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The Jarvis Street Pulpit

"The King of Glory Shall Come In"

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

Preached in Jarvis Street Baptist Church, Toronto,
at The Baptist Missionary Conference, Thursday Evening, October 25, 1951

(Electrically Recorded)

"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

"Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

"Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

"Who is this King of glory? The Lord of hosts, he is the King of glory."
—Psalm 24:7-10.

THIS Psalm is generally regarded as having been composed for use in the celebration of the return of the Ark of the Covenant to Jerusalem after its long absence from the Holy City.

When the Ark was taken by the Philistines in battle with Israel, Hophni and Phineas, the sons of Eli, were slain, and the wife of Phineas, hearing the news gave birth to a child whom she named Ichabod, because the glory had departed.

The Ark was seven months in Philistia, but many years elapsed before, after many vicissitudes, the Ark was brought back to Jerusalem. It was received with great rejoicing, accompanied by great musical acclaim, with choral songs, and sound of cymbals and strains of harpings and the sound of trumpets. It is thought by many that it was in connection with this multitudinous ecstatic rejoicing, when even David dances before the Ark, that this Psalm was used. There is nothing, however, in the Psalm itself to indicate that this was so. I do not presume to say that it was not, but I am by no means sure. Indeed, the inspired account of the return of the Ark says, "Then on that day David delivered first this Psalm into the hands of Asaph and his brethren". The Psalm referred to, which is then fully set out, was not the Psalm of the text at all.

It has been suggested also that the words of the text may be regarded as a summons to open the gates of the

human heart to the incoming of the King of glory. I think the Psalm may apply, in principle, to both.

But again it has been understood to be an exhortation to the heavenly hosts to throw wide the gates of the heavenly City, to receive the victorious Messiah, returning from His earthly redemptive mission at His ascension. This, it seems to me, more nearly agrees with the lofty language, and the sublime symbolism of the passage. One of our greatest hymnists evidently so interpreted it. Charles Wesley sang:

"Our Lord is risen from the dead,
And gone to realms of joy on high;
The powers of hell are captive led,
Dragged to the portals of the sky.
There his triumphal chariot waits,
And angels chant the solemn lay:
Lift up your heads, ye heavenly gates;
Ye everlasting doors, give way.

"Loose all your bars of massy light,
And wide unfold the ethereal scene;
He claims those mansions as his right;
Receive the King of glory in.
Who is the King of glory, — who?
The Lord that all his foes o'ercame;
The powers of death and sin o'erthrew;
And Jesus is the Conqueror's name.

"Lo, his triumphal chariot waits,
And angels chant the solemn lay:
Lift up your heads, ye heavenly gates;
Ye everlasting doors, give way.

Who is the King of glory, — who?
The Lord of glorious power possess,
The King of saints and angels too,
God over all, forever blest."

But though I may seem to be greatly presuming, I cannot but feel that this sublime passage has an even wider and fuller content, and a farther prophetic reach than even that described as The Song of the Ascension.

The Psalm contemplates the whole earth and its fulness: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." It brings this whole terrestrial sphere within its purview, and acclaims Jehovah as the Lord of all. The possessive right of creation is His, for "He hath founded it upon the seas, and established it upon the floods". Nothing is said here, nor implied, of the whole world's lying in the wicked one, nor of man's having corrupted his way upon the earth. The hill of the Lord, and His Holy Place are in view, and the manner of man qualified to ascend to the hill, and to stand in the Holy Place, is described in verses four and five: "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation". Then it is said, "This is the generation of them that seek him, that seek thy face, O God of Jacob".

Who can fulfil such a description? Where shall such an One be found? He is even at the gates, and stands before the doors: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? the Lord of hosts, he is the King of glory."

I.

Let us begin by viewing THE KING WHO STANDS BEFORE THE GATES.

We may well inquire, "Who is this King of glory?" There have been many kings, attended by all the pomp and pageantry supposed to belong to their lofty station. Our Lord referred to Solomon in all His glory, and for our instruction we might call the roll of scores of kings and emperors, who surrounded themselves with all the glory imaginable. But their crowns have fallen like autumn leaves, and their kingdoms have withered before the wintry blast of popular rejection. Indeed if we were to count the thrones of earth to-day, we should find there are but few remaining, and over many a once proud dynasty the word "Ichabod" can be written, "for the glory is departed."

The question, "Who is the King of glory"? was a fitting response to the summons to unlock the gates. But if it was so then, it is still more emphatically appropriate to-day, because there are so few kings to whom any glory attaches, remaining under the sun.

Who, then, is this King of glory? The answer is, "The Lord strong and mighty".

The whole Empire was bowed in sympathetic grief at the announcement of the grave illness of our King; and even now, when the immediate danger is past, we cannot help being anxious respecting one so beloved, but so reduced in strength. Not so is it with the King of glory: "Thou, Lord, in the beginning hast laid the foundation

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

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of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail." His strength is not acquired; it is not communicated; it is not circumstantial; it is not vicarious: His strength is inherent, essential, of His very nature: "Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds"; "In the Lord JEHOVAH is everlasting strength". He needs not the unshorn locks of Samson the Nazarene; He requires no giant's weapon, whose spear staff was like a weaver's beam; He requireth not the support of armies: "The Lord reigneth, he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself: the world also is established, that it cannot be moved. Thy throne is established of old: thou art from everlasting. The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves. The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea".

The Lord is "strong and mighty". When we speak of things that are static, we conceive of a potential force, that is at rest: the Lord is strong. The power that created all worlds is at rest in Him. But He is "strong and mighty". And potential strength is also dynamic, and is exercised in mighty deeds: "The Lord strong and mighty".

How can we conceive of the potentialities of Almightyness? Only as we contemplate that infinite potential as manifesting itself in mighty works. "Who is this King of glory?" "The Lord strong and mighty". We speak of mighty men, but such might is relative and human.

We do not often, nor as devoutly as we should, consider the great forces of nature as being merely the ar-

tication of divine might. We tremble at the contemplation of a whirlwind, or an earthquake. We are terrified by the earthquake's desolations, and the havoc wrought by the cyclone. In our day we have talked of atomic bombs, but what great might is resident in the whole created order! The pen of inspiration describes the greatness of the divine power in motion:

"Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness. The voice of the Lord is upon the waters: the God of glory thundereth; the Lord is upon many waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn. The voice of the Lord divideth the flames of fire. The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh. The voice of the Lord maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory. The Lord sitteth upon the flood; yea, the Lord sitteth King for ever. The Lord will give strength unto his people; the Lord will bless his people with peace."

Now He Who is thus pictured as "strong and mighty" is said specifically to be "mighty in battle". But who can picture the wars of the Lord? From Him have proceeded all the powers that have arrayed themselves against evil.

What a record of battle is given us in this Book of inspiration! Battles fought against evil men! What crowns have fallen! What thrones have been overthrown! What kingdoms, and empires have been destroyed! And yet beyond doubt the greatest of all battles have been waged in the realm of the invisible "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickednesses in high places"—not merely against the legions of Rome, nor against the company of armed watchers at the mouth of the Holy Sepulchre, but against all the invisible hosts of Hell itself, who would have imprisoned forever the glorious Champion of our freedom, Who threw down the gauntlet to Death and Hell:

"He hell in hell laid low;
Made sin, He sin o'erthrew;
Bowed to the grave, destroyed it so,
And death, by dying, slew."

Verily, He is the Lord "mighty in battle"; and He Who is thus described as "strong and mighty", and "the Lord mighty in battle", is also, and above all, "the King of glory". Of all glories none are comparable to that glory which is inherently His.

Men cover themselves with garments as an adornment; but His garments He wears as a veil. He covers Himself with light as with a garment, and "stretcheth out the heavens as a cloud, and spreadeth them out as a tent to dwell in".

Moses entreated, "I beseech Thee, show me thy glory"; "And the Lord said, Behold there is a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I

pass by: and I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen". "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord . . . And Moses made haste, and bowed his head toward the earth, and worshipped."

Moreover, He Who was "the express image" of the Father's Person, veiled Himself in mortal flesh, and "we beheld his glory, the glory of the only begotten of the Father, full of grace and truth". But on Tabor's Mount He permitted the glory to shine through the veil of flesh, "and His face did shine as the sun, and his raiment was white as the light" so that His disciples fell on their faces, and were sore afraid.

