

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES AND
IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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

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"I MUST WORK"

These words were spoken by our Lord when His disciples asked him, concerning the man who had been born blind, "Master, who did sin, this man, or his parents, that he was born blind?" He answered, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work." On another occasion He said, "My Father worketh hitherto, and I work."

The great work which Jesus Christ came to accomplish was the work of redemption. In the volume of the book it was written of Him, "I delight to do thy will of my God." Sent of His Father, He came to fulfil a particular mission. Made under the law, He wrought out a righteousness for us; and having lived our life for us, He died our death for us, "the just for the unjust that he might bring us to God". As He paid the utmost farthing of our indebtedness, He cried, "It is finished", and gave up the ghost.

We feel always that it is necessary we should guard against any misunderstanding when we call attention to our Lord as our great Example, because so many go no farther and no deeper; whereas the fact is, He "died for our sins according to the scriptures", He was buried, and He rose again the third day according to the scriptures. Upon His completed work of redemption the faith of the believer must rest for his salvation.

Notwithstanding, our Lord was also an Example, "for Christ also suffered for us, leaving us an example, that ye should follow his steps". We are therefore justified in looking to Him as the Greatest of all workers. He did not permit Himself to have an idle hour, for we read there were many coming and going, and He had no leisure so much as to eat. He set us an example by giving every flying minute something to keep in store.

It is of that divine necessity we now speak; for whoever is really possessed of the Holy Spirit, Who is

the Spirit of Christ, will be constrained to make the words of Christ his own, and say, "I must work."

Grace puts no premium upon indolence, even as it affords no justification for our continuing in sin. While it is true that before God we are justified by faith without works, true faith will justify itself before men by its works. We are inclined to the opinion that the greatest sin in the life of the average Christian, the sin which robs him of blessing and renders his life, in a measure, barren and unfruitful, is the sin of spiritual indolence; or, to use a still uglier word, downright, unmitigated, laziness. The Christian should be a worker.

First of all, he should be continually engaged in the cultivation of his own spiritual life. Perhaps the majority of church members live parasitically. Such religious instruction as they receive is derived from the pulpit, or from some religious book. There are women who dislike cooking, and have a natural distaste for all household duties. If they are married they want to drag their husbands off to a restaurant; or, if they will eat at home, they feed the poor creatures out of tin cans.

And there are Christian people who pursue the same course religiously. Their food must be ready-cooked and pre-digested. They are disinclined to "search the scriptures", diligently to apply themselves to the study of God's Word, to think their way through spiritual problems, and to emerge from their study of the Bible as men of conviction. There are certain people who have a perfect mania for what they call "Bible conferences". They think they know, in outline at least, all that may be known about religious matters, and they go from conference to conference, from delicatessen to delicatessen, to get their religious food. Many of them have never learned to think at all.

No man or woman will ever become strong in the things of Christ who is content with these second-hand methods. The New Testament denies to every believer the right of proprietorship in anything apart from Christ: "Ye are not your own. For ye are

bought with a price." But there is one thing we own, one possession which is eternally ours, and that is our salvation. It is an estate whose title deed is registered in heaven, and it is impossible for a child of God to forfeit his inheritance. The farm is given to us free of debt, equipped with all implements and powers necessary to its highest cultivation, for we are blessed "with all spiritual blessings in heavenly places in Christ".

There is a Power at our disposal that is greater than all the electric energy that could be developed by the combined water powers of the world, even the "exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." This Power is at the command of faith, and is available for the cultivation of our own salvation. Hence we are admonished: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."

By the diligent study of God's Word, by the constant exercise of prayer, by subjecting ourselves to the discipline of the principles of God's Word, putting off the old man and putting on the new, keeping under our bodies, bridling our tongues, guarding our eyes and ears, keeping our hearts with all diligence, filling our hands with consecrated effort, and making our feet beautiful upon the mountains preaching the gospel of peace, and bringing glad tidings of good things,—thus the believer ought to be constantly employed in the development and discipline of all his powers of mind and of body, throwing wide the avenues of his spiritual nature for the inflow of the life of God.

What is true of the individual believer ought to be true of every individual church. The church which is animated by the Spirit of God, whose life is subject to His administration, will be constrained to say, "I must work." The energy of the Holy Ghost is not latent but kinetic, not static but dynamic. God is always moving toward the goal of His purposes; and whoever would live in fellowship with Him must move also.

We are not pleading for restlessness, for aimless and unintelligent activity. We do not say that the energy of the Spirit is noisy: it is rather like the energy of the irresistible tide, the energy of the life within the seed that breaks the hard clod, and which may even split the rock asunder. The church that is motionless, inactive, quiescent, somnolent, is not in fellowship with the Spirit of God. When a church, in its collective capacity, is subject to His direction it will become a veritable hive of industry. There will probably be in it at times the quiet of the silently growing garden, as flowers and fruits, in obedience to the energy of the life within, open their beauties to the sun; but however its energy may be expressed, the church under the Spirit's direction will be "more abundant in labours". As it is certainly true that no individual Christian may continue in idleness and walk with God, so the church that does nothing must part company

with the divine Spirit, for the constant attitude of the will of God is here defined, "I must work."

How few church members, comparatively, are actual workers! How few of them have adopted this principle as a motto for their spiritual life, "I must work"!

In what work ought every Christian church to be engaged? Its duty may be comprehended in one word. It is to be a witness: "Ye shall be witnesses unto me." But how is a church to witness to Christ? First, by the increasingly Christ-like character of its members. And out of this will grow a determination to make Christ known. Hence there will be the work of prayer for the power of the Spirit. There will be the work of teaching and of preaching, the work of giving, the work of helping those who teach and preach, the work of governing and administering; and these activities, with other ministries exercised in secret or obscurity, and which may be of such an indefinite character as to defy description—these together will form the collective life of the church in action.

And somewhere in these multiplied activities every member of the church should have a part. No employer would keep a workman on his pay roll who, from morning until night, did nothing. In any commercial or industrial affair there will be varying degrees of strength and efficiency displayed by the workers, but everyone will be engaged in doing something. The great Head of the church will be at home only in the church that is composed of working saints. Churches and individuals will enjoy abiding fellowship with God the Father, God the Son, and God the Holy Ghost, only as they are able with truth to say, "I must work."

ANOTHER SYMPTOM APPEARS!

In its earliest stages, Modernism is always ashamed of itself. There must be about it something that is akin to what is alleged of the development of the human species, for we have heard it said that very plain and unattractive babies sometimes become quite handsome when they reach adult age. In its incipient stages Modernism denies its own existence. While in its heart hating evangelical principles, it masquerades in evangelical robes.

For a long time in the Convention of Ontario and Quebec the presence of Modernism was absolutely denied. But Professor Marshall was too outspoken to make it possible longer to conceal its presence. His Modernism is rather of the blatant, boasting, sort. Therefore, in defending him, the Convention was compelled to defend Modernism. Thus the mask was torn off, and the hideous death's head showed itself.

Nine years ago there was an upheaval in Jarvis Street Church. It was nine years ago this month that the matter came into public view. But it was insisted by many that no doctrinal issue was involved: it was "the personality of Dr. Shields"—for everybody was orthodox!

There is a certain gentleman prominent in Baptist circles in England, known as Professor T. Reavley Glover. Even Dr. Glover himself would not pretend to evangelical orthodoxy. He is a Modernist of the Modernists. Among Baptists of Great Britain he is what Dr. Harry Emerson Fosdick is among Baptists

in America. He is every whit as extreme as Fosdick—and neither of them is a whit better than Tom Paine.

Announcement is now made that the preacher for next Sunday in Park Road Baptist Church, which is composed chiefly of those who withdrew from the membership of Jarvis Street Church, will be Dr. T. R. Glover. If a man is known by the company he keeps, a church must be known by the doctrinal quality of the preachers it chooses to hear. No church having any knowledge whatever of Dr. Glover's anti-supernatural, anti-Christian, position, and which invites him to its pulpit, can longer claim to be evangelical.

THE FUNDAMENTALIST-MODERNIST ISSUE IN ENGLAND.

In our issue of February 6th we published a letter from a Baptist minister in England. As we were not sure whether he desired to have his name published with the letter, we withheld the name. We have since received a letter from the writer in which he said that he was not quite happy that his letter should have been published anonymously, although he understands, of course, that we withheld the name because we had not had time to ask his permission to publish it. We republish below the letter which appeared in our issue of February 6th, together with a second letter dated March 25th. The writer, Rev. F. T. Passmore, is a graduate of Spurgeon's College. The Baptist Hand Book for 1928 shows Mr. Passmore has held pastorates as follows: Carpenter's-road, Stratford, 1893-99; Frinton-on-sea, 1899-1902; Newquay, 1903-11; Upottery, 1911-18; Frithelstock, 1918-22; Brayford, 1922-25.

These letters will give some idea of conditions among Baptist churches in England.

THE ENGLISH BAPTIST UNION.

London, England, July 28th, 1929.

"My dear Dr. Shields:

"Most grateful thanks for kind letter and papers duly received. If you write such letters to everybody you will wear yourself out—don't bother about me. I am glad to get the papers—they open one's eyes widely.

