is said, "Sin reigned unto death," or better, "in death." Sin is at home in wreck and ruin, in death. That is what it is in essence; it is a deadly, fatal, thing. Its victim is man himself, his relationships, his present, his future—what has a man got who is under the tyrannous rule of this ruthless dictator, sin? What is there for him in tomorrow? Nothing. He is a cruel master, his wages are death. A faithless friend, he betrays and kills. A destructive partner, a ruinous guest, who becomes a robber and a murderer.

Are any of you foolish enough to pick up a hitchhiker? I know a great many are good. There is a young man

here tonight—I wish I knew somebody going to London. If any of you are going that way, let me know, because he has to go to London. He wears the King's uniform.* But there are many dangerous hitchhikers. A man smiles, and the motorist says, "The poor fellow, I will give him a ride." He picks him up, and puts him in the back seat. After a while he feels something between his shoulders, and the kindly man that he picked up says, "Stop that car. Move over." He holds the revolver up, gets out, and gets behind the wheel. "Now," he says to the owner, "you get out." The man gets out, and the hitchhiker shuts the door, and drives off with the other man's car. That is sin. Give it a ride, and it will rob you of your eye teeth, not only of your car. It will rob you of everything, of life itself. Sin reigns unto death, but grace reigns also.

I have told you a hundred times that *grace is a synthesis of all the qualities of Deity*. All there is of God is at war against sin. The business of salvation required Heaven to undertake—to use a colloquialism—an "all out war." If I may so say, God and the angels are mobilized, and on a war footing, against sin; for in that power called grace there is all the power exercised in the creation of the whole universe. There is no reserve. "Even so (doth) grace reign."

But *grace reigns through righteousness*. It is frequently debated whether war settles anything. I do not know whether it does or not; it does for a time, but it leaves a lot of things unsettled. It leaves a residue of hatred and envy and revenge, and a vanquished enemy only waiting his day of vengeance.

Marvel of marvels, *there is no conflict between Sinai and Calvary*. Did you ever think of that? At the poles in one sense in principle, and yet in another sense both one. Calvary is the complement of Sinai. Grace has found a way whereby while keeping the law, the law breaker may be saved. Why this aftermath of war? Because in war every principle of righteousness at some time or another is sacrificed by both sides. Talk about fighting with clean hands. No war was ever fought with clean hands. There is a proverbial saying that "All is fair in love and war." It is not true. But here is the story of a Lover, Who goes to war for the deliverance of His bride, and *in doing it He sacrifices no principle of righteousness. Grace reigns through righteousness*. I wish I had a month to argue that seeming impossibility with you. It is the miracle of all miracles, that the very law which we violated, and by whose provision we were sentenced to death—that that very law becomes our saviour, and the very bulwark of our peace: "Through righteousness unto eternal life." The work of righteousness is peace; the effect of righteousness, quietness and assurance forever. "Through righteousness unto eternal life."

Years ago I heard a great preacher, who was a theological professor, preach. He preached from this text, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." The preacher was a tall man, more than six feet, and just about as thin as a bean pole. He was a real professor—not like Professor Whitcombe here—he is just human you know. But this man had a very peculiar facial twitch, some form of nervousness, and his shoulders twitched too. He had long fingers,

it seemed to me as long as my hand. I do not remember all the sermon, but I remember this. Dwelling upon those words, "Is passed from death unto life," he said, "Death! what a word! Death!—it stretches the great arms of its meaning (he extended his index finger, and leaned over the pulpit) down, down, down, down to the bottomless pit." I thought he was never going to stop going down. "Down, down, down!" I do not know what the bottomless pit means, unless it means that sin requires some such place for its full development, to go down, down, down, forever down. So the preacher said. Then he came to this, "But is passed from death unto life." Again, he said, "Life! what a word! It stretches the great arm of its meaning up, up, up, above the clouds, beyond the stars, to the gates of pearl. Up, up, up, to the very throne of God. From there," said he, "to there, grace saves us unto eternal life!" The Professor was right: that is how grace reigns.