But the glory of this great King dependeth not upon His reputation, not upon the favour or plaudits, or worship, of men: He is the King of glory; He was always glorious, and will always be glorious, the Source and the Centre, the Fountain and Fulness, the highest and uttermost of all glories belongeth unto "the King eternal, immortal, invisible, the only wise God (to whom) be honour and glory forever and ever, Amen".

But He is "the King of glory" in that He glorifies His habitations: "Glorious things are spoken of Thee, O city of God". He will make the place of His feet glorious; and He will give grace and glory to all who set their feet in the path of the just, which shall shine more and more unto the perfect day.

But He is the King of glory in this that He has made mercy and truth to meet together, and righteousness and peace to kiss each other. At the cross, and at the empty grave, and by His ascent into Heaven, He has prismatically disclosed for our recognition and adoration, those moral qualities which seem, as justice and mercy, to be in opposition to each other, to unite as all the colours of the spectrum, into the white light of His holiness, showing that His redeeming grace is the glory that excelleth: "Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle".

But once again the challenging question is repeated: "Who is this King of glory?" And He is given a still wider and higher title: He is "the Lord of hosts",—the Lord of the heavenly hosts, of the legions of angelic spirits who await His command. He is Lord of all the sons of light, of the multitude of angels, who "do his commandments, hearkening unto the voice of his word". He is Lord of all the hosts of righteousness, of all thrones, and dominions, and principalities, and powers, the Commander-in-Chief, the Generalissimo, the Supreme Authority over all powers in heaven and on earth; "the Lord of hosts, He is the King of glory".

Do not bring to me your humanizing standards of limitation, your theological hiliptians, that would essay the task of binding our Champion. He stands apart and alone, infinitely glorious in all the qualities of His being, Who has laid tyrants low, and has abolished death and brought light and immortality to light through the gospel: "The Lord of hosts He is the King of glory".

II.

Well then, HOW SHALL THE GATES BE LIFTED UP TO GIVE HIM ENTRANCE?

He waits before the doors of the city of Mansoul: "Behold, I stand at the door, and knock: if any man hear my voice, and will open the door, I will come in to him, and will sup with him, and he with me."

What a citadel is Mansoul! What a city of gates and doors! Designed to serve as a Royal residence, it has become the habitation of dragons. Notwithstanding, though the gates are tarnished and corrupted by evils within and without, the discerning mind can recognize evidences of earlier grandeur, marks which indicate some earlier association with a vanished glory. The *gates of wisdom* still suggest a now remote but earlier splendour. The massive bronze gates of *intellect* bear on them lines which suggest some architect's grand design. The gate of *the affections* shows the remnant of a royal coat of arms, and splashes of gold, which seem to point to an earlier royal occupancy. The gate of *conscience*, once adorned with scales of justice and the figure of a judgment sword, has but little of its high dignity remaining. The scales are obliterated. The sword is broken, and the gate, instead of being grandly perpendicular now sags somewhat upon its hinges. The massive two-leaved gates of brass, which were called *the will*, which once swung wide that the righteous might come in, are scarcely fastened by a rusted lock—all this, while a patient Sovereign stands before the gates. He even stands at the door and knocks, Who could so easily admit Himself, without permission.

And upon that scene there breaks the cry of angels, who are "ministering spirits, sent forth to minister to them who shall be heirs of salvation": "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in".

How shall we add our exhortation to the plea of angels:

"O blest the soul, the mind how blest,
Where Christ the ruler is confessed,
O happy hearts and happy homes,
To whom this King in triumph comes!
The cloudless Sun of joy He is,
Who bringeth pure delight and bliss.

"Fling wide the portals of your heart,
Make it a temple set apart
From earthly use, for heaven's employ,
Adorned with prayer, and love, and joy;
So shall your Sovereign enter in,
And new and nobler life begin."

But there is another application of the exhortation of my text.

What holy and happy memories many of us cherish of days when our Beloved came into His garden to eat His pleasant fruits, when, as He came, the spices thereof flowed out! How heartily, how worshipfully, how joyously did we then sing:

"Glorious things of thee are spoken,
Zion, city of our God;
He Whose word cannot be broken,
Formed thee for His own abode:
On the Rock of Ages founded,
What can shake thy sure repose?
With salvation's walls surrounded,
Thou may'st smile at all thy foes.

"See, the streams of living waters,
Springing from eternal love,
Well supply thy sons and daughters,
And all fear of want remove:
Who can faint, while such a river
Ever flows their thirst to assuage,
Grace, which like the Lord the Giver,
Never fails from age to age?

"Round each habitation hovering,
See the cloud and fire appear,
For a glory and a covering,
Showing that the Lord is near:

Blest inhabitants of Zion,
Washed in the Redeemer's blood,
Jesus, Whom their souls rely on,
Makes them kings and priests to God.

"Saviour, if of Zion's city
I through grace a member am,
Let the world deride or pity,
I will glory in Thy name:
Fading is the worldling's pleasure,
All his boasted pomp and show;
Solid joys and lasting treasure
None but Zion's children know."

But, alas, in our day much of the Church's glory has departed!

How tragically true of the professing church to-day is the inspired description of the Church of the Laodiceans, described as being only lukewarm, neither hot nor cold, and saying within herself, "I am rich, and increased with goods, and have need of nothing; knowing not that she is wretched, and miserable, and poor, and blind and naked". Verily, "the ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness. Her adversaries are the chief, her enemies prosper; for the Lord hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy. And from the daughter of Zion all her beauty is departed: her princes are become like harts that find no pasture, and they are gone without strength before the pursuer".

So now we have to change our tune, and set our singing in a minor key:

"Lord of our life, and God of our salvation,
Star of our night, and Hope of every nation,
Hear and receive Thy Church's supplication,
Lord God Almighty.

"See round Thine ark the hungry billows curling;
See how Thy foes their banners are unfurling;
Lord, while their darts envenomed they are hurling,
Thou canst preserve us.

"Lord, Thou canst help when earthly armour faileth,
Lord, Thou canst save when deadly sin assaileth,
Lord, o'er Thy Church nor death nor hell prevailleth
Grant us Thy peace, Lord.

"Grant us Thy help till foes are backward driven,
Grant them Thy truth, that they may be forgiven,
Grant peace on earth, and, after we have striven,
Peace in Thy heaven."

But even as we pray, *the Lord, Who is mighty in battle, stands before the Church's gate*, and, as though there were no sovereign sword by His side, He pleads: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." We hear that plaintive cry of His: "Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night". And then ringing down the skies there comes again the angels' challenge: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in."

There are those who say, "There can be no revival in our day. The day is past when the devout soul may say, 'The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills. My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice. My beloved spake, and said

unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grapes give a good smell. Arise, my love, my fair one, and come away."

They tell us that our Beloved will not again thus call us to rejoice in a spiritual springtime revival! I cannot agree. Well do I know that "there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."

What can such a scripture mean but this, that our Lord, speaking after the manner of men, delays His coming, to give men space for repentance? And may it not be that if the professing church shall throw wide the doors to the entrance of the King of glory, repentance on an unprecedented scale may be granted to men! The gospel again shall triumph, and such great prophecies as these shall be fulfilled:

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the way-faring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed of the Lord shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Personally I look for such a world-wide outpouring of the Spirit of God as will effect the uplifting of the gates of the Church of the redeemed, so that, in all the fulness of His saving grace, the King of glory shall come in.

III.

But IS THAT THE END? By no means, for we read that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creation waiteth for the manifestation of the sons of God. For the creation was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body"

Oh, yes; that is the great day for which a groaning creation is waiting, even the manifestation of the sons of God, when the whole creation shall share in their regeneration, and be delivered into the glorious liberty of the children of God. God will not be driven from His planet. God will not yield this earth, the theatre, the sphere of His greatest achievement, to His great enemy, and ours. Our glorious Lord must reign until He hath put all enemies under His feet: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all".

Then shall come to pass that which is written: "*The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.*" And to this agree the words of Isaiah:

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years

old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

Then a redeemed and regenerated people, in a regenerated earth, shall share John's vision, and see the Holy City, new Jerusalem, "coming down from God out of heaven, prepared as a bride adorned for her husband. And they shall hear a great voice out of heaven saying, 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. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne shall say, Behold, I make all things new."

