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PREMILLENNIALISM
IN
CANADIAN BAPTIST HISTORY

R. LLOYD WHAN

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R. LLOYD WHAN, B.A.

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PREFACE

The purpose of this thesis is to trace the course of premillennialism through Canadian Baptist History. Before writing a work of this kind, it is necessary to examine many materials, the results of which do not all appear in the thesis.

For lack of time to examine the periodicals available for Eastern and Western Canada, the thesis has been limited to Ontario and Quebec. A clue for a future writer in this field concerning Eastern Canada is found in the Canadian Baptist in 1919 ¹, concerning the Eastern Townships.

"The failure of the expectations held out, and asserted to be founded on Scripture, produced a kind of general scepticism, which, it is no exaggeration to say, is felt today where the teachings of the Millerites were formerly pressed."

I would like to acknowledge my indebtedness to Chancellor Gilmour for the title of this thesis, and to Professor G. P. Albaugh for assisting me in outlining it. Dr. H. P. Whidden also gave me some suggestions which led to some valuable material.

R. Lloyd Whan.

I. INTRODUCTION

A question which has disturbed men's minds in all periods of history has been: What is the destiny of the present world? For some men the only hope of a final triumph over evil is thought to be in the dissolution of this world and a re-establishment of a new world free from the calamitous possibilities in the present order. Within Christianity belief in the temporary character of the present age early assumed a form known as the millennial hope. ^{1.}

The term millenium as it is used in theology has usually meant that the reference in Revelation 20:1-16 is interpreted to mean a literal period of a literal earthly reign of Christ either preceding or following the triumph of the "gospel". It has taken varying emphasis; now as a latent hope and again as a flaming insistence. It has been regarded as the touchstone of "orthodoxy", and as the sign manual of "heresy". Obviously, any strong insistence is bound to colour the life of any Church body one way or another.

"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." ^{2.}

Millenarianism is the belief that Christ will establish his kingdom on the earth before the end of the world and will reign with his saints for a thousand years. This period is to be one of peace and joy. The variant beliefs concerning the second coming of Christ and his reign upon earth have been held at different periods

of history, with varying significance and within the total thinking of the groups concerned.

Although the doctrine has its various aspects, it has always this at its heart, that the Church will reach perfection here on the earth in a historical development. Spiritual victory will come through a supernatural irruption of the other world into this world. The people of this world, far from being prepared to welcome it, will resist it on a large scale. 3.

Premillennialism

Christian millennial speculation has followed two main lines of development designed respectively as premillenarian and postmillenarian. Excluding the extreme fringes of expression, the premillennialists hold to a thousand years of blessedness, which is to be ushered in by the sudden and visible second coming of Christ. Before this second coming, the whole world will be witnessed to by the proclamation of the gospel of Christ. Among some of the most ardent premillenarians this Visible Return is the Third Advent rather than the Second Advent. The Second is invisible and involves the saints in a Rapture which no others witness or share.

(Time of Second Coming)

The events of this thousand years have been outlined and in general contain the following beliefs:

1. The righteous will rise and reign with Christ on earth when he has established His everlasting kingdom.
2. During this time the Lord and His saints will bring about a time of tribulation which is spoken about in Revelation. "And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father." 4.

3. The Jews, although they will still be rebellious, will come to acknowledge Christ as the Messiah.
4. A great number of the sinners yet on the earth will be converted through the working of the Holy Spirit.
5. In the thousand years Satan will be bound and locked in the abyss.
6. When the thousand years is ended Satan is unbound and will make a final effort to regain his foothold upon the hearts of men but will not be successful. Satan himself, his angels and all the lost souls which will be raised from the dead will be judged and hurled into the lake of fire in everlasting torment.
7. The redeemed will return to the earth after it has been purged by fire to receive it as their eternal home. 5.

Postmillennialism.

The postmillennial belief includes the fact that the world will gradually become better because of the gospel of Christ and its more effective use. When this condition prevails, the thousand years of righteousness will begin. The Jews will be converted during this period and when this comes to pass there will be a short time of apostasy, then a conflict between Christianity and the forces of evil.

Finally, the second advent of Christ will take place, together with the general resurrection, judgment, the world destroyed by fire and the new heavens and the new earth will be revealed. 6. Of course, much millennial thought precedes or ignores the study of apocalyptic literature familiar in the past half-century. The material of this story precedes such a change in "climate". Its continuing devotees would fain ignore or deny it.

Pre-Christian Millenarianism

In the more recent millenarian thought, the time of the reign of Christ will be a temporary kingdom here on the earth.

When millenarian ideas at first crept into Jewish apocalyptic teaching there were many variations of the doctrine. A few writers spoke of a temporary Messianic kingdom on earth but most of them did not include one or another of the essential elements. 7.

Some of the prophets within the canon of the scriptures expected a kingdom without a Messiah, and all of them apparently expected it to be permanent. 8. And while they all thought of it as a Golden Age to be established upon the earth, they did not speculate about the duration of such a Utopia; that was to last forever. 9.

The duration of the reign of the Messiah seems also to have been an unexplored question. It is more than likely that those who thought of a single individual ruler expected him to be eternal; and it is at least a possibility that some of the prophets had in mind a dynasty rather than an individual. 10.

Orthodox Judaism associated the millenium with the first and only expected coming of the Messiah; which idea Christianity adopted and transferred it to the second coming of Christ. 11.

New Testament Background.

The teaching of Christ does not mention any preliminary period before His second coming. In His teaching concerning the Kingdom in Matthew 13 12, He compares the time before His coming to a field of wheat in which tares have been sown. But the good and the bad are to grow together until the harvest. Then the world will be judged, both the righteous and the wicked.

Paul possibly may have had the idea of a period of years before the second coming of Christ in I Cor. 15:25, but the main support for millenarian views in the New Testament is found in the literal treatment of Revelation.

Christian Background.

There have been movements in history since the apostolic period which have included millenarian ideas and some that have had their origin in millenarian beliefs. Toward the end of the second century Montanus stirred up the people of Phrygia with his millenarian revivalism and his substitution of the arbitrary rule of the prophets and prophetesses for the priesthood. 13. There were other outbursts of millenarian speculation at different periods in Christian history prior to the Reformation but reaction invariably drove out the teaching.

In the latter half of the fifteenth century violent millenarian schools sprang up in Europe. One of the men who was inspired by these teachings was Melchior Hoffman, a native of Swabia. After a private study of the scriptures he convinced himself that he had forged a key to prophecy. He then travelled through Europe giving his millennial testimony. He settled in Strasbourg which he declared would be the new Zion. He was imprisoned for his fanatical ideas and died there. 14.