"Would God we had a Dr. Shields in England. There seems to be *no voice* courageously uplifted against the Glover and Modernist abominations. 'Spurgeon's College' is the *only* one of the seven Baptist Colleges in England that makes any pretense to stand for the Evangelical Faith, and while that, *no doubt, does maintain 'the Faith'* and Spurgeon's traditions, yet, in my view, the work of the college is very largely nullified.

"In this way—probably, 60 per cent. of English Baptist churches—certainly, 50 per cent. of them—are *non* self-supporting. Naturally, a large majority of Spurgeon's men are 'called' to these churches on leaving college.

"On meeting his deacons, his first enquiry is, what are the church's financial resources, and the deacons reply: 'The Baptist Union make a substantial grant annually—probably 50 per cent. of Pastor's stipend. Pastor: 'Then I presume I have to make application for grant?' Deacons: 'Yes.' Pastor applying for grant. Baptist Union replies: 'Yes, we will make you the grant on *condition* that you, and the church, are in *membership with the Baptist Union.*' Here, in my view, is the crux of the situation. The Baptist Union have these young pastors by the very throat at the very beginning of their ministry! It is almost too much to expect of them

that they will resist and forego this tempting bait together with other consequences that would follow with deacons, etc., etc. The pastor accepts the Baptist Union grant, settles down to his work, tries to maintain 'the Faith,' but—* In the very nature of the case, he must go softly. I have often wondered whether the Christ-dishonouring, wicked, *silence*, in relation to this devilish Modernism, of pastor's college men, is due to above circumstances. *Certainly, there is an awful silence.* The *Baptist Times* is the only weekly Baptist organ, and edited as it is by such a man, what can we expect but a wholesale leavening of the Baptist Denomination with the subtle poison of Modernism. Alas!

"I am wondering, sir, whether you will not need to do something to break in upon this silence on this side of the water.

"If these back numbers of *The Gospel Witness*, together with the current issues, could be sent regularly to every Baptist pastor and his church secretary, or treasurer, I cannot but think that God would graciously use this means to sound an alarm, and call *many* to open revolt against the Baptist Union and its Modernistic procedure. In the last 20 years, the enemy has seen to it to provide three-quarters of a million of money, and place it in the vaults of the Baptist Union to carry forward this Modernistic fight! It is this money, together with an ever tightening organization of the Baptist churches, that keep them going—*very largely.* The Denomination would crumble to bits inside of two years but for this finance, etc. It is not spiritual force, in my view, that holds them together as a Denomination (some blessed exceptions).

"I wonder, sir, if you could find some servant of the Lord (as though you haven't enough on hand already!) who would make this *his work*, to send every English Baptist pastor and his church secretary, a copy of *The Gospel Witness*, together with these back numbers re Glover, Rushbrooke, and others, and Des Moines University.

"You will find all addresses, etc., in The Baptist Handbook, 4 Southampton Row, London, W.C.1. The dear Lord knows how poor I am, but with joy enclose a few dollars for postage.

"I have been only an average pastor, but, somehow, have always found myself in the fighting line. At one time I had to be escorted home from the meeting at night, lest evil, professing Christians should do me bodily harm, etc., etc.

"May your bow abide in ever increasing strength to the praise of Him Who redeemed us by His most precious blood!!!

"Yours, dear sir, in Him,

"(Signed) F. T. PASSMORE."

IS THE BAPTIST UNION OF GREAT BRITAIN EVANGELICAL?

By Rev. F. T. PASSMORE, London.

Dear Dr. Shields:

In *The Gospel Witness* of February 6th, you published a letter we sent you last July re "Spurgeon's College" and the "Baptist Union", in which we stated that, in our view, the churches of the Union, with some happy exceptions, were not held together by spiritual force and power, but by its monetary wealth, and an ever-tightening organization. That apart from this, these churches would "crumble to bits" inside two years. This view of the matter has now been amply confirmed by no less an authority than the President of the Baptist Union, the Rev. Douglas Brown, D.D. In recent weeks, he is reported to have publicly stated that, in his judgment,—'Organized Religion'—in these two words surely, the President had primarily in view the Baptist Union—'at the present rate of progress, will in ten years, be as dead as

a dodo." The President has, in the last twelve months, travelled from end to end of the country visiting the Baptist Churches, hence he has had unique opportunities of observation for the gathering of facts. Therefore, he ought to know,—we venture to say, he does know, and that his statement is well within the facts of the situation.

How can it be otherwise? If a house has no foundation, it must needs "crumble to bits" and that in a short time. The Baptist Union is that house, it has no foundation. But is this so? The Union vehemently claims to be "Evangelical". "The Twentieth Century Dictionary" (published by Chambers) defines this great word thus:

"Evangelical . . . according to the doctrine of the Gospel; Protestant; applied to the school which insists especially on the total depravity of un-regenerate human nature, the justification of the sinner by faith alone, the free offer of the Gospel to all, and **THE PLENARY INSPIRATION AND EXCLUSIVE AUTHORITY OF THE BIBLE.**" (Capitals mine.)

(This definition is based on Lee's "Glossary of Liturgical and Ecclesiastical Terms", and therefore, gives the fixed historical meaning of the terms.)

We see here that in the very forefront of all the great and good things this word "Evangelical" represents, stands "The Bible", keeping guard over them all. If the Bible be not accepted (in its original languages) within the terms of the definition, and the meaning of those terms, then, we respectfully submit, that the institution is *not* "Evangelical".

Does the Baptist Union thus accept the Bible? We doubt it. So far from accepting it thus, we suspect a deep and wide departure therefrom. However, if it does, let it officially, clearly say so, and if it will in the affirmative, we shall hasten to tender it our humble and profound apologies.

Doubtless there is a multitude of its members who personally accept the above definition, but there is another company, and these the more influential, who dominate the Union, whom, we fear, do not for one moment accept this doctrinal position. Therefore, the Union is not "Evangelical", within the meaning of this authoritative definition.

We suspect the Union to repudiate the Bible as a whole, and to accept it only in part. But "the Scriptures cannot be broken," John 10:35. The Baptist Union, we judge, has "broken" the Scriptures, thereby, it has broken its one and only Divine authority for preaching and teaching the name and things of God. We conclude, therefore, that, it is true to say, as above, it has no foundation and that the Union is not Evangelical. "There are in the Christian world but two schools or two religions; that which puts the Bible above everything, and that which puts something above the Bible. The former was evidently that of Jesus Christ; the latter has been of the rationalist"—Modernist.

They charge us with bibliolatry, and say, Christ is their Authority, not the Bible. But what does a thousand of the most learned of them know of Christ apart from the Bible—not anything that is authoritative, therefore, not anything that is worth while.

This upas tree of Modernism is responsible for breaking down Bible Authority—therefore, *all* authority—in the professing church. This has spread from the church to the secular class-room, so that, even the children's education, not to speak of the youth of the land, is poisoned with the secretions of this deadly tree. It is extremely probable that the German Rationalistic Modernism was the root cause of the Great War, and that it is the root cause of the Russian Bolshevism and of the ir-religion of that unhappy land

to-day. Russian Sovietism is, at the root, a spiritual disease. The demon sceptic that has wrought this now almost world-wide agony and death is none other, in our view, than German Rationalism making void the "Word of God," which is the fell work of English Modernism. It is our deepest conviction that, unless the mercy of God prevent, this Russian Sovietism is destined to sweep over the world as a mighty avalanche of satanic evil. However unconscious Modernists may be of its ultimate working, we believe Modernism, when fully developed, will be the fiercest, most relentless foe at the gates of civilization itself—to say nothing of the Church of Christ. Yet, forsooth, Evangelical Ministers—so-called—fawn upon it, preach it, and teach it to the young, and to all! Even the colleges where the young men are trained for the Evangelical Ministry (!) fawn upon it, and compromise with it, more or less—and some of them, more than less. Is this not an utter betrayal of the Name of Christ, and of the Church of Christ? and must it not of necessity open the flood-gates for every evil to overwhelm the true church? For forty years we have been fighting, as wisely as we knew how, this compromising, fraternizing, facing-both-ways policy, and twice paid a big price for our pains, only to be considered a "back-number." However, all the numbering that counts will be that number that God will "make up" (Mal. 3:7) in that day or days. Meanwhile, it is certain that this miserable policy is very largely—perhaps **WHOLLY**—responsible for the present-day church and chapel debacle. While the Russians honourably fought they could not be conquered, but from the moment they fraternized with the Germans they were—done for! From the moment the Evangelical College, or the individual believer, fraternizes with Modernism, they are both—done for! These are two opposite camps, and can never be made one, without spiritually fatal results. When Joshua "took of their victuals" (Joshua 9:14) he was trapped. If the astute Commander-in-Chief, and a man of God withal, was thus trapped, how reasonable to conclude that the young, inexperienced, school of prophets will be trapped, if they "take of the victuals" of Modernists. Would that the schools of the prophets were taught to receive the Scriptures of Truth as in that priceless volume, "The Grand Old Book" (by Dr. A. McCaig). God be thanked for it! It has proved our safe anchor, in voyaging many stormy seas, and largely saved us, under God, from the appalling spiritual and biblical wreckage, strewn all around the coasts of our fair isle, the deadly work of, the U-Boat Modernism.