And the gates of that city shall be lifted up. The everlasting doors shall swing wide upon their golden hinges, and the King of glory shall come in: "The Lord strong and mighty, the Lord mighty in battle".

And there shall be heard the voice of many angels roundabout the Throne, and the living creatures, and the elders "and the number of them shall be ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, shall be heard saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

And then the whole creation, and all things therein, now reconciled to God by the death of His Son, shall antiphonally, triumphantly, ecstatically, exultantly, proclaim:

"THE KING OF GLORY HAS COME IN!"

REMEMBER THE SEMINARY IN YOUR WILL

We suggest that our friends should remember Toronto Baptist Seminary in their wills. The proper form for this is: "I give, devise and bequeath the sum of to Toronto Baptist Seminary, 337 Jarvis Street, Toronto 2, Canada, associated with Jarvis St. Baptist Church." We are laying foundations for the future, and we are determined to make it as impossible as it is within human power to do, that not one dollar given to Toronto Baptist Seminary shall be used for anything but the propagation of the gospel. No amount would be too large, and certainly no amount would be too small. We earnestly solicit the gifts of those who believe in ministerial and missionary education.

THE BRITISH ELECTIONS

WE CONFESS that we are not as happy as we hoped to be over the issue of the British elections; neither are we as troubled as we might have been. Mr. Churchill's majority is not large, notwithstanding it is a majority.

We remember years ago hearing of an argument on the right of the majority to rule. Someone opposed the argument in public speech, and said, "Do you mean to tell me that fifty-one people have the right to cut the heads off forty-nine, just because they are in the majority?" To which the other replied, "I had no such sanguinary scene in contemplation. However, if there is to be any head-cutting at all, it would seem to me very much more reasonable that fifty-one should cut the heads off forty-nine than that forty-nine should cut the heads off fifty-one . . ."

Taking a perspective view of the British elections, we can only regard the result as a miracle. Comparatively few people know what Socialism really is. It is, to begin with, utterly dishonest and immoral. It is like whiskey: it creates an appetite for itself. Socialism is an immoral parasite which aims to steal from others what it refuses to produce for itself. The Socialistic Government surrounds itself with parasites, who, in turn, multiply themselves more rapidly than opponents can be born. Therefore, when an election comes there are tens of thousands who will vote "Labour" to secure a pay cheque, and very often to get a pay cheque for doing nothing, or at most, very little.

In the course of one parliamentary term thousands of young people attain their majority, and many of them are profited, or are still profiting by the predatory practices of Socialism, just as the liquor business creates drunkards. And all these Social parasites can be expected to vote for themselves, and for what they regard as their privileges — the privilege of robbing others of wealth that has been created by the hard labour of others.

That Mr. Churchill got a majority at all, under these circumstances, is surprising. It will be interesting now to observe the course of the Government. If Mr. Churchill gives the country a better Government, he will multiply friends for his Conservatism. Thus there is hope that even the Government with so small a majority may be able at least to mitigate some of the disadvantages of Socialism.

To oust a Socialist Government by democratic means is like asking a naughty little boy to consent to doing away with the cookie jar, and the jam pot. Mr. Churchill may not find many cookies left in the jar, and not much jam in the pot; but he may be able to save what furniture in the National Household is not already spoiled with jam-covered fingers, from being similarly ruined.

One should not be too gloomy. Having access to all the inner workings of things, Mr. Churchill's Government may be able to discover such marks of Socialistic predatoriness as will compel Socialism to flee into the wilderness for its life.

"Question. Can any trust to Christ as their Priest, who do not submit to Him as their King?"

"Answer. No; for they who will not be governed by His laws cannot expect to be saved by His blood."

—JOHN WILLISON'S Plain Catechising.

The Conservative Baptist Association of Canada

THIS is the name given to a new organization effected at the Baptist Missionary Conference held in Toronto October 23-26.

The organization became necessary because it was impossible for a number of churches to countenance the utter carnality and political machinations of what is called The Union of Regular Baptist Churches of Ontario and Quebec. Jarvis Street Church severed all connection with the Union a few weeks ago. Tilbury did the same shortly afterwards. Calvary Baptist Church, Ottawa, also withdrew its membership from the Union. Other churches are desirous of doing so, but were waiting for the formation of another organization through which their missionary work might be done.

We publish at the end of this article the Constitution of the new organization. The flexibility of the Constitution was deliberately planned, and whenever any weakness or impracticability is discovered in the Constitution it can be corrected by amendment at any Annual Meeting.

A word may be said in explanation of the name "Conservative". Why was it chosen? We could not use the word "Regular" in our title because the word has ceased to have such significance. The Union of Regular Baptist Churches no longer stands for Regular Baptist principles. But someone will ask what the new organization will conserve, and why the title was not more specific? We think the title is sufficiently comprehensive. The doctrinal statement makes it very clear that we stand for the same things for which "Regular" Baptists used to stand. The truth set out in that doctrinal statement is the truth the new Association is designed to conserve. If one should have a glass jar of peaches, which anyone could see and recognize through the glass, and the jar should be labelled with the word "preserves", everyone seeing it would know at a glance that the jar contained preserved peaches.

Four Pastors Confer



Revs. W. C. Tompkins, Duncan Macgregor (Central Chairman), Geo. Hicks, Geo. Stephens.

Our doctrinal statement is a glass jar; or, if you like it better, a cellophane package of Regular Baptist principles, and we have labelled it "Conservative Baptist". No one will connect us with any political organization. "Conservative" is a good word which stands for the preservation or conservation of things worth conserving. The truth to be conserved is set out in the Doctrinal Statement.

An account of the Missionary Conference by Rev. H. C. Slade is contained in this issue.

WHY YOU SHOULD CHANGE YOUR WILL IF YOU HAVE NAMED THE UNION OF REGULAR BAPTIST CHURCHES AS A BENEFICIARY

IF THE Union of Regular Baptist Churches is so named in your will it is because you believed and wished to perpetuate the principles for which the Union stood. But The Union has completely departed from the standards set up at its inception. It no longer stands for strictly Regular Baptist principles. It is strongly tinctured with Interdenominationalism; and its churches no longer stand for the New Testament principle of separation. Dr. Wilmot was right when he labelled the movement which corrupted the whole life of the Union, as being "utterly carnal".

The present Union exactly fulfils the portrait drawn by the Apostle Paul in his speech to the elders of the church at Ephesus, when he warned them of what would happen to the church, and admonished them to be on their guard. First of all he said, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." The reason for that solemn warning was this: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

That is exactly what has happened to the Union. "Grievous wolves" have entered in, and from among the personnel of the Union men have arisen, "speaking perverse things" and have drawn away disciples after them.

A considerable number of "wolves" were admitted to Toronto Baptist Seminary by one who had not sufficient discernment to recognize wolves in sheep's clothing. Men came to the Seminary in order to get their Veteran's allowance. They had to go to school somewhere to get it. Going to any other school they would have had to pay a tuition fee. They came to Toronto Baptist Seminary for nothing; and we are not uncharitable when we say that a very considerable number of them were manifestly "grievous wolves"; they were not converted; they did not show even the smallest evidence that they knew the Lord.

Also in the Union itself there were some who wanted "big" things. Some of them openly said they wanted union with some other bodies, so that there would be room to move. Some of them were candidates for any vacant church, wherever it might be found,—not many of them, but some of them. But others also wanted to be able to move from place to place after two or three years, and therefore, wanted a larger organization, so that they would have room. Hence there arose men "speaking perverse things (and drew) away disciples after them".

In a letter found in the Seminary files dated December 17th, 1948, the present Secretary of the Union promised to "write a personal letter to the Doctor, in order to place himself on record as feeling keenly the folly of the course which he has pursued", the course being to keep Toronto Baptist Seminary to the programme it was established to carry out.