In the same century the Mennonite movement began in Europe which has come down to the present day.

The Reformation period was to see considerable revival of apocalyptic hopes and fears. The frequent identification of Rome with the Beast and the Dragon, and the fearful carnage of the time

bequeathed to the reformed churches a vocabulary of apocalyptic type and a refusal to identify the millennial reign with the visible Church, as had been the Roman attitude based on Saint Augustine. Protestant scholasticism was bound to mistake literalism in the 17th century. Literalism always nourishes millennialism as a theory, and such a theory may simply burst into a consuming passion, either of unworldly hope or terribly materialistic fanaticism.

Mennonite Background.

When Melchior Hoffman was put in prison in Munster in 1533 for his millenarian teachings, Jan Matthys became the leader of the movement he had started and declared that Munster was the New Jerusalem. When Jan Matthys set himself up as the head of a theocracy, Philip of Hesse ordered a massacre of the Anabaptists. 15.

After the fall of Munster Menno Simons, who had been a Roman Catholic priest, but had gradually accepted evangelical principles, became the leader of the Dutch Anabaptists. Many of these had not been carried away by the millenarian enthusiasm of the Munster fanatics and some of them had been cured of it by the delusion of the course of events. 16.

During the years 1543-45 Menno made his headquarters at Cologne. Menno did much in these years to encourage the remnants of the earlier quiet Anabaptist movement from Switzerland to the Netherlands. 17.

The followers of Menno later became known as the Mennonites. There are a number of divisions of them in the United States and Canada and altogether in America number about seventy-five thousand. 18.

German Background.

The Baptist denomination has never been strong in Germany but it has always made its influence felt. A German Baptist Confession of 1908 states in Article 15:

"We believe in the return of our Lord Jesus Christ in power and glory. We hold the day of his revelation for the crown of his redemptive work; for on this day will the eyes of all the world behold the truth and the wonderful greatness of his work; they will see the King crowned with honor and with him his bride, the Church; for the dead in Christ will rise bodily in incorruptible glory, will see him as he is; be like him and reign with him." 19.

English Background.

The Fifth Monarchy movement in Cromwell's day was based upon a literalistic interpretation of Scripture and there was in it an intense emphasis on apocalypse.

The Millenium, the Second Advent, the Fifth Monarchy of Daniel have at times attracted men of all classes and denominations but here were a group of people whose minds were so bound up with the idea of this Fifth Monarchy that churches were formed on this bond. Whole Baptist Churches became adherents to this belief. They had the conviction that Christ was about to appear as a King at the death of Charles. 20. The political situation for seven years after 1655 was greatly influenced by this sect. There were both Pedobaptists and Baptists among the leaders of this movement. Some of the Baptist names were Jessey, Knowles and Simpson. 21. When time passed and the Fifth Monarchy did not appear the millenarian tinge dropped out. 22.

Many confessions of faith of English Baptists have come to us. The Standard Confession of 1660 was drawn up by the English General Baptists. Articles 21 and 22 read:

"That there shall be after the Resurrection from the graves of the earth, an eternal judgment, at the appearing of Christ, and his kingdom: I Tim. 4:1; Heb. 9:27, at which time of judgment which is unalterable and irrevocable, every man shall receive according to the things done in his body. II Cor. 5:10." 23;

"That the same Lord Jesus who showed himself alive after his passion, by many infallible proofs; Acts 1:3, which was taken up from the Disciples, and carried up into Heaven; Luke 24:51, shall so come in like manner as he was seen go into Heaven; Acts 1:9, 10, 11, and when Christ who is our life shall appear, we shall also appear with him in glory; Col. 3:4." 24.

For many years a confession set down by the Calvinistic Baptists of England and Wales in 1689 was held. It was not until 1888 that it was finally rejected by the Baptist Union. The original edition was published in 1677.

It included these words about the Judgment:

"As Christ would have us to be certainly persuaded that there shall be a Day of Judgment, both to deter all men from sin, and for the greater consolation of the godly, in their adversity; so will he have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come; and may ever be prepared to say, Come Lord Jesus, come quickly." 24.

The Brethren Background.

Shortly after 1837 J. N. Darby, a Church of England minister in Dublin, Ireland, began holding meetings. This was the beginning of the Brethren movement. In 1830, Plymouth in England became the chief centre of the movement and gave its name to the Brethren. 25.

The Brethren through the course of their history have taken the worst pessimistic view of the present age, and utterly distrusted the means at present available for the betterment of the world. They have from the beginning laid the utmost stress upon the pre-millennial advent of the Lord as the present hope and only hope of the church, and have been at great pains to give a millenarian interpretation to the prophetic scriptures. 26.

The Brethren soon had their assemblies throughout the world, but they have never attained to any great numerical strength. 27.

American Background.

Because of the nearness of Canada to the United States, and because of the larger population of the United States, there has been an influx of American ideas into all Canadian circles, particularly Baptist and Methodist.

The New Hampshire Confession was put forth by the American Calvinistic Baptists and will give an idea of doctrine concerning 'last things' before the time of William Miller. It is most widely used today among Baptist Churches. Article 13 of this confession was: "Of the World to Come." It said:

"That the end of this world is approaching; that at the last day, Christ will descend from Heaven, and raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment and the righteous to endless joy." 28.

A great outburst of millennial zeal began in 1831 with William Miller, a New England farmer, proclaiming the approaching end of all things. He considered that his message was to be a warning for the people of the United States to prepare for the day of the coming of

Christ. All of the evangelists had been preaching the second coming of Christ but Miller after a study of Daniel and Revelation, set the exact day. He was to appear. The year was to be 1843 and the day around the twenty-first of March. 29.

At first Miller only preached near his home but in 1839 he was asked to preach in Boston. After that the interest grew until it reached the proportions of a movement. Soon there were Second Advent journals springing up: "The Signs of the Times" in Boston; "The Midnight Cry" in New York; "The Philadelphia Alarm" and others. The number of Miller's followers before 1843 has been estimated at from 50,000 to 1,000,000. 30.

As the time approached for the supposed coming of Christ and end of the world, the excitement grew intense, but on the day set, March 21, 1843, nothing unusual happened. The date was then changed to the following year and then October 22, 1844, but when this day passed, disillusion followed. 31.