How would you like to vote for a Premier who could do that for you? How would you like to vote for a government that would create a condition in which there would be no jails, no penitentiaries, no magistrates, no judges, no poor-houses, no homes for the aged, no hospitals, no pain of any sort, no cemeteries, no graves, a government that would do away with all that? That is the government I represent. "Even so might grace reign through righteousness unto eternal life." There is no end to it. We shall not need old age pensions up there; there will not be any old age. We shall all be young, rejuvenated, endowed with the vitality of God Himself. "Because I live," said One, "ye shall live also."

Who accomplishes all this? Can you guess? "Unto eternal life by Jesus Christ our Lord." What an aggregation of disappointments these politicians are! I do not care whether they are C.C.F. or Conservatives or Liberals. The Liberals have got a new leader, and I declare, I have read newspapers a long time, but never in my life did I read of a man who was so prolific in promises. Why he is going to do everything. One might suppose he had access to all the millions of Rockefeller, and Mellon, and Rothschild, and Ford and—who else is rich? But anyway, all the rich men in the world, you would think he had a key to their safety deposit boxes. "You elect me as Premier, and I will give you this, that and the other." All bunkum! Don't you be deceived by it; he will forget all about it as soon as he gets in, if he ever does. You go down to Queen's Park, if he does get in, and he will kick you out. It is bad enough now, this great promiser would be no better.

But, my dear friends, we have a Leader, we have Somebody Who is back of all this, and under all this, and through all this, and above all this—"By Jesus Christ our Lord." "The law was given by Moses, but grace and truth came by Jesus Christ." The express image of the Father's Person, full of grace and truth. What a Saviour He is! What a King He is! The King eternal, immortal, invisible; He dwelleth in light which no man can approach unto, Whom no man hath seen, nor can see. But we see Him in Christ, and some day we shall see Him face to face. I wish I could tell you. Brother Kennedy said in his prayer that if we had ten thousand lives to give we could not adequately express our devotion; and if I had ten thousand years in which to preach I could not exhaust the fulness and the glory of this great gospel. But I am here to tell you that the God Whom we have offended, against Whom we have rebelled, is our greatest Friend.

Some years ago when I got home one evening my wife

*A member of the congregation volunteered to drive him to London.

said, "Dr. So-and-So called this afternoon, and requested that you should call him as soon as you got home." So I called him. He was perhaps the most popular preacher in Toronto at that time. I said, "What can I do for you?" He said, "You remember the Sunday I spent with you in old London? Do you remember that service at which you preached in Spurgeon's Tabernacle when my wife and I were there?" I said, "Yes, very well." "Well," he said, "do you remember the last hymn we sang that night?" I said, "I could never forget it." I said, "We went to Canterbury and elsewhere during the week, and all the week long you were singing that hymn; going along the sidewalk and everywhere, you were singing that hymn." "I know," he said, "I remember the impression that it made upon me, and I know it was one of the great hymns. I remember the impression rather than the hymn, but for the life of me I cannot recall just what hymn it was. Will you tell me?" I said, "Yes. It was 'Come, ye sinners, poor and wretched, Weak and wounded, sick and sore.'" He said, "That is it." I said, "Wait a minute. What do you want of that hymn? You do not sing hymns like that to your preaching." "How do you know I don't?" he said. "I know very well you do not, because I know very well you do not preach that. What do you want with that hymn?" "Well, Shields," he said, "I will tell you. I will make a confession. This afternoon I called on a dying man; he hadn't many days to live, and I sat by his bedside dumb. I hadn't a thing to say to him, but I remembered that service, the impression of your sermon, and of the hymn which climaxed it, and I said to him, 'I will call to see you tomorrow, and I will bring you a message, and I will bring you a hymn.'" He said, "I am going to take him that hymn. It is a good hymn for a dying man." I said, "Doctor, don't you think you had better begin singing hymns that are good for dying people? They are all around us you know. You never know when you are preaching to a dying man." I gave him the hymn, and I suppose he took it, and read it to that dying man.