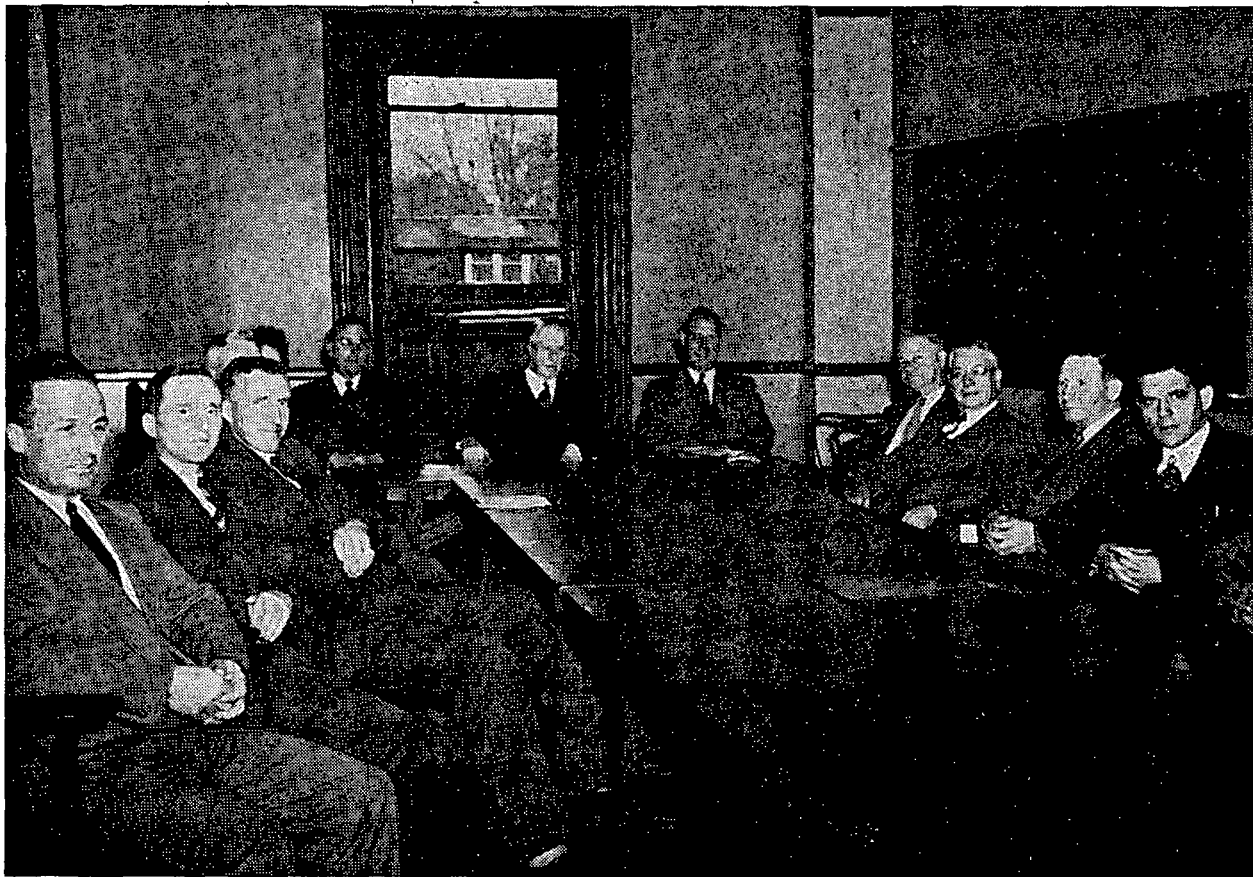
It was an unpardonable offence to insist that Toronto Baptist Seminary should continue to be Baptist! Then, speaking of this Editor, in that letter the writer said, "The future of our Union looks like a blank wall as long as he is on the scene. Unless the Lord removes him quickly, a little group of hard-shelled Baptists, as narrow as the narrowest P.B.'s that ever existed, will carry on the name and keep alive the controversies. I shall be associated with men who have an eye to the greater

opportunity". And so we are a little group of "hard-shelled Baptists, as narrow as the narrowest P.B.'s that ever existed"!

Readers of THE GOSPEL WITNESS will judge for themselves. THE GOSPEL WITNESS readers have had, some of them, opportunity from two to thirty years, to read the teaching of Jarvis Street Pulpit and of this Editor, said to be as narrow as the narrowest P.B.'s by which the writer meant Plymouth Brethren. Some Plymouth Brethren are very narrow, as are some Baptists, and others, but not all of them. But one might suppose, from the letter we quote that we are a very small company. As a matter of fact, at the final evening meeting of The Union of Regular Baptist Churches, held in Runnymede Road Church the week before our Bible Conference, Thursday evening, October, 11th, by actual count, with a special speaker, the total attendance was less than half the number who attended the ordinary average Thursday night Bible Lecture of this "hard-shelled Baptist" on the same evening. The Union Secretary will be "associated with men who have an eye to the greater opportunity"! Where and with whom?

Jarvis Street Pulpit reaches never less than twenty thousand people every week in all parts of the world. Its Sunday School, though it has not yet fully recovered its numerical size enjoyed before the Great War II, is still, so far as we are able to ascertain, the largest Bible

Newly Elected Board of The Conservative Baptist Association.



From left: Revs. G. Hicks, Walter Tompkins, J. R. Boyd, H. C. Slade, J. B. Cunningham, Dr. Shields, Duncan Macgregor; Messrs. Paul Bauman, G. Aceti, R. R. McNeil; Rev. W. S. Whitcombe. (Other members of the Board to the right were missed by the camera).

School in Toronto, notwithstanding its down-town location.

Furthermore we doubt whether the average congregation of the writer of that letter would even remotely compare with the Jarvis Street attendance at its ordinary average Saturday night prayer meeting. We have no inclination to boast, but when this ecclesiastical Lilliputian speaks such "loud swelling words" about his association with men who have an eye to the greater opportunity, we are constrained to answer.

But we are speaking to our readers of changing their will. We do so because up to the present time, or certainly up to two years ago, every bequest The Union of Regular Baptist Churches ever received, came from a subscriber to THE GOSPEL WITNESS. It is possible many others among our subscribers have named The Union as a beneficiary in their will.

We have before us the list of the Home Mission Board as appointed at Runnymede Road Church, at the Annual Convention, October 16th to 18th.

The first name on the list is that of a pastor who almost completely wrecked his former church. The fourth name on the Board is that of the ex-President of the Union. He was a Chaplain in the Army. Perhaps that experience made him "a good mixer". He would appear to be now as much interested in sports as in his church, and is proving "a good mixer" with many brands of worldliness.

The third name on the Home Mission Board is a very interesting one. That gentleman was some years ago a fellow-passenger with us in a car. At that time he was not in the pastorate, but was dealing in used cars, and we recall his saying, "It is a great business. There is good money in the used car business, especially if you are dealing with someone who has no idea of the value of cars." A very worthy sentiment surely for a Christian man of any sort! But what shall be said when such a remark is made by one who is supposed to be a Christian minister! However, he is in his proper place as Editor of the little paper published by The Union. He will be able to give free scope to his imagination.

The next name is that of one, of whose present church, we understand, there is little left. A property had been bought for some \$15,000.00 or so. Other money was spent on it, up to the value, we are told, of about \$21,000. And within a year or thereabout he sold the same property for a little over nine thousand dollars. Surely the mind that could do that would be a doubtful asset to any mission administrative Board!

Another name on the Home Mission Board is that of the vicious leader of the students in Toronto Baptist Seminary in December and January, 1948-9. We have not the slightest hesitation in addressing to him, from what we saw of him in the Seminary, the words used by the Apostle Peter, to Simon the sorcerer: "Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." "By their fruits ye shall know them." We shall see what fruit he will produce in the future.

These are some of the members of the newly-elected Board. Will any of the Lord's stewards, among our GOSPEL WITNESS readers be willing to entrust any of

their money to such men for investment? WE SUGGEST THAT YOU CHANGE YOUR WILL AT ONCE; AND IF YOU ARE OF THE SAME MIND, DESIRING TO PROPAGATE THE PRINCIPLES THAT THE UNION WAS ORGANIZED TO PROPAGATE, MAKE THE CONSERVATIVE BAPTIST ASSOCIATION OF CANADA THE BENEFICIARY, AND THE SAME PRINCIPLES WILL BE PROPAGATED, AND THE SAME DOCTRINES WILL BE PREACHED; FOR THE ADMINISTRATION OF THE WORK WILL BE IN THE HANDS OF EXPERIENCED MEN WHO SERVED THE UNION FOR OVER TWENTY YEARS.

