
THE SLAIN LAMB PREVAILING

ANNUAL SOUTHERN BAPTIST
CONVENTION SERMON

by

REV. J. L. WHITE, D. D., PASTOR
First Baptist Church
Miami, Florida



AT WASHINGTON, D. C.
May 21, 1933

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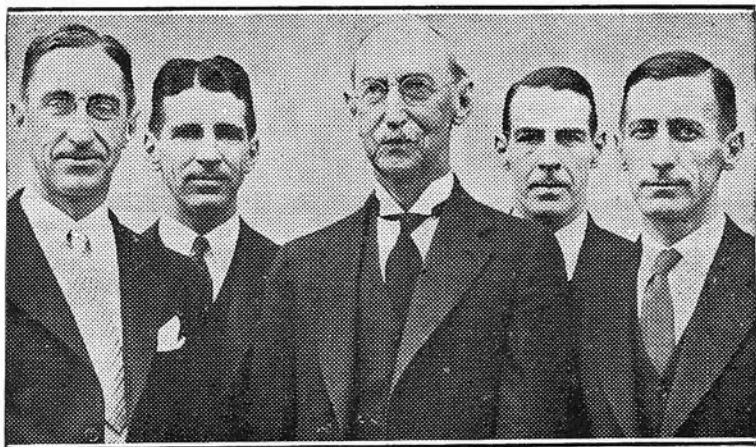
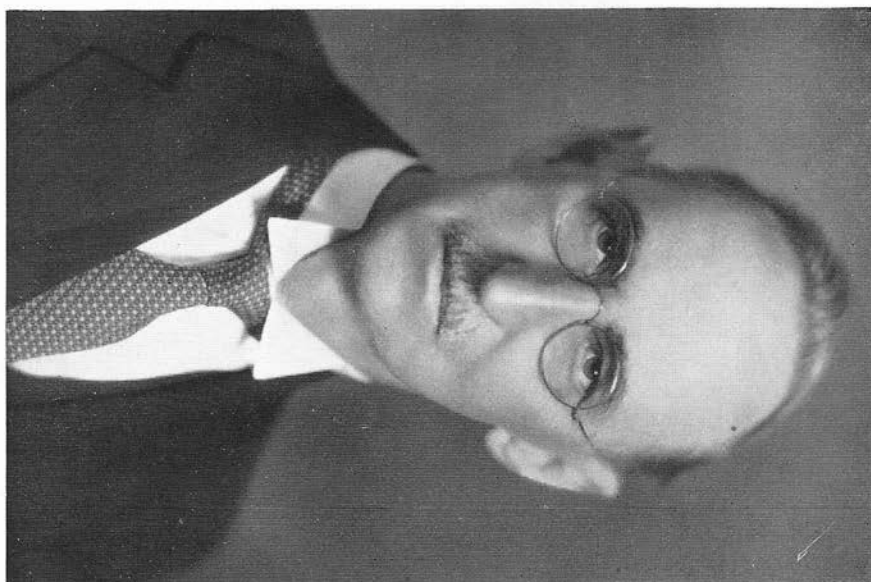
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J. L. WHITE A.M., D.D.



FROM LEFT TO RIGHT:
LEE McBRIDE WHITE, WEST END BAPTIST CHURCH, BIRMING-
HAM, ALA.
J. L. WHITE, JR., FORK UNION BAPTIST CHURCH, VIRGINIA.
J. L. WHITE, FIRST BAPTIST CHURCH, MIAMI, FLORIDA.
RUSSELL C. WHITE, UNIVERSITY BAPTIST CHURCH,
CHARLOTTESVILLE, VA.
CHARLES M. WHITE, FIRST BAPTIST CHURCH, HASTINGS, FLA.

The Washington Post said: "The outstanding event of the Southern Baptist Convention now in session in this city was the annual sermon Sunday afternoon. The great auditorium was filled at 3:00 o'clock. The unique feature was the fact that with Dr. White, the preacher, were his four minister sons who took part in the service. No incident like it ever occurred in a Southern Baptist Convention."