Well, I think we will close this service by singing that hymn:

Come, ye sinners, poor and wretched,
Weak and wounded, sick and sore;
Jesus ready stands to save you,
Full of pity joined with power:
He is able,
He is willing; doubt no more.

Come, ye needy, come and welcome,
God's free bounty glorify;
True belief and true repentance,
Every grace that brings you nigh,
Without money
Come to Jesus Christ and buy.

Come, ye weary, heavy laden,
Bruised and broken by the fall;
If you tarry till you're better,
You will never come at all:
Not the righteous—
Sinners Jesus came to call.

Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness He requireth
Is to feel your need of Him;
This He gives you;
'Tis the Spirit's rising beam.

Lo! the incarnate God, ascended,
Pleads the merit of His blood;
Venture on Him, venture wholly,
Let no other trust intrude:
None but Jesus
Can do helpless sinners good.

Bible School Lesson Outline

Vol. 16 Third Quarter Lesson 2 July 8, 1951

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

THE TEMPTATION OF CHRIST

Lesson Text: Matthew 4:1-11.

Golden Text: "And take the helmet of salvation, and the sword of the Spirit, which is the word of God."
—Eph. 6:17

Parallel Passages: Mk. 1:12, 13; Lk. 4:1-13.

The temptation of Christ followed immediately after the exalted experience of His baptism and anointing. At that time the heavens had been opened unto Him, but now He faced the wilderness (Compare 1 Kings 18:39; 19:4; Matt. 17:4, 14). Such is human life; triumph and tears, glory and gloom follow one another in quick succession.

The same Holy Spirit Who had anointed the Saviour for His holy task was still leading Him. Christ lived His entire life on earth in the power of the Holy Spirit (Lk. 4:14, 18; John 3:34). The Holy Spirit, Who dwells in the heart of every believer, will also guide and empower him (Rom. 8:14, 26; Eph. 5:18).

We learn from the parallel accounts of the Temptation of Christ in Mark and Luke that Satan had been tempting Him during the forty days in the wilderness, and at the end of that period assaulted Him along three specific lines. Afterward, the Tempter departed "for a season," or as the Greek suggests, "until a favourable opportunity." One never knows how or when temptation will come, so that we must ever be watchful (Matt. 26:41; 1 Pet. 5:8, 9).

It was when our Lord was hungry that Satan made his attack, and it was when Eve was alone and unprotected that he spoke to her. The enemy of our souls is crafty, sly and wise, but not all-wise; he is powerful, but not all-powerful. He is our foe, but he is a defeated foe because of the victory of Christ over him on our behalf (1 John 4:4).

Our Saviour was tempted in all points like as we are, yet without sin (Heb. 4:15), hence He is an understanding, sympathetic and powerful Saviour (Heb. 2:18). He could be tempted, but He could not sin, since He was God. He was like an impregnable rock which can be assaulted, and yet it cannot be overthrown. Had Christ yielded to sin, it would not have proved that He was man, but it would have proved that He was not God. Nevertheless, His sympathy with man is all the greater, since no man was ever tempted to the degree that our Lord was tempted. We yield when the temptation is comparatively light, since there is that within us which responds to evil suggestions from without. Our Saviour, on the other hand, was tempted to the greatest extent, since Satan used his utmost power to entice the Lord away from the path of obedience to His Father's will. Having suffered, being tempted, He is able to succour all who are tempted. What a comfort and solace to us, that He did not yield! His victory may be ours, if we but put ourselves in His hands.