BAPTIST MISSIONARY CONFERENCE

By H. C. Slade

THE Baptist Missionary Conference held in Jarvis Street Baptist Church, Toronto, from Tuesday to Friday of last week will be remembered among us as an historical occasion. The pastors and churches of the Regular Baptist Emergency Missionary and Educational Committee formed themselves into what shall be known as "THE CONSERVATIVE BAPTIST ASSOCIATION OF CANADA".

In order to maintain a strong Conservative Baptist testimony in Canada it was deemed absolutely imperative that such an important step should be taken. Baptists in this country have had a glorious history. Forty years ago, because of their oneness in doctrine and practice, a

Rev. H. C. Slade and Dr. R. McCaul



Mr. Slade looks as though a joke was on the way or had just escaped.

great unity existed among them. Since that time a definite change has taken place and we have deeply lamented to see the trend in two disintegrating directions. Some Baptist bodies have imbibed the infectious teaching of modernism which, like a cancerous sore, has eaten into the very vitals of the denomination and has resulted in the closing up of many churches. Others have been caught in the seemingly popular current of undenominationalism and have gradually drifted away from their former distinctive Baptist position. In fact, in the case of some, they have so entirely forsaken Baptist polity, that they can no longer truthfully be called a Regular Baptist Church.

Clearly observing these corrupting trends, a goodly number of churches, among them some of the leading evangelical Baptist churches in Ontario and Quebec, determined that a fellowship of pastors and churches should be formed which is truly Baptist, and Biblical in character.

The resolution proposing the formation of such an Association, which appears on another page of this issue, was unanimously adopted. The men elected to fill the various offices on the Executive Board show, not only something of the immense scope of this Baptist organization but the strength of it. The officers are as follows:

Chairman: DR. T. T. SHIELDS

Central Vice-Chairman: Rev. D. Macgregor

Western Vice-Chairman

Rev. J. B. Cunningham,
Calgary, Alberta.

Eastern Vice-Chairman

Rev. A. R. W. Murray,
Halifax, N.S.

Board

Mr. G. Aceti

Mr. P. Bauman

Rev. J. R. Boyd

Rev. S. Dempster

Rev. G. B. Hicks

Mr. R. R. McNeil

Mr. D. Markle

Mr. H. B. Maw

Rev. B. R. Oatley-Willis

Rev. H. C. Slade

Rev. W. C. Tompkins

Rev. W. S. Whitcombe

When the announcement was made to the Conference on Thursday evening that Dr. T. T. Shields had been made the first president of The Conservative Baptist Association, it was greeted with hearty applause. When God has given to His people a great leader such as we have in Dr. Shields, it is a happy day for that people when such fact is recognized.

A Great Fellowship

A certain visitor to our Conference who, a few years ago, attended our Annual Conventions regularly met us at the close of the last session, and with beaming face remarked, "I have never known a better spiritual fellowship than that which existed at this Conference." It was indeed a fellowship of a genuine character, which is only possible among those of God's children who have laid aside all selfish interest and who have become united in the great cause of Jesus Christ. The pastors and the people of our churches came together with set purpose, not to be entertained, but to seriously consider the business of God. Everyone exemplified a spirit of happiness in the Lord and the unity of the spirit was most manifest. A high spiritual tone characterized every session. God graciously met us at the heart warming prayer meeting on Tuesday morning, which was led by Rev. C. J. Rogers of Tilbury, and we were all deeply conscious of His presence throughout the Conference.

Special Speakers

It is not possible to adequately describe the high spiritual and intellectual quality of the messages delivered. Judging by the solid material, logical arrangement, and clear delivery of every address, it was most evident that each one was the result of deep thought and

careful study. The pastors and missionaries of our own churches stirred our souls as the tremendous needs for the preaching of the Gospel were presented.

There were five special speakers at the Conference, three from different parts of Canada, and two from the United States. It was an inspiration to us all to see the East and the West represented in the persons of Rev. A. R. W. Murray from Halifax and Rev. J. B. Cunningham of Calgary, Alberta.

Mr. Cunningham vividly set before us the vast fields of the West and the open doors awaiting their entrance. Mr. Murray, who addressed the Conference on Wednesday evening took as his subject, "A Four-Fold Incentive to Missionary Endeavour". Both Mr. Murray and Mr. Cunningham were elected as Vice-Chairmen of our new movement.

In his inimitable style, Dr. Robert McCaul of Brooklyn, New York, spoke Tuesday evening on "The Call of Gideon".

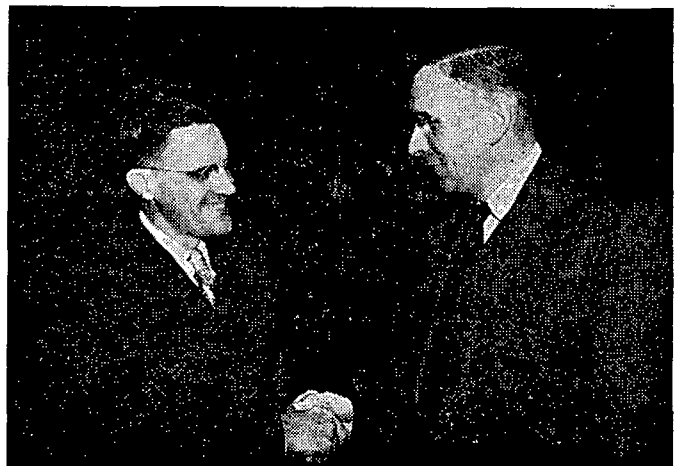
We need not elaborate on the eminent preaching of Dr. Shields. His sermons are heard every Sunday by large congregations and are read weekly by multitudes throughout the world in the pages of THE GOSPEL WITNESS. The address delivered by Dr. Shields on Thursday evening was another Masterpiece, and as it was electrically recorded, it is printed in THE GOSPEL WITNESS of this issue.

The Friday afternoon and evening sessions were reserved for Dr. Carl McIntire, President of The International Council of Christian Churches. In his afternoon address Mr. McIntire proved, beyond all question, that The World Council of Christian Churches is by no means a Christian organization. At the close of the Friday afternoon session the following resolution was presented.

"Having formed ourselves into an evangelical body of Baptists to be known as The Conservative Baptist Association of Canada,

"And, finding ourselves in hearty agreement with the designs and purposes of The International Council of Christian Churches, under the Presidency of Dr. Carl McIntire, which we have already arranged to support through our Budget:

Rev. A. R. W. Murray and Rev. J. B. Cunningham



The Eastern and Western Chairmen shake hands.

"Be it, therefore, resolved that we, as a group, make application through the proper channels for membership in The American Council of Christian Churches and The International Council of Christian Churches;

"Pledging ourselves to do all within our power to promote the interests of this worthy organization in its fight against apostasy and its noble stand in defence of the faith once delivered to the saints."

This resolution was unanimously adopted.

Friday evening Dr. McIntire gave an illustrated lecture on the work of The International Council of Christian Churches in South America, and throughout the world. Dr. McIntire is always interesting and full of his subject. As a Conference we were very happy to be a part of such an organization as The International Council of Christian Churches, which is making a noble stand for the truth and the freedom to preach it in all parts of the world.

The Annual Report

The presentation of The Annual Report of The Regular Baptist Emergency Missionary and Educational Committee brought great encouragement to all. In order to give our readers as full an account as possible of the achievements of the past year we quote from the foreword of the report as follows:

"Our two years of history as a Missionary and Educa-

tional Committee is a record of God's faithfulness and abundant goodness. We have reason to believe that the efforts of our Society have gradually become more and more vigorous. When the major portion of the Home Mission causes, formerly supported by the Union of Regular Baptist Churches, fell upon our shoulders, our group of churches bravely undertook the heavy financial responsibility by giving liberally. During this period not one of our missionaries has suffered in a monetary way, but all have received their monthly cheques promptly and in full. Regular monthly grants were sent to aid in the work carried on in Jamaica under the ministry of that mighty man of God, Rev. John W. Knight. No less than \$8,856.52 has been sent to the treasurer of the French Bible Mission for missionary work in France, Belgium, and Switzerland and, in addition, our own missionary to all the churches of The French Bible Mission, Mr. Wilfred P. Bauman, has been fully supported.