Although the old authority was gone, in 1845 all the Adventists joined in a loose organization. In 1866 a group of Adventists formed the Church of God, and in 1888 a small number of Adventist bodies organized as the Churches of God in Jesus Christ. 32.

II. THE INCUBATING PERIOD

From its Beginnings to 1875.

Judging from the sources consulted, premillennialist thought did not creep into Canadian Baptist history until a comparatively late date; not until about the year 1850, nearly twenty years after the Millerite movement in the United States.

It cannot be stated definitely that Baptists in Canada had no premillenarian views prior to 1850, but the sources consulted in the preparation of this thesis do not reveal the presence of these views before this date.

In a study of this nature, three main types of materials are available for consultation:

1. Books.
2. Church and Association minutes.
3. Religious periodicals;

the first mentioned being chiefly secondary and the last two primary source material. Due to lack of time in searching for materials in pioneering a thesis of this sort, it would hardly be fruitful to examine at length the church or association minutes. But, as contemporary periodicals are the best single source for mirroring the thought of the people, representative volumes of the Baptist periodicals of this period have been examined together with numerous books on Canadian Baptist history, and have not revealed evidence of premillennialism in this early period. Even then development was slow. The years 1850-1875 showed a gradual increase of influence of such speculation in Baptist circles but it was by no means a movement of dominating importance.

There are three phases of development discernable in this incubating period.

I. To year 1850 - during which time there is a noticeable absence of premillennialism.

II. 1850-1860 - during which period evidences of and reactions toward premillenarianism thought appear. The chief upholder of premillennial views during this period was the Christian Observer, (Toronto) a periodical edited by Rev. James Pyper and Rev. James Inglis, and published from 1851-1853. The chief antagonist of these views was the influential Dr. R. A. Fyfe who upheld a view of the Kingdom of God as a kingdom of truth.

III. 1860-1875 - during which time there is little evidence of premillennialism.

To the Year 1850.

For a few years prior to 1850 there may have been some trace of premillennialism in the Evangelical Pioneer. This periodical was edited by Rev. John Inglis who was co-editor of the Toronto Christian Observer. As the Christian Observer held strongly to the premillenarian doctrine it is quite probable that the Evangelical Pioneer did also. There is only one copy of this periodical available in the Canadian Baptist Historical Collection at McMaster University and therefore it is not possible to state whether this is so or not. The Evangelical Pioneer was started as the organ of the strict Baptists of Western Ontario. It devoted much attention to a criticism of Eastern Ontario Baptists and of the Toronto Baptist College. This paper was never supported in any large way by the denomination. 35.

In 1850 the Evangelical Pioneer was superseded by the (Toronto) Christian Observer edited by Rev. James Pyper and Rev. John Inglis and published by Mr. A. T. McCord of Toronto. Mr. McCord was the first treasurer of the Baptist Missionary Convention of Canada West and therefore was a man of influence in Convention work. 34.

The Christian Observer gives very few names of men who wrote for it concerning premillennialism, but both editors must have at least sympathized with these views when they included them in their paper. These men probably exerted quite an influence in Western Ontario as Rev. John Inglis was a minister in London, Ontario and Rev. James Pyper 35. was a minister of a work in Toronto which was to grow into the Jarvis Street Baptist Church. Surprisingly enough, in 1848 he followed Rev. R. A. Fyfe, the man who opposed premillennialism. 36.

Most premillennialists insist upon a literal interpretation of scripture and this is borne out in a series of articles in the Christian Observer under the title "Unfulfilled Prophecy." The author deplores the fact that the prophetic portions of scripture are neglected and enjoins men to put them to practical use. He says:

"Let me urge then upon the readers of the Christian Observer the necessity of seeking to understand the literal sense of the whole word of God." 37.

An article written for the Christian Observer in June 1855 deals with the question: "Were the early Baptists Millenarians?" The answer was that English Baptists after 1600 were premillennialists. The author claims that early English Baptists believed in the first resurrection and the personal reign of the Saviour upon the earth.

In support of his contention, the writer of this article quotes

from Mosheim.

"Both general and particular Baptists held the doctrine of Menno with respect to the Millenium or thousand years reign of the saints with Christ upon the earth."

He also quotes from Crosby's: "History of the Baptists":

"We believe that there will be an order in the resurrection; Christ is the first fruits, and then next or after, they that are Christ's at His coming, then or afterwards cometh the end. Concerning the kingdom of our Lord Jesus Christ, as we do believe that he is now in Heaven, at his Father's right hand; so we do believe that at the time appointed of the Father, he shall come again in power and great glory; and that at or after, his coming the second time, he will not only raise the dead, and judge and restore the world, but will also take to himself his kingdom, and will according to the scriptures reign on the throne of his father David, on Mount Zion, in Jerusalem for ever."

Coming finally to his summary of English Baptist millenium thought this contributor to the Observer deduces;

1. The premillennial and personal coming of Christ in power and glory.
2. The resurrection of those that are Christ's people at his coming.
3. The infliction of judgment upon the world, and then its renewal or restoration.
4. The personal reign of Christ, and the establishment of his kingdom.
5. The seat of his government will be on Mount Zion in Jerusalem.
6. The duration of his reign will be forever. It will not be during the millennial period of putting down all rule, authority and power, except that of God, but after that is done, he reigns forever." 38.

The Christian Observer not only emphasized premillenarian views, but it also published dispensational views in three monthly instalments

in 1853, entitled: "The Mystery of the Present Dispensation." In the third of these instalments, an outline is given of the events in this dispensation and in those to come.

In the present dispensation God is speaking to the Gentiles, to take out of this age, "a people for his name." Then there will be a time of blessing to the Jews when Christ returns and restores Israel. A dispensation will follow when all the Gentiles seek the Lord and the kingdom of God will then be established. The writer states his reason for believing in the necessity of dispensations by saying:

"Attention to the nature and order of the Divine Dispensations will go far to relieve the mind of perplexity respecting the apparently antagonistic principles of universality and limitation, both of which are especially prominent in the scriptures." 39.

This is the age of election but after Christ has presented the Church, which is the Bride of Christ, to God, then Christ will reign over the age of universality. 40.

Strong Reaction to the Christian Observer.

Rev. R. A. Fyfe was the one man who could do more than anyone else to stop any radical beliefs from spreading. His name is one of the greatest in Canadian Baptist history.