Dr. Freeman, Editor **Baptist and Reflector**, Nashville, Tenn., said editorially: "Here is a truly great Convention sermon. We rejoice that such could be given the people gathered in Washington to attend to the affairs of the Lord's Kingdom. There is no compromise here with the radicals! There is no foolish, inane effort here to display super-knowledge of the "findings of Science." Here is a simple, clear, positive Gospel sermon. We urge our readers not only to read it, but to study it."

THE SLAIN LAMB PREVAILING

"And one of the elders saith unto me, Weep not; behold the Lion that is of the tribe of Judah, the root of David, hath overcome to open the book and the seven seals thereof. And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God, sent forth into all the earth."—Rev. 5:5, 6.

The Church of the Living God needs to comprehend the Christ of today as He moves in the process of redemption.

John in a dark hour, in exile, was given a wondrous vision of the glorified Christ. Rev. 1:17, 18: "And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last, and the Living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and Hades." "Write, therefore," saith the Spirit, and John wrote the letters to the seven churches. This first vision, however, was not enough. So in the fifth chapter of Revelation the Spirit opened the door in Heaven that John might see and understand the activities of the Living Lord, as the slain Lamb. This vision is real for the only substantial existences lie within the veil. And of all those things which are in timeless, eternal being the vision of the throned Lamb, as it has been slain, is the center.

Between the Great White Throne and the outer ring of worshippers of living creatures, stands the slain Lamb representing the crown and glory of redeemed humanity and because of His sacrifice He is worthy to open the seals of the Book of God's Covenant in Redemption and to receive all power and

to assume all responsibility for completing the work of redeeming the purchased possession which was begun in His life in the earth and His death on the cross. He who said on the cross, "It is finished", will carry on until it shall be proclaimed, "It is done."

I. The slain Lamb is the Lord Jesus Christ. His human origin is cited in the text, "Weep not, for the Lion that is of the tribe of Judah, the Root of David, hath prevailed to open the book." This carries us back to the record of Christ's birth by Matthew and Luke. The name Lamb accords with the designation given our Lord by John the Baptist, when he said, "Behold the Lamb of God". Then in Rev. 22:16 it is written: "I, Jesus, have sent mine angel to testify unto you these things for the churches. I am the root and the offspring of David." The Lamb is Jesus the Son of Man, Jesus of Nazareth and the Man of Galilee. Jesus the only perfect person who ever lived on earth. The man without sin, without guile, and without flaw.

The Lamb is also the Son of God. Throughout the Revelation the Lamb is accorded a place co-equal with God. Three times in a very brief space the two words God and Lamb occur together. First, no other temple is wanted for "the Lord God Almighty and the Lamb are the temple thereof." Secondly, no other light is wanted "for the glory of God lightens and the Lamb is the light thereof." And last of all, "the pure river of water life proceeding out of the throne of God and of the Lamb."

The record in Heaven of the human origin of the Lamb who was the Babe of Bethlehem, who was born of the Virgin Mary of the tribe of Judah, and was the root and offspring of David, declares forever on earth and in Heaven the Deity of our Lord Jesus Christ, predicated on the Virgin Birth. Jesus never called Joseph father. He was conscious of His divine birth in His boyhood, as evidenced when a youth among the doctors in the Temple in His answer to the solicitous inquiry of His mother, "Wist ye not that I must be about my Father's business?"

He declared His Deity often, saying, "The Father and I are One." His words and His works manifest His Deity, and also His death, for man never died as this man died. Then He is declared to be the Son of God by the resurrection from the dead. All this may not appeal to the biological mind, but it does appeal to the man who has become as a little child to enter the Kingdom of God. We believe that Jesus Christ was not a man of the earth, earthy, climbing up by some inherent power until He reached Godlikeness, but that He was the last Adam, the second man, the Lord from Heaven, revealing God in the flesh. This is vital. Turn from this and we lose all. For Jesus is no Saviour unless He is the Lord from Heaven.