"This year we close our books with \$25,852.35 in receipts, which is an increase in givings of \$6,712.54 over the previous year, and with a balance on hand of \$4,222.00.

"As missionary work is only limited by the supply of money and men, in the face of the many doors open to us we only wish we had thousands more at our disposal."

The complete report will be mailed to any person upon request. Address: 337 Jarvis St., Toronto.

A Candid Snap from the Gallery. Men of the Choir on the Contralto side were missed.



Rev. H. C. Slade, Dr. Shields, Dr. Carl McIntire, Rev. D. Macgregor, Dr. McCaul, Rev. W. S. Whitcombe

CONSTITUTION OF THE CONSERVATIVE BAPTIST ASSOCIATION OF CANADA

As adopted at The Baptist Missionary Conference,
Thursday, October 25th, 1951, in Jarvis Street
Baptist Church, Toronto, Canada

IN the history of the Christian Church it has frequently been found necessary by believers in Christ, who have had experience of the new birth, and of the ministry of the Holy Spirit in their lives; and who, believing uncompromisingly in the Holy Scriptures, by which we mean the Bible, and, believing also in the obligation to dedicate all one's powers to Christ and His gospel, to separate themselves from carnal and worldly professors of Christianity, even though such professors may do lip service to the most complete and rigid statement of Evangelical principles: as this has been done many times, so it must now be done again.

In 1927 a number of Regular Baptist Churches found it necessary to withdraw from the fellowship of the Baptist Convention of Ontario and Quebec, especially because that Convention had repeatedly officially endorsed the tenets of Modernism. The Union of Regular Baptist Churches of Ontario and Quebec was formed for the purpose of preserving and propagating Regular Baptist principles. With full confidence in the moral integrity of those participating in the formation of the Union, a Constitution was tentatively adopted, and subsequently adopted tentatively from year to year, which had in it an utterly unfair provision; but it was adopted without any thought of that provision's ever being manipulated for political and carnal advantage. We refer to the provision that any church, however small, even though it had less than a dozen members, should have equal representation in the deliberations of the Union, with churches having as many as 150 members. Only when the membership consisted of a major fraction of 100 over the first hundred, was a church permitted to have three delegates. And so throughout the scale. Only by a major fraction of 100, that is at the least 51 beyond the first 100, could a delegate be added. Thus 250 members would have only three delegates, while 10 churches of 25 members each, or less, would have 20 delegates. This made the political manipulation of these small churches possible, and put the control of the Union into the hands of these small groups.

Such political manipulation of the smaller churches was effected by Rev. W. G. Brown, who had been dismissed from the Faculty of Toronto Baptist Seminary, with, of course, the help of his sympathizers. Resort to such political and carnal methods effected the demoralization and degradation of the whole Union, making it impossible for conscientious believers in the Christianity of the New Testament to continue in fellowship with the said Union.

The case is thus stated for its value as an historical record, providing reasons for withdrawal from a body professing, but not now practising, the things which are most certainly believed among us.

But as individual Christians need the fellowship of the local church, so individual churches need some kind of association with other churches of like faith and order. A New Testament church exists for the edification of its members, but equally for the propagation of the gospel of salvation by grace, of which it is the divinely-appointed exponent.

But as the members of the local church are not under law, but under grace, so vital New Testament churches, which are living, spiritual, organisms, rather than mechanical organizations, can be only loosely joined with each other, just as bones, and muscle, and nerve, and flesh, and blood are held in unity in any living body by the vital principle which distinguishes it from inanimate things.

We believe that only the presence of the Holy Spirit in the life of believers can maintain a spiritual unity in the local church. And only as the local church recognizes its existence as being separated from the world, and indwelt and controlled by the Holy Ghost, can it find real fellowship, or engage in harmonious cooperation with other churches maintaining the same faith, and animated by the same Spirit.

Churches of considerable numerical and financial strength may be able to initiate and maintain missionary enterprises of themselves at home and abroad. But churches of numerically smaller membership, whose utmost missionary endeavours, in the nature of the case, can only be small, need some means of cooperating with other churches of like faith and order, for the propagation of the gospel at home and abroad.

It is therefore proposed to form such a spiritual platform of cooperative service for the enabling of smaller groups to exercise their missionary zeal in cooperation with others. Some basis of fellowship must needs be stated, and we know of no better statement than that which some of us assisted in making for The Union of Regular Baptist Churches of Ontario and Quebec. We therefore include that doctrinal statement here:

I.

Doctrinal Statement

Churches shall be deemed Conservative, or Regular Baptist Churches within the meaning of this Statement, which hold and teach the following doctrines: the Being and Unity of God; the existence of three equal Persons in the Godhead — Father, Son, and Holy Ghost; the divine, supernatural, inspiration of the sixty-six books of the Bible, comprising the Old and New Testaments, as being the very Word of God, written by holy men of old as they were moved by the Holy Ghost, absolutely free from error, as no other writings have ever been or ever will be inerrant, and, therefore, a complete, infallible, and divinely authoritative rule of faith and practice; the direct creation of man in God's image and likeness by divine fiat, as recorded in the Book of Genesis, and not by evolution; the fall of man in Adam, and the consequent total depravity of all mankind in the sense that man, in his natural state, is without capacity to receive the things of the Spirit of God until such capacity is created by the quickening grace of the Holy Spirit; election according to the foreknowledge of God; the virgin birth, and its corollary, the essential Deity of Christ; the all-sufficiency of His expiatory, vicarious, atonement; righteousness of Jesus Christ; the work of the Holy Spirit in regeneration and sanctification; the eternal security of all believers in Christ according to the specific promises of God's Word, and as the corollary of the truth that salvation is by grace alone, and not of works; hence, the perseverance of the saints; the answerability of all men to God for the acceptance or rejection of Jesus Christ as revealed in the record which God has given to us of His Son; the bodily resurrection of Christ, an historic fact, and the pledge of the resurrection of the dead; the second, personal and visible coming of Christ; the judgment and eternal punishment of the wicked and the everlasting blessedness of the righteous; the immersion of the believer in water in the name of the Father, Son, and Holy Spirit, the only baptism; the Lord's Supper as an ordinance to be observed by the church, and a

privilege peculiar to immersed believers; a church, a company of immersed believers voluntarily associated and meeting in one place on the first day of the week for mutual edification, for the observance of the ordinances, and the maintenance and propagation of the gospel; the religious observance of the first day of the week;

Or churches whose doctrinal position may be generally defined by the Baptist Confession of Faith, London, 1689, or the New Hampshire Confession of Faith, or the Philadelphia Confession of Faith, or the Baptist Bible Union Confession of Faith as revised and published with this Union's first tentative Constitution, or any other Statement of Faith which enunciates the same truths though in other words.

But in view of the too common professed acceptance, with certain mental reservations, of evangelical Statements of Faith by Modernists or anti-supernaturalists of varying degrees, it is hereby specifically stated that churches which permit, under their auspices the repeated denial of the supernaturalism of Christianity, either expressed or implied; or which acquiesce in the omission of the teaching of the supernaturalism of Christianity, as such supernaturalism affects the character of the Scriptures, the Person of Christ, His expiatory, redemptive work, the New Birth or other principles of Christian supernaturalism; or shall modify the conditions of church membership, or shall in any way change the form or order of the ordinances of the New Testament, shall be ineligible for membership in this Association.

Explanatory Note

By the statement that baptism is a condition of church membership and of the observance of the Lord's Supper, we take the same position as all evangelical believers, differing only from our brethren in our insistence that scriptural baptism consists only in the immersion of the believer in water in the name of the Father, Son, and Holy Ghost; and since the Scripture requires that baptism shall follow immediately upon faith in Christ, and that this was the invariable practice of the apostolic church, we conceive it to be an obligation involved in our Lord's Commission to teach men to observe all things whatsoever He has commanded them, to maintain a testimony to the authority of New Testament precept and practice; and we further believe that to take any other than the position stated in this article would be to reverse the scriptural order of the ordinances, and to magnify the importance of the Supper above that of Baptism; and would involve the taking of a position at variance with that taken by all other bodies of evangelical believers in respect to the order of the ordinances. This statement is intended to ensure a clear testimony to the supreme authority of Christ as His will is revealed in the Scriptures. 1 Cor. 11:26.