Robert A. Fyfe was born in Canada. Early in his life he was converted and not long after decided to become a minister. He received his theological training at Newton Theological Institution in Massachusetts. When he returned to Canada he served as minister of a number of churches, but will be remembered chiefly as the founder and principal of the Canadian Literary Institute in Woodstock. In this position he was able to touch most of the departments of work in the denomination.

Perhaps the results of his work have been summarized best in a sketch by Dr. John McLaurin who writes:

"As the father of our denomination, as the unifier of its heterogeneous elements, we recall his memory to-day. He found us Englishmen, Irishmen, Scotchmen and Americans, and made us all Canadians. When he began his work we were divided into half a dozen hostile camps, hard-shell, soft-shell, and no shell at all; 'close' and 'open' and half-way between, and East and West. And now from Quebec to Windsor and from Niagara to Fort Arthur, we are one people." 41.

There is no definite evidence that Dr. Fyfe had any discussions with Mr. Inglis or Mr. Pyper concerning their premillenarian views. The fact, however, that he wrote a book entitled: "The Soul and the Kingdom" in 1859, expressing his idea of Christ's kingdom shows that he was trying to counteract a trend of thought in Baptist life.

Dr. Fyfe was opposed to the whole scheme of interpretation practiced by the Millerites, the followers of William Miller. He says:

"They set at defiance the received laws of interpretation and put such meanings as suited themselves upon various portions of God's Word, and the mischievous results of their course have long since been developed." 42.

By their way of interpreting scriptures, many who had been Millerites found that they could not trust the Bible. Many because of this lost their faith in it and some lost their faith in religion and became infidels.

Dr. Fyfe warned those of his day who accepted this same method of interpretation. Any one who builds his hope upon his mode of interpreting the scriptures, or derives his peace from some peculiar views, which the mass of his sincere fellow-Christians cannot share with him, is upon more dangerous ground. 43.

In refuting the idea of premillennialism or of a millenium of any

kind, Dr. Tyfe believed that the founding of Christ's kingdom is not to be a future event but a kingdom that has already been set up, and he referred to Matt. 11:12; Matt. 12:28, 34; Lu. 16:6, 17:20 to support his contentions. This age in which the gospel is to be preached began at Pentecost. The kingdom of God often refers to this gospel age and also to its effect upon the hearts of men. It is for the coming of this reign that we are taught to pray. It is for the extension of this kingdom or reign that we are urged to labour. 44.

To the question of why we are to pray for the coming of the kingdom when it is already set up, Dr. Tyfe wrote:

"It is for the universal dominion of Christ that we are taught to pray, that his reign may become more absolute over the hearts of individuals, and be extended over a great number of hearts." 45.

The idea of a literal personal reign of Christ upon the earth was one which Dr. Tyfe could not countenance. He believed that this was making men dependent more upon the senses than upon the spirit. In his thinking he contended that God has been leading men out of sin by dealing with them more and more in a spiritual way. God has thus sought to develop the faith of men and not sense. If there was to be a personal reign of Christ this would be contrary to all of God's working with men. Men ought rather to associate saving faith with his spiritual presence.

The Years 1860-1875.

There is very little recorded about premillennialism in the period 1860 to 1875. The Brethren movement may have been trying to branch out into Canada at this time, for in 1866 a series of letters was written to the Christian Messenger about the proposal by George Muller of the

Brethren group to unite all the small sects. The Christian Messenger was the denominational paper of the Nova Scotia Baptists at this time.

The correspondence on this question was carried on by one who wrote pseudonymously under the pen name of "Mason" and another, S. F. Kendall of Sydney, Nova Scotia.

"Mason" cannot conceive of the Brethren wanting to join with other sects. This is because they have abandoned the Bible and are schismatics.

"The Plymouth Brethren say Christians must be one - the lines must be rubbed out, and the sects blended. And what is their practice? Why, in order to accomplish their object they form another society, and constitute a new sect." 46.

III. THE FLOURISHING PERIOD, 1878-1905

The period of temporary quiescence concerning premillennialism amongst Canadian Baptists ended abruptly in 1878. For some years after this, premillennialism was a live question and caused much discussion.

In October, 1878, Rev. Joshua Denovan delivered a lecture to the Baptist Ministerial Conference at Brantford entitled: "The Scripture Doctrine of the Millenium." It was published in the Canadian Baptist the following month. Thereafter for an extended period of time this paper gave considerable space to articles expressing opinions both for and against premillennialism.

Joshua Denovan's position can be traced to Scotland. He was born there, in Glasgow, in 1829. He did not come to Canada until 1866. The next year he was asked to become missionary to the Baptist churches of central Canada and for two years he laboured at Smith's Falls, Almonte and Carleton Place. 47.

In 1871 Mr. Denovan went to Montreal and while he was there his influence was felt not only over the province of Quebec, but over much of eastern Ontario as well. 48. For some years he was president of the Grand Ligne Mission. At this time, while in Montreal he became interested in education and this brought him into close friendship with Dr. Fyfe who was the principal of the Institute at Woodstock. For a short time Mr. Denovan ministered to the Immanuel Baptist Church in Toronto, the same church in which Dr. Fyfe and Mr. Pyper had been ministers a number of years before. Mr. Denovan had to resign on account of ill health. Other important positions held by Mr. Denovan were Chairman of the Board of Governors of McMaster University and

president of the Upper Canada Tract Society.

In the paper given to the Ministerial Society in Brantford Joshua Denovan stated his premillennial views bluntly and gave his reasons for believing them. The central question he answered was whether Christ should return to the earth personally for the purpose of inaugurating, organizing and over-ruling this Messianic empire, or do so by the agency of His Spirit and the instrumentality of His word and His saints.⁴⁹

One of the positions held by some premillennialists which Denovan contradicted was that the gospel is just for a witness in the world. He declared emphatically that the gospel is to save men. ⁵⁰.

Although he was quite harsh with some beliefs that had become a part of premillennialism there were others that seemed to be necessary to him. At the beginning of the paper, he said that he had avoided making the Second Advent a speciality of study, and had therefore no well-defined Millennial theory, no scheme of events and dates corresponding with prophetic figures and predictions. ⁵¹.

Mr. Denovan did not have any scheme of future events but he apparently considered them necessary to a true premillennial conception.

The whole basis of Denovan's argument is that Christ's work of salvation has two sides, it is a whole composed of two halves, the spiritual and the physical. The spiritual half of Messianic restoration is accomplished by His Word and Spirit; the material and physical half by the personal reign of the physical Christ. ⁵². He claims that he has not studied premillennialism especially but he gives a short outline in proof of the necessity of the Lord's premillennial Advent.