It was my duty as a member of the Board of Trustees of one of our leading denominational universities once upon a time to sit in the trial of a brilliant young professor in that university. This professor made an eloquent address on the historic Jesus, accepting him as his ideal. His portrayal of the life of Jesus was captivating. When he had finished a trustee requested him to tell us what he believed about the Deity of Jesus. The young gentleman paused a moment and then replied: "If you mean to ask me about the Virgin Birth, I must say that I reject it. I believe that Jesus became divine perhaps at His baptism and that that divinity was withdrawn from Him at His crucifixion." The aged and honored father of this young man was one of the trustees. This father's face was a study. How he loved his son. He was proud of him. But when the beloved son had made his denial of the Deity of Jesus, the old gentleman arose and said: "Brother president and brethren, I love my son better than my life, but I love my Lord Jesus Christ more than all. Excuse me and I will retire and I counsel you to do your duty." A tense and memorable moment! Heroic father! And today, my brethren, there must be no compromise with those who reject the Virgin birth as recorded by Matthew and Luke. If the

Virgin Birth of our Lord is denied, Jesus Christ is reduced to the level of an ordinary man, no matter how intimate His relation to God may have been. It has been well said that the fact of the Incarnation has rescued Christianity from being a philosophy merely, or a mere system of ethics, and makes Jesus more than a Socrates or a Solomon. By the Virgin Birth our Lord is marked off as "the only begotten Son of God."

II. The supreme act of the throned Lamb was His death on the cross of Calvary. In this vision John says: "I saw a Lamb standing, as though it had been slain." And they sing a new song, saying, "Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood, men of every tribe, and tongue and people and nation, and madest them to be unto our God a kingdom and priests: and they reign upon the earth". Again and again through the Revelation the seer speaks of the Lamb, and declares that the white-robed multitude, which no man could number, had come out of the great tribulation and had washed their robes and made them white in the blood of the Lamb. Also "they conquered by the blood of the Lamb". This slain Lamb is none other than our Lord Jesus Christ, to whom John the Baptist pointed, saying, "Behold, the Lamb of God, who taketh away the sin of the world", who three years later was offered on the Roman cross as God's sacrifice.

Jesus looked forward to His death as the supreme act of His life, the fulfillment of His mission to earth. And for what did He die? To show how great was the Father's love? "God so loved that He gave * * *." Certainly. But does it explain it to say that He died because He loved? Paul did not so think, but when he interpreted the death of Christ he said, "Christ died for our sins according to the Scripture." And this voluntary death of Jesus for the sins of the world is the expression of a love that no human heart could experience—a love which

moved our Lord to die for sins, so making atonement. It was sin that Jesus dealt with. He bore our sins in His body on the tree, though He knew no sin. O, those wondrous three hours of darkness and earthquake! Hear His heart-broken cry, "My God, my God, why hast thou forsaken me?" Why? God does not speak to Him, but the Father's silence is a message to the lost world. At this moment Jesus is made sin. God could have no fellowship with sin. He walked with His well beloved Son to this hour. Now He leaves Him alone and gives Him up to death, even the death of the cross for a propitiation for the sins of the world. In agony and loneliness He cries, "My God, my God, why hast thou forsaken me?" It is a question to which the mind of man tries to furnish an adequate answer. All we can say is that for a love which forgave sin against itself, there could be no help from a love which was founded in eternal justice. A woman's heart interpreted this cry:

"Yea, once Immanuel's orphaned cry His universe
hath shaken,
It went up single echoless, My God, I am forsaken,
It went up from the Holy's lips amid His lost creation,
That of the lost no son should use those words of
desolation."