The Bible the Source of Authority.

The Bible is the source of all the authority in the world—that is just and worthwhile. By breaking down that authority, Modernism, in our humble judgment, even though it be but a ten, or five per cent. Modernism, is doing a great disservice, first, to the true Church of Christ, and second, to the human race.

May we therefore humbly plead with all who hold and reverence the Bible as the authoritative "Word of God" to dis-sociate themselves from so-called Churches, Unions, and Modernist Associations, for, "We have also a more sure word of prophecy whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." II Pet. 1:19. Alas! that it should fall to my lot thus to write when there is a multitude of strong, gifted men who might have written so much better, and who, long years ago, with eager zest, might have caught up the standard, which fell upon the field of battle, from the strong hand of the never-to-be-forgotten C. H. Spurgeon, and might have covered themselves with honour, having carried that same standard to glorious victory.

We need not say how dearly it has cost us thus to write of, and to, a people with whom, and for whom, we have humbly laboured for more than forty years, and loved next best to our Lord; from whom we have received kindnesses, generous and numberless; and to whom, under God, we owe all we have and are. And now, we are but a voice crying in the wilderness; it may be that the very impotence of our cry will appeal to the heart of our Father God as naught else could do.

I am, dear Sir,

Yours in "The faith which was once delivered unto the saints" (Jude 3),

(Signed) F. T. PASSMORE.

78, Redcliffe Gardens,

London, S.W.10.

March 25th, 1930.

THE PROGRAMME OF THE NORTHERN BAPTIST CONVENTION.

Some idea of the interpretation which is being put upon the programme of the Northern Baptist Convention, to which we referred in a recent issue, may be gathered by the following letter and its accompanying article from *The Lorain Journal*. We feel the utmost assurance that we shall be able at an early date to publish a communication from Dr. Riley himself.

332 Kentucky Avenue,
Lorain, Ohio.

"Dr. T. T. Shields,
130 Gerrard St. East,
Toronto, Canada.

"Dear Dr. Shields:

"I am enclosing an article which appeared in *The Lorain Journal* of March 22nd. This article shows the general interpretation that is being placed upon Dr. Riley's action.

"I am hoping with you that there may be some mistake about it.

"With kindest regards,

-(Signed) G. E. WILSON,

Pastor of East Side Baptist Church, Lorain, Ohio.

Excerpt from *The Lorain Journal*, March 22.

CLEVELAND TO BE SCENE OF 1930 BAPTIST MEETING.

Drs. Fosdick, Riley on List of Speakers for Conference
May 28—June 2.

Dr. Harry Emerson Fosdick, of New York, and Dr. W. B. Riley of Minneapolis recognized as representing extremes of Baptist theological thought, will be among the most prominent speakers on the programme of the Northern Baptist Conference to be held in Cleveland, May 28 to June 2.

Dr. Riley, who is accredited with being the leader of the most militant Baptist fundamentalist group, was a close and vigorous ally of the late Dr. John Roach Straton, in his war upon the so-called modernist theology of which Dr. Fosdick is regarded as the chief Baptist exponent.

May Heal Breach.

Dr. Fosdick, it is pointed out, however, has neither official nor unofficial leadership status, since the modernists are passive, rather than active, subscribe to no distinguishing theological dogma, and answer to the title of "modernists"

only as it has been conferred upon them by their more conservative brethren.

The appearance of the names of Dr. Fosdick and Dr. Riley upon the programme is, nevertheless, taken as an indication that there has been a drawing together of the breach which for some years existed in Baptist, (as in other Protestant denominations, between those holding to a rigid orthodoxy and the more liberal theologians.

Headquarters officials, however, while expressing their hope that this would be the case, and agreeing that church members in general would be likely to give the appearance of Dr. Fosdick and Dr. Riley some such interpretation, preferred to regard the programme as a whole as designed rather to give a comprehensive cross-section of Baptist thought and activity.

This year's Convention will be held in Cleveland's civic auditorium. Already, it is announced, more than 1,000 delegates have been registered, and convention officials declare, with each of the 8,000 churches in the denomination entitled to one or more representatives, there is every prospect of overflow meetings becoming necessary. In addition to the regular church delegates, they say, more than 2,000 members of the various Laymen's Councils are expected, while the attendance of thousands of visitors from Ohio and nearby states is taken as a foregone conclusion. Plans for a 5,000-plate banquet already have been made.

A THEOLOGICAL PHARMACY.

Once upon a time there was a theological pharmacy which did business under the name of, "The Orthodox Baptist Medical Company." The store was managed by a certain gentleman named, Mr. Conviction-of-Truth. To this store many messengers came from many people who were ill, bringing prescriptions taken from a Book written by the divine Physician; and these prescriptions were said to be carefully drawn, and verbally accurate. Whenever such a prescription was bought to Mr. Conviction-of-Truth to be compounded, he made it a rule to follow the directions of the divine Physician as given in the Book, to the very letter.

As long as Mr. Conviction-of-Truth managed the establishment, it was found that the medicine obtained at that store never failed to effect a cure. After some years, however, The Orthodox Baptist Company admitted to its directorate, men who were utterly uninformed as to the nature of the commodities the store contained, and equally unskilled in their use. This eventually resulted in a change of policy, and Mr. Conviction-of-Truth was superseded in the management by a gentleman named Mr. Tolerance. The name of the company was also changed: the great sign still held its place outside the Orthodox Baptist Medical Company, but just above it, in small letters, discernible only on close examination, was the word, "formerly"; and underneath the sign, in equally small letters, were the words: "Now operated by Expediency and Co.—Mr. Middle-of-the-Road Baptist, President." So that the sign read:

Formerly

The Orthodox Baptist Medical Company

Now operated by Expediency & Co.
President: Mr. Middle-of-the-Road Baptist

Manager Tolerance had an associate in the management whose name was Mr. Indifferent-to-Revealed-

Truth; among the men behind the counter was Mr. Evolutionist, Mr. Liberal-Opinion (a new-comer), and some others who were chiefly engaged in wrapping up parcels of imported ready-made opinions. There were some experienced attendants who had been engaged by the Orthodox Baptist Company, and whose long service in the store would have rendered their summary dismissal most unseemly.

Mr. Tolerance was more than a supervisor, for he dispensed many prescriptions himself; and whenever he did so, he was wont to expatiate upon the value of the great Book from which they were taken, and of the authority of the great Physician who was the Author of the Book. So that the customers who dealt directly with Mr. Tolerance assumed that the firm dispensed its prescriptions in the same way as it had always done. But to his colleagues, Mr. Tolerance made it quite clear that he did not insist that everything should be done according to the Book, while he personally preferred the old standards, he recognized that there were many who did not; and he believed the people should be permitted to have the medicine they wanted.

It was natural, therefore, that Mr. Evolutionist should put his own interpretation upon the Great Physician's prescription; and that which the Book regarded as the symptoms of a deadly disease, Mr. Evolutionist thought was nothing more than the "vestigial remains" of an earlier stage of existence which the patient would naturally outgrow.

Mr. Liberal-Opinion seemed to think that the Prescription Book greatly exaggerated the nature of the disease it undertook to cure. Hence he consulted Mr. Tolerance as to the advisability of changing some of the ingredients which the Book prescribed. Mr. Tolerance replied that, while personally he would, of course, abide by the Book, he did not know where to draw the line; and left it to Mr. Liberal-Opinion to exercise his own judgment. The result was, the store became very popular for a while, for the prescriptions were so dispensed as to make all medicines taste like a summer soft drink. They had a certain sedative effect, and made the people feel better for a while; but because it did not touch the disease, the deadly plague was allowed, unhindered, to ravage the community. The death rate of the neighborhood, therefore, became very high. Fewer messengers came for prescriptions, and the trade so fell off that at length the shutters were put up, and Expediency and Co. went out of business; and what had been called by some a "seminary" became a "cemetery." One day a traveller, passing this religious wilderness, observed that someone had set up a sign in the midst of it on which was inscribed a word from the old Prescription Book, "Thy calf, O Samaria, hath cast thee off."

THE STORY OF A PACIFIC POLICEMAN.

Once upon a time there was a policeman who was noted for his amiability and his determination to keep the peace. He was, of course, sworn to uphold the majesty of the law, and to be absolutely impartial in safeguarding the interests of the community he served. But he was a Baptist, and hence believed in "Baptist liberty," and he exercised that liberty by putting a very liberal interpretation upon his oath of office.