"Scripture teaches that the binding and imprisonment of Satan is the work of Jesus Christ Himself, 'the mighty angel', 'Michael, the man of sin and son of perdition' (Popery) is to be consumed by the spirit of His mouth and destroyed by the brightness of His coming, 'the false prophet' (Mohammedanism) is also to be consigned to the bottomless pit. Now comes the question, when are these momentous events to take place? If Christ Jesus does not bind Satan till his revelation at the final 'day of judgment', then Satan must needs pass through the 'Millenium' somehow; if the Papal 'beast' and the Mohammedan 'false prophet' be not disposed of by Christ till he appear on the last great day, then these two also must needs somehow pass through the millennial age, along with the saints. Is not this argumentum sic ad absurdum." 53.

Joshua Denovan had apparently some preconceived ideas about the millennial period as he does not quote scripture to back up his claims. To interpret 'the man of sin' as Popery and the 'false prophet' as Mohammedanism is, of course, Denovan's own viewpoint gathered from non-scriptural sources.

To the objection to premillennialism raised by those who say that scripture declares all the dead will rise together at the last trump, Denovan answers that Jesus was speaking in a popular way and He meant that He would precede in resurrection all the other dead.

A difficulty the postmillennialists are in this position is the way in which the premillennialists picture Christ as appearing. Denovan denies here the conception of a secret rapture but points out that Christ will come with power and great glory.

In the fifth point of his paper Denovan gives the outline of the millenium which he believes to be contained in scripture:

"I. Jesus Christ will be the sole Ruler, His word and will will constitute the whole law.

II. Christ's apostles and his risen saints will be magistrates and governors everywhere.

III. The raised saints will possess perfectly holy bodies and minds and occupy positions of social distinction and of course will be on the side of truth and purity.

IV. In circumstances so very favourable to moral culture and spiritual enlightenment the conversion of the race as it rises will be a very common occurrence.

V. With respect to the unregenerate part of the human race, they will feel themselves to be so decidedly in the minority, and so subordinate they will naturally conform to the prevailing custom.

VI. To this must be added the changed condition of the atmosphere, resulting from the expulsion of diabolical influence.

VII. Mankind unharassed by excessive or unwholesome toil; unexhausted by the excitement of war and of business as now prosecuted and free from physical diseases and death shall have ample time to accumulate both knowledge and wisdom, and to use them both after they have been acquired." 54.

The unique development of premillennialism among the Baptists of Canada is here exemplified in the beliefs of Joshua Denovan. Although he went farther than anyone else in outlining the events of the millennial period, he did not set down any date as the time for the Lord's second advent. Therefore it seems necessary to point out that the American influence of William Miller and his followers with their extreme premillennialist views could not have been accepted widely in Canada.

Joshua Denovan, however, thought that the Lord's coming was drawing near because of the startling mental and religious develop-

ment of the time and because of the record in history of Mohammedanism and the Papacy. He also thought that the way in which Christianity was spreading made the time of the end of the age seem near. 55.

In the week following Joshua Denovan's address, the Canadian Baptist printed a paper by Dr. Herman Lincoln of Newton Centre, Massachusetts, on the premillennial reign. 56.

Dr. Lincoln noted that premillennialism had spread in the United States but mainly among people of the Episcopal and Lutheran churches. He considered the doctrine unscriptural and untenable. The doctrine had always proven in history to have taken the form of a spiritual disease is the opinion of Dr. Lincoln. Premillennialism is unhistorical because after the Jews have accomplished their purpose in preparing for the Messiah, it makes them again the favoured people of God, his chosen ones distinguished above the Gentiles. The unity of the gospel in which Paul gloried, dissolving the barriers between Jew and Greek, is lost and the old distinctions are re-established. 57.

The greatest objection Dr. Lincoln had against this doctrine however, was that it ignored the atonement by substituting the Jewish idea of a reigning Messiah for the Christian idea of a suffering Messiah, one who redeemed the world because he came to save a lost race. 58.

There must have been a rather strong feeling among some Canadian Baptists against premillennialism at this time to evoke the outburst of writing against it. Rev. John Crawford of the Institute at Woodstock was the first to take up the pen specifically against Mr. Denovan's Brantford address.

Mr. Crawford was of Scotch parentage. He came to Canada in 1858

and soon after settled in Cheltenham. After eight years of service he was called to a professor's chair in the Institute of Woodstock where he remained for ten years. He helped to found Prairie College in Western Canada. 59.

Mr. Crawford says that he began his series of articles against Joshua Denovan at the request of a number of ministers of the denomination who desired him to present his views in the Canadian Baptist. The first of these articles appears in the issue of the Canadian Baptist for Nov. 21st, in 1878.

He begins by expressing wonder that Mr. Denovan could have become involved in these beliefs:

"Holding as he does, the orthodox fundamentals of gospel truth, it is amazing to me how he has managed to envelope himself in this dense millenarian fog. He and all millenarians are utterly without any principles of interpretation. They invariably interpret according to what appears to suit their theory." 60.

Mr. Crawford stated the rules which he had formulated after some study, to apply when interpreting Old Testament prophecy:

1. If an Old Testament prophecy be delivered in special language, and the fulfillment takes place after the anti-type has come it will be fulfilled in the anti-type and not in the type or literally.
2. If the language of the prophecy be not typical and consequently has no anti-type, the fulfillment will be literal, no matter in what time the fulfillment takes place. 61.

Professor Crawford also contended that Christ's kingdom had already been set up on the earth.

In the issue of the Canadian Baptist for Dec. 12th of the same year, Crawford inveigled against millenarianism because heretical

groups through history have been associated with millenarianism. The men who went over to the Plymouth Brethren group or to the Millerites were first mixed up in millenarianism. 62.

In succeeding articles Mr. Crawford proved to his own satisfaction that the Lord would not come until the final judgment; at that time the last of the church's enemies would be destroyed. 63. He also stated that interpreters make an important blunder in supposing that Revelation 20 teaches that there will be no Satanic influence at work during the thousand years. 64.

Rev. William Muir was the editor of the Canadian Baptist at this time and when an unknown writer criticized Dr. Crawford in the issue of November 28, 1878 for writing in harsh terms against the pre-millennial views of Joshua Denovan, Mr. Muir wrote that the terms used were not too strong. Apparently he was quite in favour of having the doctrine strongly refuted in the Canadian Baptist.