II.

To avoid the danger inhering in such disproportionate representation as in the Union referred to, it is hereby agreed that all cooperating churches may send to the Annual Meeting of the Association two delegates for the first 50 members or fraction thereof, and one delegate for every additional 25 over the first 50.

III.

Individuals, or unorganized groups, in agreement with the foregoing standards of the Association, may be received as contributing members, by vote of the Association, at its Annual Meeting, and by the said vote, shall be granted full membership status for the particular Annual Meeting at which the vote is taken.

IV.

Inasmuch as the reason for the existence of this Association is the propagation of the gospel, churches or groups, or individuals, shall be deemed cooperating churches which shall support the funds of the Association to the extent of not less than \$2.00 per member per year.

V.

On the basis of the foregoing Doctrinal Statement, and the foregoing provision for delegated representation of all cooperating churches, individuals and groups, it is hereby resolved that we form an Association of Conservative, or Regular Baptist Churches in agreement therewith.

VI.

As it is necessary to have a name, this Association shall be called—

The Conservative Baptist Association of Canada

VII.

It is agreed that all Regular Baptist Churches in Canada who shall declare themselves in agreement with the standards aforesaid, shall be entitled to seat delegates at the Association's Annual Meetings, when the application of such churches shall have been accepted by vote of the Annual Meeting:

VIII.

The officers of the Association shall be a Chairman, three Vice-Chairmen, (one for the Centre, one for the West, and one for the East), a Secretary, and Treasurer, who, together with 12 elected members, shall constitute the Executive Administrative Committee, who shall have full authority to appoint any and all Committees, which the Executive may deem necessary to the orderly prosecution of the business of the Association.

IX.

Any Baptist Church in the Dominion of Canada, from British Columbia to Newfoundland, which declares its agreement with the doctrinal statement, and the basis of representation, and also the aim and objects of the Association, may, on application, become a member of this Association.

X.

This Association, desiring to avoid rigid rules, and because it is designed only to provide a basis of fellowship and cooperative missionary endeavour between churches, and other organizations of churches of like faith and order, does not propose at this stage a set of regulations, believing that it is better that our practice should be born of experience in working together, than that we should attempt to pre-arrange our course on the basis of mere theory.

XI.

The broad outline of this Association is merely that it shall consist of such Churches as desire to join it, and such other Regular Baptist Organizations of churches, individuals, or unorganized groups, as are in agreement with its doctrinal statement, and desire to participate in the missionary endeavours of this Association for the proclamation of the gospel at Home and Abroad.

XII.

Until further amended, the Home Mission work of the Association shall consist in establishing and sponsoring and supporting Home Mission churches throughout Canada, whose testimony shall be in agreement with our doctrinal statement. And, until otherwise decided by vote of the Association, our Foreign Mission work shall consist of work in Jamaica, under Rev. John Knight, and The French Bible Mission, doing work in France,

and Belgium, and Switzerland, otherwise known as The Association of French-Speaking Baptists, and under the Presidency of Dr. Robert Dubarry, of Nîmes, France.

XIII.

The Missionary endeavours of this Association shall not be of an interdenominational character, but shall be exclusively directed toward the preservation and propagation of Regular Baptist principles, such as are enunciated in the doctrinal statement.

XIV.

We believe that this present statement will be broad enough for a beginning, and that by the well-proved British principle of "broadening down from precedent to precedent" we may allow our experience, as guided by the Holy Spirit in agreement with the teaching of His Word, to show us what is the best way of getting God's work done. In this way we believe a company of devoted believers can work out a Constitution consisting of successive precedents, that will guide us in our endeavour, without restricting the liberty which we enjoy in Christ.

SEPARATE SCHOOLS IN BRITISH COLUMBIA

FROM reports reaching us from different parts of British Columbia it is evident that the Roman Hierarchy are initiating a campaign of pressure to secure separate Roman Catholic schools in British Columbia.

The Roman Catholic Separate School is the principal propaganda agency of the church of the Antichrist. It proves an unmitigated curse in every country where it establishes itself. There is no ground in equity for the Roman Church's being allowed to have Separate Schools for the propagation of the cursed doctrines of Romanism at public expense.

Much has been said about "The Iron Curtain". Some kind of "curtain" has been drawn over the history of the past. One might suppose that the bloody history of this fiendish institution, which calls itself "Christian", would make everyone more afraid of it than they are of smallpox or bubonic plague. It really is more to be feared. While certain diseases kill only the body, Romanism damns the soul. It ruins every country, economically, in which it gains the upper hand.

Every non-Romanist in British Columbia should be awakened to the peril which threatens that Province. If the papers of British Columbia were to report tomorrow that polio was becoming epidemic in their Province, every father and mother in the Province would be terrorized for fear one, or more, of their children would become a victim. But poliomyelitis is as nothing compared with the curse of Romanism. It stultifies the mind. It ruins the soul; and in many instances, throughout the world, it impoverishes the body.

We claim to know something of the Separate School Question. It has, with us, been a subject of intensive study for more than forty years, and we know that we are right when we say that the Roman Catholic Church has no moral right, and no constitutional right to Separate Schools.

We suggest to our British Columbia friends the initiation of a counter attack. The United Church, the Angli-

can Church, the Presbyterian Church, Baptist churches, and all other religious bodies have each just as much right to separate day schools, supported by public funds, as has the Roman Catholic Church.

We suggest that every religious denomination in British Columbia begin at once to agitate for Separate Schools for their own denomination. Let people see the injustice of taking public money to propagate religion, any religion; and of all religions Roman Catholicism is the worst, for, properly, it is not a religion at all: it is a political governmental system, just as much as Communism is, and is just as religious as, and no more than, Communism itself.

Start at once, for this may be one way of showing up the injustice of Roman Catholic pretensions.

SEMINARY ACTIVITIES

By W. S. Whitcombe

Graduates Address Chapel Services

A NUMBER of our graduates took part in the sessions of the recent Conference and we were happy to see many others and to hear good reports of their work on various fields. We were happy to have two of them as speakers at our chapel services during the week, namely, Rev. Walter Tompkins of Fort William and Rev. George Stephens of North Bay. Their messages were a source of encouragement and blessing to those who sit where they once sat. Never is our estimate of the Seminary's importance higher than when we hear those who were trained in this place, and when we see the great work they are doing on various fields.

New Portable Organ for North Bay

During the sessions of the Conference there was a kind of preview of a fine new portable organ donated for use in the street meetings of the North Bay Church. It is the gift of a faithful member of Jarvis Street Church who some years ago made a like gift to the Sudbury Church. We hope that the North Bay organ will have a similar record of usefulness as its sister instrument in Sudbury that has given forth the glad sound many hundreds of times in that northern mining centre not only in English and in French but in other languages as well! How many persons have heard the gospel in this way it is impossible to estimate, but we do know that a number in Sudbury owe their conversion to having first heard the gospel preached on the street corner.

French Services

Due to the pressure of the Conference last week, we inadvertently omitted to note our monthly French service in Jarvis Street Church. For the benefit of interested friends we now announce that these services are held on the last Sunday of each month at three o'clock. Our student-professor of French, Mr. Etienne Huser, was the preacher at last Sunday's service and his message was a source of blessing to all.

We hope to have with us for the next monthly service Mr. Wilfred P. Bauman, B.A., B.D., who is now on his way back to Canada after nearly a year and a half spent in missionary work and study on the continent. We trust that we shall have a specially good attendance to welcome him home.

ARE WE IN THE DAYS OF THE INQUISITION, OR ARE WE IN RUSSIA?

A VALUED subscriber in Montreal sends us a cutting from *The Montreal Star*, of October 20th.

A Jewish rabbi was arrested for having a meeting of neighbours and students in his home for two successive days for Passover prayers. This is not in a village, or small town, but in the largest city of the Dominion of Canada — in Montreal. These small meetings are not held in a public place. They interfere with no one at all: certainly they do not interfere with traffic. They are held privately, and in the rabbi's home. But for that he is arrested!

Rev. Yvon Hurtubise related an experience of his own in Malartic, which was similar to that of the rabbi:

A French-Canadian had applied for a New Testament in French. Either for the delivery of the Testament, or later for the purpose of religious conversation, Mr. Hurtubise called at this home. He was admitted, and the door was closed. Presently there was a knock at the door, and a policeman entered; he inquired what Mr. Hurtubise was doing, and learned that a pamphlet had been distributed, and in this way the French-Canadian had learned that a New Testament was available.