One beautiful moonlight night he was patrolling his beat. It was summer-time, and everything about him was delightfully quiet. As he walked quietly along through street after street his generous disposition led him to reflect, with great satisfaction, on the fact that the citizens whose lives and property he was charged to protect, were enjoying a comfortable sleep. Being a Baptist, and a great-lover of peace, he felt that this was just as it should be; and he resolved that he would allow nothing to occur on his beat that would disturb their peaceful repose. But as he turned a corner he noticed two men going down a back lane, whose actions seemed to be somewhat suspicious. He followed them quickly, but, on reaching the end of the lane, the men had disappeared. He walked quietly down the lane, only to be arrested by a noise that sounded very much like someone chiselling wood. On investigation he discovered that these men were cutting their way through a door, obviously intent upon gaining admission to one of the houses. When he came upon them he said: "Gentlemen, you should not make so much noise at this time of night. As I have been patrolling my beat this evening I have been admiring the serenity of everything about me, and delighting myself in the abundance of peace, and now I come upon you engaged in this noisy piece of work. I greatly fear that you will wake somebody up in that house! I happen to know that there are some young children within, and if they should hear you it would disturb the whole family, and so the peace of the household would be broken. Now, gentlemen, if you must cut your way through that door, try to do it quietly. Do not make too much noise! I am a peace-loving man, and I cannot allow the people who live on my beat to be robbed of their night's rest." The night workers expressed their regret that they had not been more careful, and assured him that they were able to go on with their work in such a way that even the lightest sleeper would not be disturbed. To which our genial policeman replied: "So long as you do not make a noise and disturb the peace, I have no objection." He therefore left them, and resumed the patrol of his beat.

The next day the newspapers reported that a whole family had been chloroformed while they slept, and that the house had been stripped of everything of value that could be removed. When the policeman read it he said: "Well, it is true a family lost their lives, and their heirs a lot of property; but it is gratifying to know that the next-door neighbors were not disturbed, and that the people themselves, though they lost their lives, did not lose their night's sleep."

Anyone conversant with the prevailing religious pacificism of the day will need no one to interpret our parable. Although we have been "allowed of God to be put in trust with the gospel", and by our commission are entrusted with the care of the crown jewels, and the eternal interests of the souls of men, we are told our chief concern must be to maintain peace, and avoid any sort of disruption; meanwhile the academic religious robbers are permitted to chloroform the members of the household of faith into insensibility, despoil the family of its wealth, and put out the eyes of the children. Whoever has the daring to interfere with the robbers is denounced as a disturber of the peace and all-round bad man. The popular thing is to club the policeman, and applaud the bandits.

THE KNOWLEDGE OF GOD

By Rev. T. I. Stockley, D.D., Dean of Toronto Baptist Seminary.

In the early days of the Christian Church there was a body of people who called themselves Gnostics, literally, The Knowers. They taught that it was through knowledge that men are saved, and not through faith in Christ. In our days we have some people who call themselves Agnostics, literally, The Don't-knowers. You ask them the question, Is Jesus Christ the Son of God? and they answer, "We don't know." Or if you ask, Is there a God at all? they still reply, "We don't know." In this reply they confirm the word of God which says, "The world by wisdom knew not God"; "The things of God knoweth no man, but the Spirit of God"; "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

What do we mean when we speak of the knowledge of God? How thankful we ought to be that the original language of the New Testament is Greek,—a language marked with such fine distinctions. For example, the Greeks had several words for knowledge. One word means "theoretical knowledge"; another expresses the idea of "personal knowledge"; and still another means "personal knowledge of a very close and intimate nature". When Paul prays for the Colossian Christians that they may increase in the knowledge of God, it is this exact and intimate knowledge which he has in view. It is a kind of knowledge which reflects very powerfully on the person who knows, and is very different from the knowledge of theory. Think of an Anglo-Indian child who in her very early infancy is taken to England to be trained and educated. She has never known her father, who is still in India, but as she grows she looks at his photograph, reads the letters he sends her, and enjoys his pretty gifts. But as yet she has no personal knowledge of him. She has certain ideas about him; but these may not be altogether true. In the course of time the father returns to England, and the little girl is much with him, clambers up upon his knee, listens to his talk, enjoys his love, and thus she gets a personal intimate knowledge of her father.

We need to have this same kind of knowledge of God. Do you ask me how we can obtain it? We answer, The study of nature is not enough. Some persons have some kind of knowledge of God by observing the works of His hands, but this only puzzles them. They explore some parts of the world like the beautiful Island of Ceylon, and they are charmed with its loveliness, then they turn to the great desert of Sahara with its scorching sun, and burning sands, treeless, waterless, barren. Or they are fascinated with a beautiful sunset, so calm and peaceful. And then a devastating tornado, utterly pitiless, sweeps before them, carrying destruction and death wherever it strikes, and they stand amazed, and confess that they do not understand God. Others are smitten in their conscience by a knowledge of their wrong doing, and wrong feeling, and they think of God as a Judge; One Who sees their wrong, and Who will punish them. God is regarded as a sort of Sublime Policeman, Who

is always on their track, and Who will finally arrest and imprison them. It is a poor comfortless thing if this is all the knowledge of God that we have. We should turn our eyes to the Lord Jesus Christ, and hear Him say, "He that hath seen me hath seen the Father". As we dwell upon His lovely Person, study His beautiful life, and then see His mysterious but richly atoning death, we begin to see what God is like. As we bow before the crucified Redeemer, in the death of that wondrous Person, the God Man, we see the very nature of God unveiled. God opens His heart to us there, and we see the "effulgence of the Father's glory", and "the express image of His Person". "He Who was manifested in the flesh" is the very revelation of God. So in order to know God let us draw near to Him Who is God Incarnate; sit down and gaze upon Him; "Be still and know".

Now, if we really know God, how will it show itself in our character and conduct? What marks will it make upon us? We read, "They that know thy name will put their trust in thee". Ignorance is often the mother both of superstition and suspicion. And Christ says ignorance is the mother of error, "Ye do err, not knowing the scriptures nor the power of God." A fuller knowledge of each other will sometimes dispel suspicion. Certainly they who know God will have confidence in Him. To know God really is to trust Him utterly. If we should doubt God it would be for lack of full knowledge of Him. Every doubt is a mark of ignorance. People say of a friend sometimes, "I could never doubt his word; I know him too well." Intimate knowledge dispels doubt. How much more in regard to our knowledge of God; to know Him aright is to have unclouded confidence in Him. It was the lament of our Lord in His High Priestly prayer that men did not know God. "O righteous Father, the world hath not known thee", and hence the world's unbelief. Then he added, "But I have known thee." And we may say, Hence the absolute confidence in His Father's word. Heart satisfaction also follows a knowledge of God. The late Dr. A. T. Scofield was fond of using an illustration from the Greek writer Sophocles. Sophocles pictures Iole, the beautiful daughter of the king of Attica, as having met Hercules; and afterwards was asked how she knew that Hercules was a god? "Because", Iole replied, "I was content the moment my eyes rested upon him." Certainly the moment our eyes rest upon God in Christ there is produced in us a divine content. We are satisfied; and can sing,

"Thou, O Christ, art all I want,
More than all in Thee I find."

Jesus says, "He that drinketh of the water that I shall give him shall never thirst." He is satisfied; and the reason is that Christ meets to the full every need of the soul. Many things of earth may be denied; but his heart is at rest in Him. We have learned to have a competency in Him. Place and time and circumstances will be altogether subordinate. The knowledge of God satisfies. The daughter of Attica when she

had seen Hercules, went on to say, "He conquered whether he stood, or walked, or sat". Certainly, to know God is to be conquered by Him. We become His willing slaves. Gladly we yield ourselves to do His will, for we see that His will is the perfection of wisdom, and supreme love. What unbounded conceit it is for us to think that our will is better than His! How dare we allow such a thought to enter the mind! When we know Him, the heart bows before Him, and delights to be conquered by His beauty, captivated by His loveliness, and won to utter surrender to Him:

Then we may generally find, too, that where there is real knowledge of God we observe a depth and stability of character, which is often lacking in others. Bunyan in his *Holy War* shows that Mr. Fooling is one of the last of the Diabolonians in man's soul to be slain. But when there is intimate knowledge of God, Mr. Fooling cannot long escape. Reverence and humility and weight of character mark those who know God intimately. It is said that you can judge a man by the company he keeps. And if we dwell in company with God, the character will gain richness and depth.

A person's manners are often influenced greatly by an intimate knowledge of God. What gentlemen the most uncultured become when they get to know God! We naturally acquire the manners of those with whom we live, and whom we know intimately. And those who know God intimately become Godlike: they become "imitators of God". The speech becomes richer too. Someone has said that there is no surer way of judging character than by the voice. Certainly the knowledge of God will give a new tone to our speech. There will be less of the "I", "I", "I", and much more of that which is pleasing to Him. Fretfulness, fiery temper, irritability will die as we know God. We shall catch the tone of Him in Whose company we live, and that will be a tone of grace and heavenly dignity. "If I learn to know God I shall never offend Him, for they only offend Him who know Him not."