My own heart has poorly interpreted it. My youngest son when about six years old was operated on for appendicitis. The doctors were in the operating room two hours and a half. I knew the case must be serious. When the surgeon came out, I said, "Tell me all quickly!" "He has peritonitis," said the surgeon, "and the case is critical, but we hope to pull him through." I watched my child day and night. On the third morning they were to dress the wound. The doctors feared any excitement. The superintendent of nurses came in and asked me to retire as it was against their rule for any one to be present. The boy began to resist the ether, then turning to me, holding out his little hand, said,

"Daddy, hold my hand and I'll be still." I pushed the nurse aside, who was urging me to retire, and knelt by the bed, took the dear child's hand into mine and pressed it to my lips, and at once he inhaled the ether and went to sleep without a struggle. Gently placing his little hand on his bosom I went out into the hall and said, "Holy Father, I can somehow understand Your wondrous love for me. You left Thine only Son all alone to die for me, though He cried unto Thee. I would have gone through the fires of hell to take the hand of my precious son, and yet Thou didst leave Jesus all alone for me."

"Bearing shame and scoffing rude,
In my place condemned He stood,
Sealed my pardon with His blood,
Hallelujah, what a Saviour!"

Yes, Jesus in His death dealt with sin and gave His life a ransom for many, and about the meaning of ransom there can be no doubt. In the Greek it was a word that denoted the price of a slave or compensation for a life that had been destroyed. The world is under sin. All have sinned. There is none good; no, not one. There is a moral debt to God which the awakened sinner realizes that he cannot pay. Looking unto Jesus the sinner beholds his ransom and bitter remorse is changed to blessed redemption. He lives thenceforth as one who is not his own, but is bought with a price. There is no other sacrifice for sin, and there is no substitute for the shed blood of our Lord Jesus Christ. This is the Gospel of which Paul said, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek". The center of the Gospel is the Cross of Christ, before which all mankind stands in silence.

Dr. W. M. Clow, of Glasgow, Scotland, tells us a few years ago a company was gathered to an afternoon recital of music. The hall was crowded with youth and gaiety intent on some hours of pleasure. Towards the close of the program a young girl sang

her first song as a promising pupil. Her fresh voice and her artless grace captivated the audience. The encore was imperative, but she had not prepared herself for such a reception, and she was at a loss what to sing. In a mood of trembling she chose a song dear to her own heart. She sang Watt's greatest hymn set to Mason's fitting music:

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

See, from His head, His hands, His feet,
Sorrow and love flow mingled down:
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?"

She was listened to in breathless silence. A thrill of rapture passed over them all. Women who were the moment before idle in thought and flippant in speech were touched to their highest and tenderest moods. Strong men sat looking straight before them, keeping an iron grip on their emotion, lest they should be betrayed. The whole company were led back to the Cross. They sat beholding "the Lamb of God which taketh away the sin of the world".

III. The slain Lamb enthroned is the Lord of the Spirit and of life.

Verse 6: "And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God, sent forth into all the earth."

This declares that the slain Lamb lives and by His death has become Lord of the Spirit; and through His blood is able to communicate to all men the life of His own soul. Exalted at the right hand of God, with all authority given unto Him, He works on through the ages in that which is the fruit of His

cross, namely, communicating to men of His own perfect life. Let us not think for a moment that the work of Jesus terminated on the cross. He died once for all for sin. There is no other sacrifice. His blood is the purchase price of our redemption. He dies that we may live. He lives that He may communicate to all believers the life that was in Himself. Paul explains it: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me and gave Himself up for me."

The slain Lamb, now the Living Lord, seeks to impart to us the fullness of His life. Throughout the Book of the Revelation the Spirit of God is spoken of in His seven-fold variety. "A Lamb as it had been slain having seven eyes, which are the seven Spirits of God sent forth into all the earth." There is no question of the personality of the Holy Spirit, but the number seven suggests the idea of perfectness and completeness. So the endless, fullness, manifoldness of the operations of the Holy Spirit sent forth by our Lord Jesus Christ is to give to each believer the fullness of the life of our Lord. The same life that enabled Paul to suffer the loss of all things that he might win Christ. This fullness of spiritual life is a clamant need today.