Christ was tempted in three ways. Satan attempted to persuade Him to use His Divine power to satisfy His own natural cravings, and to build His Kingdom on bread (John 6:11-15, 26, 27). Next, he sought to have Christ use the Divine promises to win the plaudits of the crowd, and to build His Kingdom on show. Finally, he tempted Christ to obtain at once, without sacrifice, the possession of the kingdoms of this world. Satan still uses this three-fold appeal to the lust of the flesh, the lust of the eyes and the vain-glory of life (Gen. 3:6; 1 John 2:16).

In the first temptation the Adversary added an "if" to

God's word (Matt. 3:17), casting doubt upon its truth (Gen. 3:1-5), as he does to-day. In the second temptation he misquoted God's word, omitting the condition upon which the promise was based, for it reads "He shall give his angels charge over thee, to keep thee in all thy ways" (Psa. 91:11). Only so long as we are obedient to the Lord may we claim His promise of protection and guidance; He blesses faith, but not presumption. In the third temptation Satan misapplied God's word in an effort to entice the Saviour to fulfil the word, but not in God's way or God's time (Psa. 2:8; Rev. 11:15). Satan had high authority before he fell, and afterwards he was called "the prince of this world" (John 12:31; Eph. 2:2). The usurper was defeated at Calvary, and he will finally be driven out (Rev. 20:1-3, 10). Because the death of Christ on the cross would spell his doom, Satan did everything in his power to keep the Saviour from reaching the cross and gaining the victory. By his inspiration the Modernists hate the cross and will not accept the vicarious, substitutionary work of our Lord.

In all three instances our Saviour used the sword of the Spirit, the word of God, as His defensive and offensive weapon (Eph. 6:17). When we are tempted, let us commit ourselves to the Lord, trust in Christ Who has won the victory for us and resist Satan in the power of the Spirit and the Word (1 Cor. 10:13; Heb. 2:18; Jas. 4:7; 1 Pet. 5:8, 9).

The angels delight to minister to the children of God, just as they ministered to the Son of God after His temptation in the wilderness and after His temptation in the garden of Gethsemane (Matt. 26:53; Lk. 22:43; Heb. 1:14). Sweet is the comfort which He will give us after the period of pain, testing and trial (Psa. 22:24; 42:8).

DAILY BIBLE READINGS

July 2—The Source of Temptation Jas. 1.
 July 3—The Way of Escape in Temptation 1 Cor. 10:1-13.
 July 4—Submitting to God in Temptation Jas. 4:1-10.
 July 5—Resisting the Devil in Temptation 1 Pet. 5:1-10.
 July 6—Our Helper in Temptation Heb. 2.
 July 7—The Throne of Grace in Temptation Heb. 4.
 July 8—The Doom of the Tempter Rev. 20.

SUGGESTED HYMNS

Yield not to temptation. Encamped along the hills of light. Jesus is calling! forth to the fray. Firmly stand for God. Christian, dost thou see them? Christian walk carefully.

FROM TWO SISTERS CONVERTED FROM ROMANISM BUT THREE OR FOUR YEARS AGO

Dr. T. T. Shields
THE GOSPEL WITNESS
Toronto, Ont.

Montreal, Que.
June 12th, 1951

Dear Sir:

My sister and I feel we must tell you again how much we value THE GOSPEL WITNESS and what it means to us.

Since reading the paper, we have grown to love the Lord Jesus more dearly, and our desire to be better Christians has deepened. Truly we are being well taught, and we thank our gracious Father for your ministry.

May the Lord continue to bless and use you, and fill you all with His love and power.

Gratefully and sincerely yours

REV. L. D. KENNEDY, OF TENNESSEE

JARVIS STREET was privileged to enjoy a visit from Rev. L. D. Kennedy, B.A., of Ripley, Tenn. Mr. Kennedy is a young man, but he is already a really able preacher. He preached in Jarvis Street last Sunday morning, a magnificent sermon. We hope to share his sermon with our readers some time in the future.