How all this will tell upon the lives of others! It has been said that "the mind casts a shadow like the body". Does it? Then what sort of shadow does our mind cast? Is ours the shadow of a bright cloud, or of a leaden and foreboding one? We are always wielding an unconscious influence upon others. What kind of influence is it? Is it a meagre or a weighty influence? Some years ago I read a letter of a Christian lady in which was described what her experience was before she knew God. This is what she said: "I was always wanting something for myself, not material things, but wanting appreciation, wanting sympathy, etc. But since I have come to understand something of God, and to know Him, I feel myself rich in all that is worth having. I am able to give—and give—and give—to every one who may be in need. Instead of always wanting, I feel I can be always giving."

This was certainly a delightful change. And those who know God have no need to fear that they cannot go on giving. We may put it thus: If your supply of water consists of a little cistern which holds only a gallon, you have to be extremely careful, or your cistern will soon run dry. But if you can establish an unbroken connection with a great lake, immense in depth and extent, you can turn on your tap at any time, and you will have an abundant supply. If we know God we may know that we can give—and give—and give—

because our supply is exhaustless. "The people that do know their God shall be strong, and do exploits."

ANOTHER STRANGE MEDLEY.

By W. Gordon Brown, B.A.

The issue of *The Canadian Baptist* for March 13th, is a medley that would be fit comedy, were it not tragedy. On page three we have Rev. John MacNeill, D.D., President of the Baptist World Alliance, writing on "Some Implications of Our Faith", one of which is "the lordship of Christ". But turning to page seven, we find the same "Rev. John MacNeill, minister of Walmer Road Baptist Church, Toronto, and President of the Baptist World Alliance", slated to conduct "a devotional service" in connection with the "Religious Education Convention Programme", which will be held in Toronto next June. Those who love the Bible, and who are at the same time abreast of modern conditions, usually are justifiably suspicious when they read anything about what is known as "religious education", because it is usually distinctly irreligious. The announced programme of the Convention to meet in Toronto is no exception to the rule. Dr. John MacNeill is certainly keeping very bad company, for we find his name appearing on the programme with that of Dr. Theodore G. Soares, Professor of Religious Education, University of Chicago; and Dr. George A. Coe, Professor of Religious Education, Teachers' College, Columbia University (retired).

And who are these men last mentioned? They are among the most rabid of Modernists. As a sample of their atheism, we quote the following from *Modern Religious Liberalism*, by John Horsch, pp. 146 and 147: "Democracy is a social faith; it is a religious faith," says Professor Theodore Gerald Soares of the University of Chicago. "I worship God," says Professor George Albert Coe, of the Union Theological Seminary, "who, breathing himself everywhere into the human clod, makes it a spirit, a social craving, even the spirit of humanity, yes, the spirit of a possible world society. *I bow my spirit before the Spirit of the world democracy that is to be.*" (*Religious Education*, October, 1916, p. 379. Italics mine.)

Page ten of this edition describes the way in which Dr. Erdman Harris, Professor of Religious Education in Union Theological Seminary, New York, was welcomed to the pulpit of Yorkminster; and page twelve tells us how Fairview Church at Vancouver was "particularly fortunate in securing" Dr. H. L. MacNeill, formerly of Brandon College, who some time ago proved to be so liberal and loose in his religious views that he had to be removed from the Theological department of the Baptist College in the West to the Arts department!

But for a little comfort in reading the denominational organ for the Baptist Convention of Ontario and Quebec, we turn to page eleven of the issue before us, and lo, and behold, an article is headed, "Fourteen Ways for a Christian to Walk, by Rev. I. M. Haldeman, D.D." We wonder whether Editor Kipp got Dr. Haldeman's permission to publish an article of his in the same paper with the programme above dis-

(Continued on page 12.)

The Jarvis Street Pulpit

A JEALOUS SPINSTER.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, March 30th, 1930.

(Stenographically Reported).

"And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.

"And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard it.

"(Now the man Moses was very meek, above all the men which were upon the face of the earth.)

"And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out."—Numbers 12:1-4.

Prayer by Dr. T. I. Stockley.

O Thou God Who art the Source of all, on this closing Sunday evening of our year's work, we lift our hearts to Thee, and praise and magnify Thy holy name for the great wealth of blessing Thou hast bestowed on this church during the past year. We thank Thee for Thy dear servant the Pastor. We thank Thee that Thou hast sustained his health and his mental vigour. We praise Thee for the way in which Thou hast used him, and for the many souls that have been enriched through his ministry, and the many who have been won to Christ. We magnify Thy holy name. Wilt Thou graciously continue all these good things to Thy dear servant, and as another year is beginning, may the blessing be still larger and richer even than during this last year!

We praise Thee for all the officers of the church, the deacons, and all those who take an active part in the church's work. We bless Thy holy name for them. We thank Thee that Thou hast continued them also in health and blessing. We pray for all the members of the church, for those who are deeply spiritual, who love Thy Word, who delight to spend and be spent for Thee. May their number be greatly increased, until every member on the church roll shall mean a powerful contribution of prayerfulness, of love, and self-sacrificing service! We bless Thy holy name for the progress made in the Bible School; for all the work done there we give Thee thanks. We ask that that also may continue. May the record reached to-day be continued, and yet further enlarged. Command Thy richest blessing, O Lord, we beseech Thee, upon all the work done; and may this closing service of the year be wonderfully crowned with Thy largest benediction! May it be marked with renewed consecration among Thy people! Help us to say from the depth of our soul:

"Were the whole realm of nature mine,
That were an offering far too small:
Love so amazing, so divine,
Shall have my soul, my life, my all."

Do Thou graciously reach out Thy hand to-night, O Lord, to the unsaved, and rescue Thy wandering sheep. Bring them back, Thou great Shepherd. May the rich benediction of heaven descend on the whole service, on all those who are gathered now in Thy presence, through Jesus Christ our Lord and Saviour, Amen.

Of all the names of history, that of our Lord alone excepted, there is none greater than the name of Moses. So great indeed is he, and so closely related to the Lord Himself, that even in the glory the multitude of the redeemed shall sing the song of Moses and the Lamb. And yet, like many other men of prominence, Moses, in large measure, owed his ability to accomplish what, under God, he did accomplish, to the cooperation of the quiet and self-sacrificing ministry of some who lived much more obscurely than he.

Truly this was a great trio to come of one family, Moses, Aaron, and Miriam. What characters they

were! Notwithstanding, this chapter contains a record of a common human frailty, manifested in the evening-time of life by one of these who had served with unusual self-effacement for many years.

She Was Great as a Sister.

The story of our text is mainly the story of Miriam, the sister of Moses. We must pay tribute to her as being one of the greatest women of all time, but *she was particularly great as a sister*. Men sing the praises of good women who have been known as faithful and loving wives, women who have been known as good mothers; but not very much is said about the women who have played the part of self-sacrificing sisters. I do not know that I ever heard an address, or read a book, that celebrated the greatness of a woman as a sister. Yet there are many men who owe almost as much to their sisters as to their mothers and their wives.

Miriam was senior to Moses by perhaps twelve or thirteen years. You will remember that when Pharaoh issued the decree to destroy all the male children, the mother of Moses, seeing he was a goodly child, by faith hid him three months. And "when she could no longer hide him" she made an ark of bulrushes and took him down to the water's edge, and there laid him among the flags at the river's brink. His sister stood afar off, to see what would become of him. That sister was Miriam, it was she who watched the babe in the bulrush ark. It was Miriam who played the part of a guardian angel over Moses, when as yet he could not help himself. It was Miriam who became to him as a second mother. This great man owed much to that sister of his.

How very many women we have all known of whom the world has heard very little, who have sacrificed their lives largely in the interests of those they love. I have known, in the course of my ministry as a pastor, more than one woman who was an elder sister, to take the mother's place, and allow the years to pass and the bloom of life to fade, in order that she might stand by a brother or another sister who needed her help. Indeed, I can recall many instances which have been almost tragic in this respect. They have almost completely effaced themselves, and spent themselves in others' service as though the sacrifice were at once their chiefest duty and their highest privilege.

I have in mind now a woman, the sister of a very

prominent man, a woman who in my judgment was much worthier of praise than her brother, who all but worshipped the grass upon which her brother walked. She would brave the storm for him any day, if she could relieve him of any anxiety. Her shoulders were broad; for while beautifully feminine, she was as a masculine giant in relation to her brother. He was a public man, a man of distinction, who accepted service from everyone as though it were his prescriptive right—and sometimes without much evidence of gratitude. Year after year that sister stood behind him, and helped to make him what he was.

Will not somebody please write a great poem in praise of a sister's devotion, of the beautiful ministry of the woman who was never a mother or a wife, but who spends her life in service of others?

Miriam was such an one. When you think of Moses, you must think of Miriam, for there was a sense in which, humanly speaking, he owed his life to her. There are some men here to-night, I doubt not, who would not be here if they had not had a sister. It would interest you more perhaps if I were to talk about sweethearts and wives, but let us face the facts and remember that many women whose lives have at least seemed to be devoid of romance have been full of heroism, because by utter self-abnegation they have made possible the great achievements which have marked another's career.

Helped Toward Moses' Education.