I am persuaded that multitudes of professing Christians are living on too low a level. The world can see no difference between many church members and the lost sinner. Such professions become to the godless a sheer mockery. Is not this what E. Stanley Jones meant when he spoke in Central Hall in Westminster, England? Referring to students of a certain university in America, he said: "The students are supposed to be blase and hard shelled. I found if you could get to it there was a deep, underlying hunger in the student world. They were impatient of bunkum, of cant, of hypocrisy and they loathed veneer, but I found those students

looked you straight in the eye and said, "Is there anything real in it? If so, in heaven's name, tell us." Our Christian life, fellow ministers, laymen and all, must not be theory, but practice. The Christian is called upon to live a separate life, a dedicated life, a high powered life. If we conquer men for Christ we must have a light in our faces not seen on land or sea. A few English aviators dreamed and planned to conquer Mt. Everest, towering 29,141 feet in the air, over whose summit no mortal had ever gone. A purposeful ambition at last achieved the feat. There are heights in spiritual life possible for us all, exploits for God possible to the Spirit-filled man.

Our ascended Lord gave the Holy Spirit on the day of Pentecost, who empowered those frail men and women, uncultured and poor, and sent them out to turn the world upside down. This same Spirit empowered Paul and guided him through rivers and flood and delivered him from the lion's mouth and bloodthirsty mobs, until he finished his course at Rome. The same Spirit will lead us out of our wilderness of bewilderment and discouragement and apparent defeat, if we will "take time to be holy" and let the Lord of the Spirit have His way with us.

The hour has struck when Southern Baptists should fall on their knees before the throne of grace, crying for the fullness of the Spirit of God. Call and call until the fire of the Lord shall fall and confound the enemies of the cross of Christ. And see yonder standing by the throne, the Slain Lamb who gives the Spirit. The slain Lamb is our confidence, His atoning blood is our plea. We are only maimed Christians, if Christians at all, if we have a Jesus, but no slain Lamb. In answer to our perfect trust in His sacrifice there will come into our hearts His mighty life and the fullness of His mighty power because we are crucified with Him. O, how mightily we should claim this power from above, for by this power alone shall we turn the world of today upside down.

IV. The gifts of the slain Lamb are for all the earth. "Seven Spirits of God sent forth into all the earth." "The seven eyes of God running to and fro over all the earth."

That day of the Cross in its effect upon individuals and groups was a prophecy. The thief, who well represents the lowest order of society, believed and was saved. Joseph of Arimathea, a ruler and a rich man, representing the highest order of society, begged the body of Jesus and tenderly bore it to his own new tomb. The Centurion, the Roman captain, representing human government and perhaps the uttermost parts of the earth, confessed, saying, "Surely this was the Son of God". The blessings which the slain Lamb offers is the primal need of all mankind.

First of all, Jesus offers forgiveness, "In whom we have redemption, through His blood and the forgiveness of sins, according to the riches of His grace". There is universal consciousness of sin and the expectation of punishment. The universal cry of the human heart is for forgiveness and peace. Whenever and wherever a burdened soul comes to the cross of Christ something takes place. For ever true is Bunyan's description of Pilgrim at the cross, where his burden fell off of his shoulders and rolled away and was gone forever. Thank God, the penitent cry unto the great Christ, brings immediate response in the words, "Thy sins are forgiven thee". There is no other experience that comes into life like this, and without this experience there is no eternal life. There is then a peace in the soul which can never be taken away, for it is the peace with God through our Lord Jesus Christ. O, my brethren, the lost world needs the Saviour. To the Laymen's Foreign Mission Inquiry, which said the world of culture no longer needs "the Jesus Way", I prefer the fifty-third chapter of Isaiah: "He was despised and rejected of men; a man of sorrows, and acquainted with grief. Surely he hath borne our griefs and carried our sorrows. He was wounded for our transgressions, he

was bruised for our iniquities, the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He is brought as a lamb to the slaughter. It pleased the Lord to bruise him. He hath put him to grief. He hath poured out his soul unto death and he bore the sins of many." There is none other name under heaven, given among men whereby a Chinaman, a Japanese, an Indian or an American, can be saved. I dare not heed one Mrs. Buck, author of *The Good Earth*, when she says, "Preach to us no more!" but joyfully obey my risen Lord, who said, "Go ye into all the world and preach the Gospel to every creature". For all men it is, "Believe on the Lord Jesus Christ and thou shalt be saved".