The Pastor is engaged in religious conversation with an inquirer. He is not interfering with traffic. He is not molesting anyone. He is not disturbing the peace. He is not in any way upsetting the law and order of the community: he is quietly conducting a religious conversation with one of his parishioners. But he is arrested and carried off to police headquarters.

What shall be said of these things? The Roman Church is getting bolder every day, and every time they are allowed to gain an advantage they will become bolder still: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." To let Rome have her own way in these matters is like letting a man-eating tiger steal a piece of beef from a butcher shop. He will be sure to come back for more.

Here follows the Montreal cutting:

Rabbi's Arrest Draws Protest

Councillor Louis Bass, in a letter written today to Councillor J. O. Asselin, chairman of the city Executive Committee, protested the conviction of Rabbi Ferenc Lewy on a charge of conducting worship in his home and asked that the city by-law covering the matter be revised.

Rabbi Lewy, who is to appear in Recorder's Court on October 24 for sentence, was convicted Thursday under a new by-law which states that "no lot or piece of land shall be used and no building erected or used for purposes of worship, education or teaching, without special permission from the Executive Committee."

The Rabbi was summoned to court for violating the by-law by having a dozen persons, including neighbors and students, come to his Jeanne Mance Street home on two successive days for Passover prayers.

In the letter, Councillor Bass claimed that the police action was a direct misinterpretation of the by-law, and that if the rabbi had committed a crime, so had thousands of other Jewish families, for the religious procedures have been performed since the days of Moses.

He asked the chairman of the Executive Committee to study the by-law and revise it if necessary so that a repetition of the present action would not occur. He also asked that some intervention take place on behalf of Rabbi Lewy.

Bible School Lesson Outline

Vol. 16 Fourth Quarter. Lesson 6 November 11, 1951

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

JESUS ANSWERS APOSTATE LEADERS

Lesson Text: Matthew 22:15-22, 35-46.

Golden Text: "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."—Matt. 22:37.

I. Whom Shall We Obey?: verses 15-22.

Read also Mk. 12:13-17; Lk. 20:19-26.

In our Lord's day there were three sects or parties which greatly influenced the thoughts of the people; the Pharisees, the Sadducees and the Herodians. The Pharisees, a strict religious sect, claimed reverence for the law of Moses, but their proud boasts were nullified by their insincerity and their unholy lives (Rom. 2). While pretending to be teachers of the truth, they were in reality but covering up the emptiness of their testimony by over-scrupulousness in the matter of ceremonies (Matt. 23:1-33; Mk. 12:38-40; Lk. 20:45-47).

The Sadducees, likened to the liberalists, in comparison with the more conservative Pharisees, did not separate themselves from current trends of thought, as did the Pharisees, but rather mingled with the heathen philosophers and teachers. They did not believe in angel, spirit or resurrection (Acts 23:8).

The Herodians were a political party, rather than a religious sect. They were partisans of Herod Antipas (Mk. 3:6), pledged to gain support for this self-styled "king of the Jews" who belonged to the infamous Edomite family of the Herods, which had in recent years gained power in Palestine.

The foe who comes disguised as a friend is the most dangerous one to meet. They say that a snake will fascinate its victim before striking. The Pharisees sought by words of flattery to cover up their evil designs against the Saviour. They spoke more truly than they knew or would have desired, when they praised the truth concerning the person and message of Christ (John 1:17; 8:14-16; 14:6; 19:35), and the impartiality of His judgment (Deut. 10:17; Acts 10:34; Rom. 2:11; Gal. 2:6).

Herodians maintained that the Jews should pay tribute to the Romans, by whose consent they themselves ruled the country, whereas the Pharisees insisted that such was not necessary or advisable. The question asked by the Herodians was calculated to cause the Saviour to incriminate Himself when He answered. If He should say that it was lawful to give tribute to Caesar, the Roman Emperor, the Pharisees would accuse Him of being a traitor to the Jewish national ideals and aspirations of becoming independent of the Romans, and having their own glorious state. If He should say that such tribute was unlawful, the followers of Herod who were present would declare Him guilty of disloyalty to the civil government.

Our Lord perceived their craftiness (Lk. 20:23) and refused to be entangled in their trap. He gave a reply to which neither party could offer objection. There should be no conflict between the religious and the civil authorities. Christ pointed out the necessity of doing our duty to God and also our duty to the country (Rom. 13:1, 7). The Pharisees and Herodians, surprised, silent and speechless, departed from Him.

II. Whom Shall We Love?: verses 35-46.

Read also Mk. 12:28-37; Lk. 20:39-44.

The Sadducees sought to discredit the Master's teaching by citing incredulous complications which might occur in connection with the resurrection, which they refused to believe. The Saviour put them to silence by pointing out their ignorance of the Scriptures and of the power of God (vv. 23-33).

Delighted that their rivals, the Sadducees, had been silenced (Acts 23:7), the Pharisees gathered together to make a final attempt to entrap the Saviour in His talk (Lk. 20:20).

The Pharisees were wont to dispute as to which was the

greatest commandment of the law. Some of them believed that the first, and hence greatest, commandment was that which enjoined love to God (Deut. 6:5; Lk. 10:27), whereas others maintained that preference should be given to the commandment to love our neighbours as ourselves (Lev. 19:18; Matt. 19:19). Our Saviour wisely upheld both commandments.

It was now the Master's turn to ask a question. They believed that the Messiah was to be the Son of David (Matt. 1:1). If He were David's Son, how could He be at the same time David's Lord (Psa. 110:1; Acts 2:34, 35; Heb. 1:13)? They were unable to answer this question, which is a simple one to all who believe that Jesus of Nazareth was the Messiah, that He was God, as well as Man.

Thus did our Master answer His detractors and expose their hypocrisy and maliciousness. It is necessary for us to make a stand against error and wickedness, if we would be followers of the Lord (Matt. 21:12; 23:33).

FOR YOUNGER CLASSES:

The parables of the Marriage Supper and of the Wedding Garment, as narrated by our Lord in verses 1-14 of this same chapter, will provide much suitable material for teaching younger pupils. Both parables emphasize important truths of the Gospel, a few of which are here indicated.

The king himself prepared the wedding feast in honour of his son. So did God plan salvation, by which believers are called into union with the Lord Jesus Christ as His Bride. Servants are delegated to invite the guests to the feast (Isa. 55:1; Matt. 28:19, 20; Rev. 22:17). The first guests, when called, disregarded the invitation, making excuses and cruelly treating the messengers. Show the folly of refusing to receive Christ as Saviour, for that will mean facing Christ as Judge hereafter. Urge scholars to receive the gracious invitation.

One appeared at the wedding supper without the wedding garment. He had no excuse, for the king would gladly

have given him the necessary white robe of righteousness (Rev. 19:8). His own garment was unsuitable for the occasion (Isa. 61:10).

Although many were called, few were chosen (Matt. 20:16), for not all who are invited to the Lord's house will take Him at His word. Christ died for all, but only those who trust in His work on their behalf will be saved (1 Tim. 2:4; 4:10; 1 John 2:2).

DAILY BIBLE READINGS

- Nov. 5—Moses Answers Apostate Leaders Num. 16:1-33.
- Nov. 6—Jeremiah Answers Apostate Leaders Jer. 28.
- Nov. 7—Peter Answers Apostate Leaders Acts 4:5-12; 5:27-32.
- Nov. 8—Stephen Answers Apostate Leaders Acts 7:51-60.
- Nov. 9—Paul Answers Apostate Leaders Gal. 1:1-12.
- Nov. 10—John Answers Apostate Leaders 2 John
- Nov. 11—Jesus Answers Apostate Leaders Matt. 22:15-22, 35-46.

SUGGESTED HYMNS

What can wash away my stain? Lord Jesus, I long to be perfectly whole. When He cometh. Trying to walk in the steps of the Saviour. I lay my sins on Jesus. Tell me the old, old story.

NEXT SUNDAY IN JARVIS STREET

DR. SHIELDS

11 a.m. and 7 p.m.

Monthly Communion Service After the Evening Meeting

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