A Rev. William Arthur wrote an article for the Canadian Baptist opposing premillennialist views. He held that futurity judgments and providential designs be within the province of God and no one needs to make it his chief concern to settle them. 65.

Another minister now came forward with premillennial views, Rev. A. A. Cameron of Ottawa. He thought that the signs of the times all pointed to a speedy termination of all human affairs. When this takes place the judgment must come first and take the sinner, and then this old uncongenial earth will be burned up. He believed in a simultaneous resurrection of the just and unjust and referred to John 5:30, Jude 14:15, and Daniel 12:12 to prove his point. 66.

A man named S. Russell wrote in the Canadian Baptist in March, 1879 to refute Dr. Crawford's statements concerning the first resurrection. In the next month the same man wrote and mentioned a number of men who held the premillennialist position, chief among them being Bishop Titcomb, Canon Ryle, Rev. C. H. Spurgeon, George Muller, Canon Baldwin of Montreal and Dr. Seiss of Philadelphia. ⁶⁷.

When Joshua Denovan had been criticized by a number of men for his premillennialist views, he said that he had neither thought nor read on the subject sufficiently to form any thoroughly digested and well defined opinion. ⁶⁸.

Dr. Crawford, in his second article of his series in the Canadian Baptist against premillennialism, asked that if any one would like to criticize his beliefs, he would be very glad if they would do it by way of reasoned reply. As S. Russell of Palmyra, Ontario, was the only one who took the trouble to answer him directly, it would seem as though the premillennialists were not very sure of their position.

It would be difficult to judge just how strong the tendency toward premillenarianism was at this time. Some men in positions of authority such as Rev. Alexander Grant (1854-1896) held these views.

Rev. Alexander Grant held pastorates in Winnipeg and London and was the minister at Talbot Street Church in London when he was called to be the first Superintendent of Home Missions in 1864. He held the doctrine of the immediate second coming of Christ and the tenacity with which he held these views offended some of the people

to whom he ministered. 69.

The trend must have been toward premillennialism rather than away from it at this time as can be seen by the trouble Dr. Calvin Goodspeed took to refute the doctrine.

Dr. Goodspeed was the pastor of the Baptist Church in Woodstock until he was made Professor of Theology at the Institute at Woodstock. He was called to be Professor of Systematic Theology at McMaster in 1889, a position he held until 1905 when he went to Baylor University. 70.

In 1900 Dr. Goodspeed wrote a book entitled: "Messiah's Second Advent", in which he took the postmillennial view. He dealt systematically with the various questions of millenarianism, the Resurrection of the dead, the judgment, the kingdom and the progress of the gospel.

In the last chapter of his book Dr. Goodspeed deals with some of the evils of premillennialism.

A belief held by some premillennialists which he deplored was that the coming kingdom proclaimed by Christ and John the Baptist was not accepted by the Jews and therefore had to be postponed until the second coming of Christ. 71.

Dr. Goodspeed objected to the premillenarian pessimistic outlook of the gospel dispensations. To typify this view with which he disagreed he quoted Canon Ryle of England:

"I believe, finally, that it is for the safety, happiness, and comfort of all true Christians to expect as little as possible from churches, or governments under the present dispensation, to hold themselves ready for tremendous conversions and changes of all things established and to expect their good things only from Christ's Second Advent." 72.

Shortly after Dr. Goodspeed's fair-sized pamphlet was published, Rev. William Stewart reviewed it, taking a premillennial point of view, it was entitled: "The Return of the Lord."

Rev. William Stewart was of Scotch ancestry. He was educated in Scotland at Annan Academy and Glasgow University. In 1856 he came to Canada. After serving as minister several places in Ontario, he joined the staff of Woodstock College, later became principal of the Theological College at Nashville, Tennessee, and finally was principal of the Toronto Bible Training School, 1884-1906, 73. after a pastorate in James St., Hamilton. It was while he was principal of the Bible Training School that he wrote the pamphlet concerning Dr. Goodspeed's book.

Dr. Stewart quotes Dr. J. M. Stiffler of Crozer Theological Seminary as an advocate of premillennial doctrine.

"Premillennialism is not a scheme. It is a habit of mind, a tendency, an attitude toward the whole Book, which reads the Bible exegetically rather than doctrinally, and accepts its plain statements in a common-sense fashion." 74.

He also has the presumption to include Professor C. H. Briggs of Union Theological Seminary in the premillennialist school.

"What is needed today is the scientific study of Holy Scriptures. Of late I have been more impressed with the important truths in relation to the future which my inductive theology have opened up." 75.

In Dr. Goodspeed's examination of certain important questions in his book, Dr. Stewart says he has dismissed the passages in Scripture which teach the truth most clearly. 76. Dr. Stewart refers to Dr. Goodspeed's charge against the premillennialists of dividing the churches, paralyzing missionary effort and setting up rival institutions, and answers by stating that Dr. Goodspeed unfairly makes the premillennialist scheme of interpretation responsible for the teaching of Seventh Day Adventists and other materialists. 77.

The position of Dr. Stewart in relation to postmillennialism is given when he affirms that there is not a single statement in the New Testament that warrants us in expecting the conversion of the world or even the prevalence of righteousness and peace on the earth, before the second coming of the Lord. 78.

He says that premillennialism is found on almost every page of the New Testament and is found in much of Old Testament prophecy. 79.

Dr. Stewart adds in conclusion that he has no sympathy with those who fix dates or map out future events. The times and seasons are in God's hands and while some make calculations, he urges men to be looking for the Lord's return.

How widely Dr. Stewart's pamphlet was read in Canadian Baptist circles is a matter of conjecture. Apparently it exerted only limited influence as shortly after its publication, Canadian Baptist interest in millennial speculation went into rapid decline as the next chapter is designed to show.

IV. PERIOD OF DECLINE.

From about 1905 until the beginning of the first World War in 1914 there is little evidence of interest in the doctrine of premillennialism in Canada. The main trend was toward decline. There would likely have been a steady decline to the present date but for the War which caused a mild resurgence.

One prominent name connected with premillennial beliefs during the period 1905-14 was that of Rev. Elmore Harris. He was born in Brantford, educated at Toronto and McMaster Universities, and his two pastorates were in St. Thomas and Walmer Road, Toronto. For some years succeeding 1895 he was president of the Bible Training School in Toronto and also lectured after 1906 at McMaster. Sl. Dr. Harris was therefore in a number of positions of authority in which he was able to make his premillennial views known. He was a keen dispensationalist, and strove to make this outlook normative for the Bible Training School (later Toronto Bible College), into which he and Mr. J. Shenstone put a great deal of money. Dr. Harris's bitter campaign of attack on Prof. I. G. Matthews is a milestone in Canadian Baptist History.