Furthermore, Jesus offers sympathy and comfort. He said, not vainly, "Come unto me all ye that labor and are heavy laden, and I will give you rest". Jesus is a real friend. He yokes up with us and in Him we find rest unto our souls and in Him we find help to bear our burdens. He speaks to us in the storm, and we know His voice. He comes to us as we walk in the shadows of death, saying, "Fear not, for I am with thee". How dark this world would be with its Gethsemanes and graveyards without Jesus. And how blessed it is that He comes to the sorrowing one in the hovel as well as to the sorrowing one in the palace.

Our living Lord gives to all who trust Him the hope of blessed immortality. All over the world there are empty arms, there are vacant chairs, there are deep yearnings to once more see loved ones—to know of the heavenly home. Paul gives the immortal answer once for all and for all. (1Thess. 4:13-18.) "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.

For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

And these—forgiveness, sympathy and hope—are winning the world for Christ, who is the desire of all nations. Perhaps the greatest mural piece of sculpture is the monument to Mr. Gladstone in the church at Hawarden, in that church which Mr. Gladstone constantly attended when he was at home. It shows Mr. and Mrs. Gladstone lying in a boat, representing the life above, and hovering near is an angel, representing immortality. The hand of Mr. Gladstone and of Mrs. Gladstone rest upon a cross, signifying that he and she also, utterly for themselves accepted the vicarious sacrifice of our Lord. And so, perhaps the mightiest man that Great Britain knew during the last century, the statesman, scholar, philanthropist, found the meaning of his life, and found rest for his capacious intellect, in Jesus Christ, who drew him to Himself. And on the other hand, the shoeblick in the street, and the cobbler in his shop, find forgiveness and peace and hope in this same Jesus Christ, who is drawing them unto Himself by His everlasting love.

Will you enter with me for a moment into my Holy of Holies? It was on Christmas Eve morning, 1902, when the physician told me that my twelve-year-old daughter was dying. As the family gathered by her bedside Mabel said, "It is so dark". The light was burning brightly in her room, but she was going. Her mother said to me, "Tell her all. She is a dear little Christian and will not be afraid". I stooped by her and said, "Darling, Jesus will be with

you." Her face brightened and she smilingly said, "Yes, Jesus, the light of the whole world." Then she sang sweetly one verse of that simple little hymn, "Jesus, the Light of the World". She said, "Come, let me tell you all good-bye", calling each by name as she bade us good-bye. Then she said to her little brothers, "Let's sing something", and she began singing—they couldn't sing—"At the Cross, At the Cross, Where I First Saw the Light." Again she told us good-bye, calling each by name. Then she turned to her mother and said, "Mother, sing something for me". Her mother said, "Darling, what shall I sing?" and she answered, "Sing, 'O Happy Day' our home song, and her mother began, and Mabel joined with her, not missing a word or dropping a note—

"O happy day that fixed my choice
On Thee, my Saviour and my God!
Well may this glowing heart rejoice,
And tell its raptures all abroad.
Happy day, happy day,
When Jesus washed my sins away;
He taught me how to watch and pray,
And live rejoicing every day;
Happy day, happy day,
When Jesus washed my sins away."

I sat by her on the bed and lifted her up in my arms and placed her head upon my shoulder and as I did, I heard the death gurgle, and she looked up into my face, and said, "Yes, Jesus-washed-my-sins-away", and she was gone. Because of that precious blood which cleanses from all sin, we know today that she is with Christ, and it is this hope that wipes away the tears from our eyes and put a song of courage upon our lips, and peace within our hearts, and because of those blessings of forgiveness and comfort and hope, we will carry on in His name. The broken-hearted world needs this comfort of hope.