To find a young man so full of promise as Brother Kennedy, is to find a great treasure. Mr. Kennedy will be heard from in days to come.

LETTER FROM DR. McINTIRE

May 12, 1951

My dear Christian Friends:

"Bonnie Scotland." Truly this describes the land of Scotland. I have always wanted to visit it and the reception here by the brethren has been most gracious and genuine.

I left New York Tuesday afternoon, May 8, on this 18-day journey to Scotland and England, with meetings planned in London, England; Amsterdam, Utrecht, Holland; Geneva, Switzerland; Paris, France; and Belfast, Ireland. I planned to return to Edinburgh for the early sessions of the General Assembly of the Free Church of Scotland.

The Rev. Alexander Macleod, moderator of the 1950 General Assembly of the Free Church, and the Rev. George N. M. Collins, moderator of the 1949 Assembly, both of whom were official observers from the Free Church at the Second Plenary Congress of the International Council of Christian Churches in Geneva last summer, welcomed me to Glasgow. Mr. Collins had worked out my itinerary through the various churches. I was taken immediately to the home of Mr. Macleod, the Free Church Manse, where a dinner was awaiting us. We met Mr. and Mrs. Donald MacArthur, he a prominent elder of the Free Church.

It is cold here. Winter has continued, and spring is at least a month late. The large homes do not have central heating but depend upon small fireplaces in each room, and coal is rationed and expensive. In the guest room of Mr. Macleod's home I was struck by a poem:

My life is but a weaving between my God and me;
 I may but choose the colors, He works steadily.
 Full oft' He weaveth sorrow and I in foolish pride
 Forget He sees the upper and I the underside.

One is very conscious of the restrictions and the rationing which the people have borne here with such noble spirit.

A meeting had been arranged that night in the Hope Street Church where representatives from other groups came and we spoke on the testimony of the International Council of Christian Churches, taking as our text the theme verse mentioned in the constitution of the I.C.C.C., "contending earnestly for the faith." There was a gracious response. It is customary in this land, when an address is made, for the host to make a public response of appreciation. The Rev. C. Presho, a representative of the Reformed Presbyterian Church, was called upon to make the response that night.

The public press carried a three-line caption on an editorial of *The Monthly Record of the Free Church of Scotland*. The editor had written strongly against the visit to the Pope of the Duke and Duchess of Edinburgh and their participation on the Lord's Day in a polo international match in Rome. Mr. Finlayson, as editor of the paper, has not hesitated to speak out strongly on such matters and has received a good press in the name of the Free Church.

The next morning we were up to catch a 5.50 train. A strike had grounded the airline to Stornoway on the Isle of Lewis in the Outer Hebrides. It was necessary to go by train and boat. Mr. Macleod accompanied me and we had a day of delightful Christian fellowship, and we saw the beauties of the highland. Ben Nevis, the highest mountain in Scotland, is Gaelic for "Mount

of Heaven." Many of the hills were snow-capped and with the intervening lakes it reminded one of Switzerland in the summer. Of course, the hills do not have trees upon them but are covered with heather. In certain places the heather was being burned for the spring. Everywhere were the light yellow primroses. "Scotland is two-thirds moorland, England one-eighth, and Wales one-third," so the geography describes the British Isles. Ben Nevis is 4,406 feet. When we reached Malgair on the coast, we went on to a large ferry boat which took us to Kyle of Lochalsh. On the left was the Isle of Skye, on the right the mainland of Scotland. There was not a cloud in the sky. The snow-capped peaks on either side clearly stood out. It was beauty never to be forgotten.