Of one thing I am sure: *Moses would never have received the education he received if it had not been for Miriam.* She was not "learned in all the wisdom of the Egyptians", nor "mighty in word and in deeds". She never lived in Pharaoh's palace. She did not sit at the table of which Pharaoh's daughter was the mistress. But Moses did, and enjoyed all the advantages of the highest culture of his day; but it was only because he had a sister who was willing to stand behind and put her brother forward. It was she who so artfully stood by and said to Pharaoh's daughter, when she looked upon the babe, and the babe wept, "Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?" And Pharaoh's daughter, the princess of the world's greatest power, said, "Go"; Miriam went, and brought her own mother, who nursed her own babe—and Pharaoh's daughter paid her wages for it!

A woman ought to have wages for taking care of her children, but not very often does she receive any. But Jochebed did. She received wages from the hand of Pharaoh's daughter; but it was Miriam who engineered it, it was Miriam who was the go-between; and out of it came that life of high privilege to which Moses was admitted, so that all his great natural powers were trained and disciplined to the highest possible degree. Thus he was a fit instrument for the Lord God to use when He would give the law which was to be the foundation of all that is best in our civilization even unto this day. When you think of Moses, the great law-giver, and all that he became under God, never forget that he had a sister who wrought obscurely for him in the early days.

Then I would call your attention to the fact that *this woman laboured in co-operation with her brother in later days.* When Moses had come to prominence, and God

had summoned him to his position of leadership when by the rod in his hand God wrought miracles, when the sea divided before him and a nation was born in a day, it was Miriam that took the timbrel and led the women of Israel in that song of triumph,

"Sound the loud timbrel o'er Egypt's dark sea,
Jehovah hath triumphed; His people are free."

This domesticated woman, this woman who was not above looking after a little babe, who was her own brother, this woman who concerned herself about the ordinary affairs of life, was ranked as a prophetess, with Aaron and with Moses; and years later by the mouth of Micah the prophet, God declared, reminding His people of all that He had done for them, "I sent before thee Moses, Aaron, and Miriam." Miriam was really a great woman.

No man ever came to a position of usefulness without some woman to help him, his mother, his wife, or his sister, although too often men take all the credit to themselves.

A Woman of Great Capacity.

Miriam, I say, was a prophetess, and obviously *a woman of great capacity.* You must not look for your great women only in public places. I am sure that any man of experience here will bear witness to the truth of what I say. I have known many who made the home the sphere of their service and influence, whose name never appeared in the public press, who were yet women of tremendous capacity. It is a good thing to have a good mother, a good wife, and a great sister. Write and tell her so when you go home to-night! Nobody ever did say anything to her perhaps in appreciation of her self-sacrificing ministry. When you go home, write to that sister across the sea who stayed with her mother and bore the burdens of the family, making it possible for you to do much that you have since accomplished.

Miriam was a prophetess. She shared with Aaron especially that honour. But great woman as she was, *she was subject to the common frailties of our human-kind.* All great people are. They actually have to eat and drink like other folks—and they have to sleep like other folks! They are subject to all the influences which play upon us. Elijah was a man apart from his fellows, a man of particular honour, and distinction; yet the Bible says that "he was a man subject to like passions as we are", made of the same common clay. All men and all women are subject to the same weaknesses. There is a chapter in Miriam's history that is not nice reading. I am sorry that so great a woman as Miriam should have failed so signally at one point. And I remind you of it only to show you how very easy it is to mar life's completeness, and to neutralize years of service, by permitting ourselves for a moment to be off guard.

What a great man Hezekiah was! How used of God! How like at many points the Greater King, our glorious Messiah Himself! And yet when God left him to try what was in his heart, Hezekiah became the braggart, the boastful king, who failed to tell of the goodness of God, but showed the visiting ambassadors *his house, and his treasures, and all his fine robes.* He made a display of himself like a human peacock the moment God left him.

I do not care how great you are, you cannot afford to be without the sustaining, upholding, grace of God for a minute. If God should leave us we should all play the fool. This great woman, with a glorious record behind her, mars and stains it even at the evening-time, because the old man in her was not irradiated—as it is not irradiated in you—or was it the old woman? I do not know which it was, but neither is attractive. Oh, *the tragedies of the late evening-time!* Mark this: Moses was not a young man, he was past eighty before he began his public service, and Miriam was his senior by twelve or thirteen years. She must have been at this time, according to our reckoning, rather an old woman, and one might have supposed that she had passed the danger points in life, that she was approaching a glorious sunset. But just then, before life is ended, she makes that great mistake of her life, and leaves a chapter that is of value to us only as it may humble us in the dust, and teach us never to think more highly of ourselves than we ought to think.

I suppose Miriam thought she had a proprietary right in Moses, and that while he was a great man in other respects, she had some right to control him, and she did not like the wife he married. It was a case now not of a sister, but of a sister-in-law. You have heard of all the troubles that come from the "in-laws"—and the out-laws too!

And of course Aaron joined her. Aaron was older than Moses by perhaps six or seven years. Moses was the baby of the three. Miriam was the oldest, the senior of the family, I presume. When Miriam said anything Aaron was sure to say it too. There are some women who have tremendous influence over others, and most of the people who gather about them are the echoes of what they say. If that be so, you ought to be careful what you say.

You will be wise to leave people alone on the marriage question, my friends. Of course if you can influence young people in the beginning, before they make the fatal choice, if by the blessing of God you can be used to steer them aright, then do so; but I do not know any job in which you need more wisdom than that. But when the thing is done, you will keep your hands off it, if you are wise: "He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears." If you do not like your brother's wife do not tell him so, and do not let her know. You had better keep it to yourself and mind your own business. Long ago I learned that if two people were satisfied at a wedding that was about all that could be expected! I marry plenty of people who, if my opinion were asked, I would not marry at all, but what is the use? You cannot arbitrate in that matter.

One might have supposed that Miriam with her long experience would have known better. This Ethiopian woman was a second wife, and after Moses' first wife had died, I suppose Miriam thought that she was going to be chief of the house. She was not at all pleased when someone else came to take her place. I have heard of the baby's nose being put out of joint by the arrival of another; but sisters sometimes are rather disturbed by these matrimonial ventures of their brothers. What I want to point out to you, however, is this, that when once a man or woman opens his

heart or her heart to that sort of thing it will lead to something else, *and when once you take up a critical attitude toward anyone you will always be able to find fault with him.*

If Miriam had had the sense to leave this domestic matter where it properly belonged, in the domestic sphere, it would not have been so serious. But because she was out of joint there she brought it into her public relationship, and before the people she and Aaron said, "Hath the Lord indeed only spoken by Moses? hath he not spoken also by us?" And that commonest of all vices, the thing that is likeliest to hell itself, took possession of Miriam, and apparently of Aaron. They allowed themselves to become jealous of the prominence of their own brother, and sought publicly to undermine his influence. There is nothing against which we all need to be more on our guard than that.

I have sometimes said to my brother-ministers that jealousy is a peculiar ministerial vice. The late Dr. Russell H. Conwell, the great Pastor of Temple Church in Philadelphia, told me that for the first ten years of his ministry in Philadelphia he could not attend a ministerial meeting on Monday morning because the brethren were busy explaining away his crowds! They said his crowds were due to sensationalism! Of course he outlived it at last. But the tragedy of it is, dear friends, that this sort of thing gets into the church of Christ sometimes, and people become jealous of one another, and want the position on the right hand or on the left. Even the most splendid record of service is marred and stained whenever that spirit takes possession of a Christian heart. Let us shun it.

"The Lord Heard It".

When Miriam and Aaron said that, "the Lord heard it". How significant that is! They spoke against Moses—and the Lord heard it. When you whisper to somebody about somebody else, and look around the corner to see if anyone is listening, remember that the Lord hears it, and He will call you to account. You know how He summoned them to come out unto the tabernacle. Then He said, "If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses. And the anger of the Lord was kindled against them: and he departed. And the cloud departed from off the tabernacle; and, behold, Miriam became leprous"—white as snow, under the stroke of the Almighty for having lifted her voice against the Lord's anointed. Then Moses had to pray for her—Aaron to Moses, and Moses to the Lord. And the Lord said, "I will heal her, but she must go apart as one unclean for seven days until she learns her lesson."

The heart of this story, my dear friends, is this: Moses is the most eminent of all Old Testament types of Christ, to whom God spoke mouth to mouth. The rebellion of Miriam was the rebellion of this age, rebellion against the pre-eminence of Jesus Christ.

That is the sin of this day, as it was Miriam's sin. "Hath the Lord indeed only spoken by Moses? hath he not spoken also by us? Hath the Lord spoken by Christ? Hath He not spoken by Buddha, and Confucius, and all the religions? And cannot He speak by me, the modern professor, better than by any of them?" That is the sin of to-day. It is the sin of men who reject the testimony of God in Christ, saying "There are others as good as He was. There are others who should be heard." There is only one answer to that, and that is the judgment of God. To reject God's last word in His Son is to become leprous with a leprosy from which there is no recovery.

Oh, I bid you remember that there is no salvation in any other: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Our Moses is our Saviour. "Through Him we both have access by one Spirit unto the Father"; "I am the way, the truth, and the life: no man cometh unto the Father, but by me." May the Lord help us who are Christians to walk very quietly and humbly before God! And if there are any of you who have been guilty of the folly of rejecting this ultimate testimony of God in Christ, I warn you that there is no other way home, than the way of the atoning blood of Christ.