The decline of premillennialism in this period can be traced to the rise of fundamentalism. Biblical criticism had been in vogue for some time and the various fundamentalist groups were now coordinating their efforts in opposition to it. The Matthews' controversy was the first indication of this trend among Canadian Baptists.

Mild Resurgence.

The World War brought with it a resurgence of the doctrine of premillennialism. In the United States there were millennial movements which grew very strong and had their influence upon Canada.

In February, 1914, a large company of men and women from every part of Canada and the United States met at the Moody Bible Institute for a prophetic conference. They decided that

"the Second Coming was considered to be the key to the philosophy of history and to the Holy Scriptures. Signs of the times gave ample proof that Christ's appearing was imminent." 82.

Before this time the Bible expositions of C. I. Scofield, embracing the Brethren views on the interpretation of Scripture, had been widely disseminated. As a result a picture conception of adventism was held by many. It produced excesses of visionary expectancy. 83.

Canadian Baptist Position.

Among Canadian Baptists during the war years Rev. J. J. Ross was one of the advocates of premillennialism. He was educated at Woodstock College and McMaster University. His pastorates were at Chatham, St. Catharines, London, Hamilton and Toronto. In 1902 the Toronto Globe wrote of him: "He is recognized as one of the ablest preachers and platform speakers in Western Ontario." 84.

Dr. Ross wrote an article in the Canadian Baptist in 1918 entitled: "The Prophetic Era," in which he said:

"Like many others, since this terrible world war broke upon the race, I have been reading and thinking more than ever before the book of Revelation." 85.

He had his own scheme of the ages based on Revelation.

1. The Age of Judgment mingled with Grace. Chaps. 1-19.
2. The Age of Peace or Kingdom Age.
3. The Age Supernal - when Judgment is already past. Chaps. 21 and 22.

Rev. J. J. Ross is quite dogmatic when he makes the statement:

"There can be no doubt as to the fact that the three and a half days, or years of the Revelation, is the same period referred to in Daniel's seventieth week. (Dan. 7:25, 9:26)."

at a Bible Conference in 1918 in the Thurso Baptist Church in Quebec.

Rev. J. J. Ross was the leader. The Conference lasted March 12-16 and Rev. Ross gave a message on "The Revelation". ⁸⁶. He was at the time minister of the James Street Baptist Church in Hamilton.

The only other writing of a premillennial nature in the Canadian Baptist of this period was an article by a Rev. E. P. H. King on "The Wrath of the Lamb". His subject was based on Rev. 6:15-17 and he says:

"Surely that day and that aspect of revelation of the Lord Jesus are yet future." ⁸⁷.

But not many were caught up by millenarian idea because of the conditions war brought forth. One of the chaplains of the British and Foreign Sailor's Society, Rev. D. J. Rowland, writing in the Canadian Baptist in 1918 speaks of the kingdom of God as already having been established on the earth. There are some, he says, who conceive of the kingdom as entirely future and will be set up only when the Lord returns. When they pray, "Thy kingdom come," as Christ directed, they only expect an answer with the second coming of Christ. There are some, Mr. Rowland continues, who talk about "the gospel kingdom", "the millennial kingdom", conveying the idea

of several distinct kingdoms but would it not be better (because more scriptural) to talk about the kingdom in the gospel, the millennial or eternal ages? 88.

The United States continued to have an influence on Canada through the premillennial conferences. There were Bible Conferences held in New York and Philadelphia in 1918 that were premillennial in character but in 1919 the emphasis changed. At the World's Bible Conference in Philadelphia in 1919 the interest moved from apocalyptic ideals to fundamentalism. 89. William B. Riley was the leader of the interdenominational and international movement.

In 1922 William B. Riley helped to organize the Baptist Bible Union as a protest against the liberal elements in the Northern Baptist Convention of the United States. Later Dr. T. T. Shields of Toronto became associated with the Bible Union and was made president. The Union was interested in declaring the fundamentalist position and premillennialism was taken for granted.

Dr. Shields was now possessed with the desire to fight "modernism" wherever he found it, although he had not been identified with the premillennial outlook. While he was still president of the Baptist Bible Union, he began a campaign against "modernism" in McMaster University and especially against Professor George Marshall. The controversy which ensued in the Baptist Convention of Ontario and Quebec resulted in Dr. Shields' forming the Union of Regular Baptist churches of Ontario and Quebec.

When the controversy had passed it could be seen that chiefly the churches of a premillennial character had left the Baptist

Convention.

Dr. Shields himself was strongly opposed to the premillennial and dispensational teaching of the Scofield Reference edition of the Bible which was taught in the Moody Bible Institute and other Bible schools in the United States. These views were propagated first over a hundred years ago by Edward Irving, of the "Catholic Apostolic" church, and J. N. Darby of the Brethren group. They spread over all the world and were supported by some even in many of the larger denominations. A number of the smaller sects took them over almost completely.

The teaching of premillennialism in the Toronto Baptist Seminary, which Dr. Shields established in 1927, was based on the book "The Approaching Advent of Christ." by Rev. Alexander Reese. He was a Presbyterian minister who did a great deal of research in the Darbyist doctrine before writing his book.

"It is simply an examination of prophetic theories that have gained a large acceptance among Evangelical Anglicans, Fundamentalists in all the Protestant Churches, Plymouth Brethren, Keswick and similar movements, free-lance Bible teachers and evangelists and all whose loyalties are toward a realistic programme of the End." 90.

Reese says that a perfect description of the attitude of Darbyists to prophetic interpretation and speculation is summed up in the words of Dr. Albert Schweitzer on the spirit of the age:

"The spirit of the age dislikes what is simple; it no longer believes that what is simple can be profound. It loves what is complicated and regards it as profound." 91.

A number of churches soon broke away from the Union of Regular Baptist Churches and formed an Independent Baptist Fellowship.

One of the ministers of this Independent group, Clarence M. Keen, pastor of the High Park Baptist Church in Toronto, published a pamphlet on the second coming a few years later. His main argument was against the postmillennialists, who, he said, did not understand the Bible.

"Many of them believe the Bible to be the Word of God divinely inspired, and our only rule of faith and practice. Many of them are saved and still a larger number are perfectly sincere but they labor under a false impression, a preconceived idea, a delusion." 92.