V. A final word. The one great event toward which the whole world moves is the coronation of the slain Lamb. This fifth chapter of the Revelation

shows the slain Lamb standing and moving in accomplishment of redemption. He takes the Book and opens the seals. He steps from mountain peak to mountain peak in His glorious conquest until He appears. (Rev. 19:11-13, "and I saw the heaven opened; and behold, a white horse, and he that sat there called Faithful and True; and in righteousness he doth judge and make war. And his eyes are a flame of fire, and upon his head are many diadems; and he hath a name written which no one knoweth but himself. And he is arrayed in a garment sprinkled with blood: and his name is called 'The Word of God.'") Quickly is seen the Great White Throne and then finally the throne of God and the Lamb is seen in the new heaven and the new earth. Is not this the fulfillment of His promise, "If I go, I will come again?" Did not the two men in white apparel say, "Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye behold him going into heaven." (Acts 1:11.) This was the hope that cheered and comforted the Apostolic Church. This is the thought which enabled the aged Paul to say, "Henceforth, there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing". (2 Tim. 4:8.) John said, "Behold, he cometh with clouds". Again, "Behold, I come quickly. Even so come, Lord Jesus". And He will come.

"The head that once was crowned with thorns
Is crowned with glory now;
A royal diadem adorns
The mighty Saviour's brow."

In the darkest day, this hope is our inspiration. There is no need for our discouragement under present world conditions. There is no need for irreligious solicitude for God. The coming King will bring in

the new heaven and the new earth, wherein dwelleth righteousness. To accomplish this He is coming in glory with the holy angels to reign on the earth. I am not concerned today about the time of His coming for no one knows. It is sinful to prophesy dates and so create false expectancy. I am not concerned just now about the manner of His coming. Let us, however, take Jesus seriously and understandingly when He says, "Be ye also ready for in such an hour as ye think not the Son of Man cometh".

I am concerned for yourself and myself that we be found faithful when He comes. For our Lord has committed to His Church in this age the glory of sharing His cross and the responsibility of preaching the Gospel to all nations. There are glorious by-products of the Gospel which are seen in philanthropic institutions, and what is called Christian civilization. But our first responsibility is sowing the good seed, proclaiming the Gospel of Christ, winning the lost for Jesus. This is our task at home and abroad. Allow me affectionately to call Southern Baptists to this supreme task, to obedience to our risen Lord's last command. In my judgment the quickest way, the right way, out of our slough of despond is to redeem the honor of our Foreign and Home Mission Boards. Break the chains that are breaking the hearts of our missionaries. Put first the challenging cause of missions—the evangelization of the world and so hasten the day of the Lord.

And our Lord's personal return is the beckoning hope of the world. Paul on the one hand and John on the other, one by argument, the other by imagery—declared the inevitable victory of the throned Lamb slain from the foundation of the world. With divine insight they foresaw that good and evil would be personified in men, not dehumanized in institutions, that missions would mean missionaries; and empires, emperors. Both Paul and John conclude that the final choice will not be between Church and an earthly system, but between the Christ and "the anti-Christ". Listen at the voice of today. Lloyd

George, the statesman, said, "It is Christ or chaos." Again recently he said, "The nations are marching toward the battlefield with the dove of peace embroidered on their banners". During the World War a favorite design adopted by many nations was Christ confronting the kaiser. One memorable such picture appeared in the London Journal, Punch, showing the kaiser cowering before the cross with a title, "The Two Emperors". Dismiss Paul, seal up the Apocalypse, and the very ground will cry out in agony and awe of man's inevitable drama.

The Warrior-Lamb is marching on to ultimate conquest. Upon all the conflict now raging there flashes the glory of His return, and in this blessed hope we are able to sing with Martin Luther:

"We wait beneath the furnace blast
The pangs of transformation
Not painlessly doth God recast,
And mould anew the nation
Where wrongs expire;
Nor spare the hand
That from the land
Uproots the ancient evil.

"Then let the selfish lips be dumb
And hushed the breath of sighing,
Before the joy of peace must come
The pains of purifying.
God give us grace,
Each in his place,
To bear his lot,
And murmuring not
Endure and wait the labor."