Let us pray: We beseech Thee, O Lord, let Thy blessing rest upon our meditation this evening. May those who have known Thy name, and who have trusted in Thee, by Thine abounding grace, be kept true to Thee; and may any who have not yet surrendered to Christ, choose Him as the one and only Saviour. For Thy name's sake, Amen.

ANOTHER STRANGE MEDLEY.

(Continued from page 8.)

cussed. Dr. Haldeman, one of the greatest champions of the old faith on this continent, in his recent book, "A King's Penknife, or Why I am Opposed to Modernism", says on page 152: "He who would be true to the faith once for all delivered, cannot have fellowship, nor association, with a Modernist. To talk against Modernism and then hob-nob and picnic with Modernists, is not merely individually contemptible, but actual betrayal of the truth, in that by such practice such an one gives the fellowship personally, he denied in his testimony. There ought to be neither fellowship nor friendship with Modernists."

LAST SUNDAY IN JARVIS STREET.

Last Sunday was the last Sunday in the Jarvis Street church year, and it was in many respects a record Sunday. The total attendance in the Bible School was 1,801, made up as follows: Adult Department, 382; Young People's, 455; Intermediate, 198; Junior, 343; Primary, 261; Beginners', 128; Cradle Roll, 34. This made the average attendance at the School for the five Sundays of March 1,541; while the average weekly attendance for the whole year, summer and winter, through heat and cold, and rain and shine, 1,168.

It was a great sight to observe this multitude of young people processioning into the auditorium to the tune of, "Onward Christian Soldiers". All the workers of the School now believe that we shall soon look back to March 30th, 1930, as a day of small things. When Dr. J. Frank Norris was with us in August, 1924, he delivered an address entitled, "Building a Sunday School of Five Thousand in Jarvis Street Church." It is now confidently believed that the realization of that dream is not so very far distant. Our readers will be interested in noting these reports of our progress from week to week.

Of course, after a great Sunday like last Sunday some reaction is almost inevitable, but as the waves of the incoming tide roll up on the beach and then recede, ever reaching a little farther, so will be the record of Jarvis Street School. So far as we were able to see, there was not a vacant seat in the entire auditorium. Every room about the place was crowded for the Sunday School hour, and we shall be driven to provide still larger accommodation.

Sunday evening there was a great congregation, and the Communion service following filled the downstairs and three sections of the gallery. Baptism was administered at the evening service, and the Pastor gave the hand of fellowship to nineteen new members.

The financial returns were also very gratifying. The receipts over the week-end, Friday to Monday inclusive, aggregated approximately \$10,000.00. The Communion Service closed with happy songs of Hallelujah in the hearts of all the members.

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The Union Baptist Witness

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W. GORDON BROWN, Editor.

Communications for this department should be addressed direct to W. Gordon Brown, Box 502, Orangeville, Ont.

* * * *

ONE CENT A DAY FOR MISSIONS!

A local pastor recently examined the givings of the church where he preaches, for the year 1929, and discovered that, including the monies passed through the ordinary missionary envelope of the church, with the givings of the auxiliary societies, and divided by the number of members, the average giving in that church for the great cause of missions for a whole year was \$3.71. Thus each member gave just over one cent per day! Of course, that church needs money for its home work; but are they to let the home mission churches, scattered throughout this and other provinces, be closed for lack of support? Are they to let the heathen go to perdition, while they pay their church coal bill? Too many can say with Job, "I have eaten my morsel alone." How deep is an interest in missions that costs the large sum of one cent per day?

It was along these lines that that pastor thought, and that he invited his people to think also. We suggest that each of our readers do a little arithmetic. Find out the amount of money given by your church to missions in one year; divide that sum by the number of members on the church roll; again divide the result by the number of days in a year; the final answer will be somewhat of a material indication of the depth of spiritual interest in the work of missions that obtains in the local church examined.

* * * *

ATTENTION, YOUNG PEOPLE

The Fundamentalist Baptist Young People's Association of Ontario and Quebec are giving advanced notice of a summer camp which they hope to operate at Fisher's Glen, eight miles west of Port Dover, on Lake Erie. The camp period is ten days, from July 26th to August 4th. More particulars will be published later.

It is also announced by the Executive that the fourth annual conference will be held May 23rd to 25th, at the Stanley Avenue Baptist Church, Hamilton. "Mr. O. L. Raymer will be the song leader; the conference will open on Friday evening with the presidential address; there will be a "Sunrise Prayer-meeting at Mountain-View Park," on Saturday morning; speakers will include Dr. T. T. Shields, Rev. C. J. Loney, and Rev. T. J. Mitchell; and there will be three inspiring Sunday services for those who can remain for the 25th."

CAMPAIGN AT BOSTON

The Boston Church is having a series of evangelistic meetings. On March 6th, Pastor A. J. Loveday preached on consecration, and a husband and wife, together with two young men, applied for baptism and church membership. Sunday and Monday evening Rev. W. F. Mesley, of South Zorra, was the preacher, and other local pastors spoke at the other meetings of the week. The added visible results were two responses to the Gospel message.

The following Sunday Rev. R. D. Guthrie, of Courtland, began a two weeks' mission. At the close of the first morning service Pastor Loveday baptized five happy believers, and at the evening service a young man professed conversion. Many have attended these services who have not been there for months. We expect to give a further report next week.

* * * *

BLESSING AT MOUNT PLEASANT.

In spite of the fact that the church has been passing through trying times, Mount Pleasant Road can report many items of blessing. Exclusive of those who have left in the recent schism, there has been an increase in membership; seven have lately been baptized, two of them last Sunday; attendance at the Sunday School has increased from one hundred and twenty to one hundred and sixty; new members are joining by experience and letter; and, not least, there is a splendid spirit among the loyal members of the church.

Mount Pleasant Road has rejoiced in assistance from the students of the Toronto Baptist Seminary in their recent district census, and also in a Sunday morning message on March 16th from the beloved Dean, Rev. Dr. Stockley.

* * * *

EAST YORK MISSION.

Student Walter Lempriere has recently taken charge of the East York Mission, a Gospel work in the district of Toronto, north of Danforth and east of Coxwell. Visitation increased the attendance from nine at one evening service to thirty-five at the following. The Sunday School attendance has run as high as eighty. Here is another worthy object of our prayers.

* * * *

PASTOR BROWN COMES OF AGE!

Pastor W. J. H. Brown is now of age! That is to say, he has been pastor for twenty-one years at the Annette Street Baptist Church, Toronto, and, to use a street phrase, he is still "going strong." Ten received the right-hand of church

fellowship on March 23rd. Pastor Brown's ministry over CFRB at one o'clock Sunday noons, seems to have an increasing circle of listeners and friends. He has been told that his ministry has been enjoyed even at such a distance as New Brunswick.

Announcement is made for a week of preaching, beginning April 6th, with Rev. W. Lamb, of Australia.

* * * *

ENCOURAGEMENT IN NORTH BAY.

Now let Pastor Brown speak about the work of his son in the faith, Pastor James Forrester: "I spent five days last week with Pastor James Forrester at North Bay. The work there I regard as very encouraging. Converts have been won every week for six weeks past, and the converts pray in the meetings, as well as testify, and are leading others to Christ. One, a teacher, asked the Lord at the beginning of the year to give her all the fifty-four pupils under her charge. There remain now only some seven who have not intelligently professed faith in Christ.

"The work is handicapped for lack of a proper building. Remember this happy, enthusiastic pastor and his faithful workers in prayer, and send for a copy of Mr. Forrester's paper, 'Northern Gold'. His address is 146 Main Street East."

* * * *

BAKER HILL.

Rev. A. C. Whitcombe gave a lantern lecture on the Tabernacle at the Baker Hill Baptist Church, where his brother, W. S. Whitcombe, is pastor. Student K. M. Cutler preached last Sunday, while Pastor W. S. Whitcombe was at Westport.

* * * *

FAIRBANK, TORONTO.

Pastor J. F. Holliday recently undertook what many pastors would regard as a real venture. He conducted a series of special meetings in Fairbank Church for the study of the book of Revelation. These meetings were attended as largely as a number of other campaigns which the church has had, and the messages were blessed to the restoration of some and to the salvation of others.

* * * *

IN JAMAICA.

Rev. G. W. Smith reports progress in the work at Nightingale Grove. On a recent Sunday morning, following a sermon from Jude 3, "about a dozen of Christians came forward as an expression of their desire to keep close to the Lord and be fully surrendered to Him."

A number of unsaved present seemed to be convicted of their need. Some earnest enquirers are seeking baptism. Mr. Smith says: "Kindly ask the readers of *The Gospel Witness* to pray for a revival of 'vital godliness' in these two churches" (of his field).