At Kyle of Lochalsh we boarded another boat for the five-hour journey to Stornoway. The faster boat had been disabled shortly before and a slower boat was on, which meant that we arrived in Stornoway at 9 p.m. The service in the Free Church there, the Rev. Kenneth MacRae, pastor, had been called for 7 p.m. The church was filled and the company waited over the two hours. Before nine o'clock some had to leave. We were taken immediately to the church. It was light enough in this northern clime to take pictures at 9 p.m. There we gave our testimony to the Twentieth Century Reformation and the issues which confront the church. We met a number of the pastors who had come in with their people. The people speak Gaelic. The only Bible on the pulpit was Gaelic and I heard them sing their beloved Psalm 72, verses 17-19, in Gaelic. Never have I heard such singing. Here on this island the reformed faith has maintained its testimony as perhaps in no other place on the face of the earth. Respect for the Sabbath Day, maintenance of the testimony of the home are there in all their glory. What the Isle of Lewis has, the whole Christian world needs to know. And the brethren have a witness here for the glory of Christ which may strengthen those in other lands.

In Stornoway I was asked about Dr. T. T. Shields. There some received THE GOSPEL WITNESS and they had followed the accounts in that paper of our journey together around the world. It is impossible to express the far-reaching influence of such a paper and what it has done for the cause of Christ, giving the information concerning the Twentieth Century Reformation.

Both in Glasgow the night before and in Stornoway I was asked, "Do you know what your name means?" For once in my life, my name McIntire was an asset in the land of the Scotch. Mac means "son of" and Intire in the Gaelic means "joiner" or carpenter. So, I am supposed to be the son of a carpenter. Joiner is a name used for a carpenter who does the more finished type of work.

After the service the people gathered outside and filled the street. We were almost "mobbed" with greetings. We went to Mr. MacRae's home where a dinner had been prepared, and at 12.30 we returned to the boat for the night crossing. At 5.30 we were again in Kyle of Lochalsh. By train we crossed Scotland to Dingwall where we were met and taken to the city of Tain. Along the road we saw some dead sheep; the winter has been too severe.

It has taken me 12 hours to fly from New York to Prestwick and 15 hours to go from Glasgow to Storno-

way the next day. That only illustrates the smallness of our little world, and the part which the airplane itself has played in the over-all movement of the International Council of Christian Churches. The airplane has made possible the rapid growth and outreach of the International Council. In fact, without the airplane, there would not be the International Council of Christian Churches as it exists to-day, for all the journeys back and forth and around the world have been made by the various leaders by means of plane.

In the division that took place in 1900 a large portion of the Free Church went into the union with the Church of Scotland. The minority group which preserved the Free Church and maintained its testimony found its greatest support in the highland country among the conservative Scotch people. As one sees these rolling mountains, interspersed with almost innumerable numbers of lochs, sees the heather covering the hills, one wonders just what the picture must be like in the fall, when, they tell you, the mountains are aflame with the purple heather. Surely there is no sight like it anywhere on the earth. These first two days spent in the highlands of Scotland have given us a view of the very heart of the country and made us praise God, who in His grace made such a land.

Yours in Christ,
CARL MCINTIRE.

REPORT OF THE DEMPSTER FUND

WE REMIND our readers again of this Fund. We have referred to it each week for the past few weeks. Mr. Dempster is Pastor at Courtland and Delhi, and a student in course in Toronto Baptist Seminary. He has undergone a spinal operation which the surgeons have told him will keep him six months in hospital. He is making fine progress, and with his cheerful spirit he is an inspiration to all who come in contact with him.

We have reported the progress of the Fund from week to week:

Total as of June 19th	\$2,374.50
Total as of June 26th	\$2,621.50

Of this amount \$100.00 is from the Courtland Church. Small in numbers, this magnificent offering is most creditable and practically shows their great appreciation of their Pastor.

We are most grateful to all who have contributed to the Fund, and we hope that before long we may report the Fund has gone over the \$3,000.00 mark. If you have not sent in a contribution, and intend to do so, please do it at once.

NEXT SUNDAY IN JARVIS STREET

DR. SHIELDS

11 a.m. and 7 p.m.

The Communion Service will follow the
Evening Meeting

SEE ANNOUNCEMENT IN SATURDAY PAPERS