Mr. Keen held that God deals with the race dispensationally as He had revealed it to us in His Word, and he brings the charge against the postmillennialists of either not making any division in the Word of truth or improperly dividing it. 93.

Another premillennial idea in Mr. Keen's conception of this age is that while the Gospel is being preached the world is growing worse and worse and will continue to do so until the Second Coming of Christ. 94.

The fact that many of the churches which left the Baptist Convention of Ontario and Quebec were of a premillennial stamp made the decline of premillennialism among the Convention Baptist churches even sharper - a decline amply reflected by the scarcity of materials available on the subject.

Dr. John MacNeill in his book: "Many Mansions", published in 1926, probably sums up best the attitude toward premillennialism among most Canadian Baptists of today. No one could be more qualified than Dr. MacNeill to speak for the Convention Baptists, at least of Ontario and Quebec. Dr. MacNeill was educated at McMaster University.

His pastorates were in Winnipeg and at the Walmer Road Church in Toronto where he was the minister from 1906-30. In 1930 he was appointed Principal of the Theological Faculty at McMaster University. He was president of the Convention of Ontario and Quebec in 1920 and president of the Baptist World Alliance in 1928. 25.

In Dr. MacNeill's book, a sermon on "Will Christ Return?" deals with premillennialism as follows:

"Although this doctrine (of the second advent) has always been held as the great hope of the church, it is most deplorable that it has been dragged into the realm of controversy in its relation to one particular feature of the future program. You are aware that in the book of Revelation there is a reference to a thousand years of great triumph - the so-called millenium - and Christian people have lost their time and their tempers in a vain and hopeless argument about the relation of our Lord's coming to that thousand years. There are those who hold strongly that Christ will come before the thousand years, and there are those who hold as strongly that He will not return until the thousand years are ended. I do not believe its value depends supremely on either view."

"I do say that the value of this truth does not depend upon the particular moment it occupies in the program of the future. It is there as a sublime fact to beckon us on and I for one refuse to drag the doctrine into the realm of controversy where all the argument serves only to cloud the great message that is common to us all." 95.

Western Canadian Baptists.

It is not possible to give details of the whole situation concerning premillennialism in Western Canada due to lack of proper sources. Western Canada has been for some years flooded with the teaching of premillennialism from such Bible schools as the Moody Bible Institute of Chicago. This has resulted in small Bible schools being

formed throughout the west.

Baptist churches were very likely influenced to some degree by this premillennialism. In 1939 Rev. J. E. Harris, then pastor of the Lethbridge Baptist Church, Alberta, wrote an article on: "A Sane Premillennialism in the Western Baptist." This was likely written to counteract the dispensational views which held sway in many of the small sects in the west.

Mr. Harris' first argument is that only premillennialists can look for Christ's return. He says that the postmillennial view makes it impossible to be looking for Christ's return at any time for if the millenium began to-morrow, His return would be centuries beyond our day. Also he speaks of Christ's parable of the wheat and the tares as teaching in favour of premillennialism because the tares are found right down to the end of the age. Mr. Harris favours the premillennial doctrine because it makes it practically possible to watch for Christ's appearance. It gives direction and impetus in labours for Christ in world-evangelization. Another reason is that no serious setbacks can be given to the premillennialist because he does not expect this age to bloom into the millenium through Christian effort. 97.

To offset the radical elements in premillennialism in the West, Mr. Harris warns against date-setting. He urges, too, a greater modesty and larger brotherliness. Premillennialist views, he says, should not be made a test of orthodoxy.

"Unless the hope of our Lord's return is a purifying hope to us, then our interest in it will become a heart-hardening thing." 98.

V. CONCLUSION

One of the things which stands out clearly in this examination of Canadian Baptist premillennarian thought is its unique character. It is unique because it followed neither: 1. England, nor 2. America.

The premillennial influence of the Brethren in England does not seem to have directly affected Canadian thought.

Although premillennialism gained sway for some years in Canada prior to 1900, even during these years its expression was never as radical as teaching of the kind in the United States. When the American influence was brought in, it was opposed. It might even be stated that adventism was an extreme form of premillennialism and that the adventism of William Miller gained very little headway in Canada.

Joshua Denovan was the strongest exponent of premillennialism among Canadian Baptists and the reaction to his ideas was stronger than against those held by others on the subject.

The position of Dr. Shields down to the present day also serves to illustrate the unique character of millennial thought among Canadian Baptists. He refuses to go so far as to accept the Darbyist teaching of some of the American Bible Schools.

The extreme groups of premillennialists among Canadian Baptists at this time seem to be associated with the Independent Baptist Fellowship which split away from the Union of Regular Baptist Churches. It would be interesting to discover whether this split came as a result of doctrinal differences concerning premillennialism. Whatever the case, premillennarianism has declined definitely among Convention Baptists of

Canada who have by experience become wary of the tendency to go to the extreme and degenerate into bitter clashes of personalities. Nevertheless, although official attitudes in the councils of the Convention have frowned on millennial enthusiasm, there has been widespread interest in the "blessed hope" among large sections of the laity, especially those whose roots are not deep in Baptist soil, and whose membership in a Baptist Church is traceable to immersionist and literalistic views rather than to Baptist principles. The "old line" Baptist is not an apocalyptist, but the convert swept into membership by revival methods sometimes is. Therefore there is always an uneasy tendency to drift to tabernacles and assemblies on the part of such people, or an anxiety to invite postponements of such views with our pulpits and Sunday Schools because they have an emotional "message". The price of our historic freedom is still eternal vigilance.

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4. Rev. 2:27.
5. The New Schoff-Herzog Encyclopaedia of Religious Knowledge.
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6. Ibid.
7. Parker, N. H. - Voices in the Wilderness, P. 209
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9. Ibid.
10. II Samuel 7.
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12. Recent historical criticism regarding this passage ought to be
considered in a constructive study of the subject.
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15. Newman, A. H. - A Manual of Church History, Vol. II, P. 167-8.
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26. Ibid. P. 712.
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49. Ibid. P. 214.
50. Ibid.

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52. Ibid. P. 218.
53. Ibid. P. 223.
54. Ibid. P. 232-35.
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56. Vol. XXIV. (Nov. 14, 1878) P. 1.
57. Canadian Baptist, Vol. XXIV. (Nov. 14, 1878) P. 1.
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61. Ibid.
62. Ibid. Vol. XXIV (Dec. 12, 1878) P. 1.
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66. Ibid. Vol. XXV (Jan. 9, 1879) P. 1.
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