We have a very interesting letter from Brother J. W. Knight, who is working with Rev. A. W. Meredith, in and around Clarksonville, Jamaica. We quote the following: "The work at the two distant churches has been most encouraging of late. On the third Sunday of last month, at Mount Moriah, the presence and blessing of the Lord was very evident. In the morning a very simple message was given on 'Election and Its Purpose,' from Ephesians 1:4. I believe that never before have I seen such conviction of sin. I was really astonished at the Spirit's work. A public opportunity was given to the Christians first, to come back and rededicate their lives to the Lord, which a large portion of the congregation professed to do. Then an invitation was given to the unsaved to accept Christ, and a score or more responded, though I only dealt personally with five of them afterward. Another came after the evening service and professed to accept Christ. One who had been a backslider for many years came back with bitter tears of repentance."

* * * *

BRITISH COLUMBIA.

We glean the following news items from the March edition of *The B.C. Baptist*:

Victoria.

At the annual business meeting of the church, where Rev. J. B. Rowell is pastor, excellent reports were given. During the year twenty-nine new members were received, thirteen of them by baptism. "The total amount raised for all purposes was beyond our expectations, being over \$8,000, of which more than half went towards paying off the indebtedness on our new church home. However, the need is still urgent, and we would commend this work and its needs to the prayerful interest of all God's children." Special services were recently held by Dr. R. E. Neighbour and Dr. L. Sale-Harrison. On Sunday, March 2nd, "a young man who a few months ago ranked himself as an infidel, openly confessed Christ in baptism."

Collingwood.

In the work under Pastor G. H. Harber, several young people have recently taken a stand for Christ and been baptized. Congregations have so increased that the accommodation is taxed.

Mount Pleasant, Vancouver.

In the church where Dr. Neighbour is pastor, the B.Y.P.U. meets Sunday evenings at 6.30. Recently evangelistic meetings in the church have brought conversion of a number of the young people.

* * * *

MINNESOTA.

An interesting plan for inspiration and instruction is the Regional Bible Conference of Baptist Churches in Iowa

and Minnesota. The first one was held two years ago, and the most recent one was the best yet. The *News* for March says that "this meeting was continued for three days, Monday, Tuesday and Wednesday. The opening session is at two p.m. Monday, with three sessions daily. The first hour of Tuesday and Wednesday is given entirely to prayer, which is called for eight-thirty a.m. This is strictly a prayer hour. Immediately at the set time, all those present gather to supplicate the Throne of Grace, seeking the favour of God, not only on our lives, but the churches to which we belong. Of all the sessions of the day this is the one that stands pre-eminent in the lives of all present. What heart searching is experienced and what benedictions are received! A programme is arranged and printed, assigning subjects for those who are called upon to speak. The subjects are along the line of Missions, Evangelism, Prophecy, Doctrine, and Bible Study. A Pastor's Hour is arranged for 11 a.m. daily. This is introduced by an address, followed by a general discussion. There is no organization in connection with the plan of the Conference. The pastor of the entertaining church is the presiding officer."

The editor also says: "We are fully persuaded, on the authority of the Word of God, that the pastors and churches who withdraw from every apostate who is walking disorderly, will merit the blessing of the triune God. The Morristown, Austin, and Oakland churches are in no way co-operating with the organization known as the Northern Baptist Convention. This organization has become corrupt through its 'Inclusive Policy,' which means the sending forth of Modernists as well as Christians to missionary fields."

MICHIGAN NOTES.

By Rev. C. R. Peterson.

ALPINE.

The Quarterly Conference of the Grand Rapids Association of Regular Baptist Churches met with this church Tuesday, March 11th. It was a time of good fellowship and inspiring addresses. As this is a country church, the ladies of the church served dinner and supper to all who attended. Bro. Frank R. Wolz is the aggressive pastor of the church. Nine years ago he took up the work with the Englishville Church. The modernist element in the church opposed the Gospel message of Bro. Wolz, and voted him out of the pastoral office. Thereupon fifty-five members left the church, secured a new location three miles away, and called Bro. Wolz as pastor. This was about three years ago. They now number 94 members. Pastor Wolz is loyal and true to the gospel of grace; no uncertain note is heard from his pulpit. Twelve were recently baptized into the fellowship of the church. They have a fine property valued at \$6,000, and are carrying on their work on a faith basis.

* * * *

LOWELL.

The work at this place was re-opened July 1, 1929. Prior to that time the

church had been closed for about five years. Bro. A. J. Hoolsema, lay preacher, and member of Lake Drive Baptist Church, Grand Rapids, who was converted and baptized about a year ago, is the pastor. Until his conversion, he was a member of the Reformed Church. New interest has been aroused, the old members are coming back, congregations are good, and the church has been reorganized. Since the work has been reopened, there have been nineteen converts. The Thursday evening prayer meetings are as well attended as the Sunday services. This speaks well for a church.

* * * *

BRONSON.

Pastor C. A. Cutler has been serving this church for seventeen years. It is a real, fundamental church, and Bro. Cutler has been able to do a good work during his ministry. The church gives between \$800 and \$900 a year for missions, and has one young man who is preparing for medical missionary work. During February the church held three weeks of evangelistic meetings, with Bro. A. N. Fields, of Middlefield, preaching. About eighteen professed faith in Christ. Baptism will be administered in the near future.

* * * *

GRAND RAPIDS.

When a church begins to agonize in prayer, things happen. Pastor Wm. Headley, of Calvary Church, recently set before his prayer meeting congregation his own burden for souls; the church got under the burden and prayed in a new way, and with a new passion. On Sunday evening following, one soul was wondrously saved, and the following Sunday evening four more souls found eternal life in Christ Jesus.

* * * *

"SOW ON."

Some time ago a friend sent us the following poem, suggested by a poem of Dr. T. T. Shields, that appeared in the *Witness* a number of months ago. Our friend's word is so good that we venture to share it with our readers.

"I must sow on: at early morn and in the dusky eve.

The soil is hard, the thorns are thick, and stones abound;

The birds from out the air snatch up the precious seed.

But I have seen a Sower sow the Word of life

In hearts with this world's cares and pleasures choked;

Yet some have brought forth fruit, an hundred, sixty-fold.

He died, as fruitful grains must die, at Calvary;

He rose Death's Conqueror and First-fruits from the grave.

That Sower is the Sower of the Word; And I, because I own Him as my Lord,

I must sow on."

Baptist Bible Union Lesson Leaf

Vol. V.

No. 2

REV. ALEX. THOMSON, Editor.

Lesson 16.

April 20th, 1930

Second Quarter.

THE WOMAN CLOTHED WITH THE SUN.

Lesson Text: Revelation, chapter 12.

Golden Text: "They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Rev. 12:11.

I. THE WOMAN, THE DRAGON, AND THE MANCHILD, (vs. 1-6.)

The woman, (vs. 1, 2).

Seven distinct personages are mentioned in the Revelation, three of them in this chapter. The first of these is that of a woman. John informs us of her appearance, stating, "And there appeared a great wonder", or sign, "in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars". Such a scene implies exaltation, glory, majesty, light, power, and the special favour of God. Her condition is then described, "And she being with child, cried, travailling in birth, and pained to be delivered". She is therefore in suffering though so bright in appearance.

The dragon, (vs. 3, 4).

"And there appeared another wonder", or sign "in heaven; and behold a great red dragon, having seven heads, and ten horns, and seven crowns upon his heads". This is a sign differing entirely from the first, and depicting a malignant being, hated and feared by the human family on account of its loathsome appearance and evil propensities. This one is an especially peculiar and formidable being, of far greater power than the ordinary dragon, as it had seven heads with crowns upon them, denoting rule, and ten horns. Note the resemblance to the beast of the following chapter. His great power is portrayed in the next statement, that, "his tail drew the third part of the stars of heaven and did cast them to the earth"; and his fierce disposition is depicted in his attitude toward the child of the woman. He "stood before the woman which was ready to be delivered, for to devour her child as soon as it was born", manifesting thus his great enmity toward her seed.

The manchild, (vs. 5, 6).

The birth of the manchild is noted in these verses, also his work and future position. He was "to rule all nations with a rod of iron". We therefore conclude he was born to be a ruler, and that the characteristics of his rule would be firmness and justice. And then he "was caught up unto God and to his throne", implying exaltation, majesty and power. Concerning his mother, we are informed she "fled into the wilderness where she hath a place prepared of God that they should feed her there a thousand, two hundred and three-score days". The child is delivered from the power of the dragon, and the woman also is protected from his enmity by the definite plan of God.

The symbolism.

Various explanations have been made of the symbolism depicted in these verses. The probable correct one is that which is based upon an Israelitish background, for here it would seem Israel is brought to our attention in the person of the woman. The manchild born of her is our Lord and Saviour Jesus, and the dragon is the devil. Both history and prophecy are portrayed in this scene. Note in this respect, the travail of the nation prior to our Lord's birth, for though highly exalted as Gods' chosen people, they suffered greatly at the hands of their enemies: also the enmity of Satan, manifest at our Lord's birth, (Matthew 2:16), at His temptation, (Matthew 4:6), at His death, (Matthew 27), etc., and at His ascension, (Acts 1:9). Respecting the future, we have here implied the preservation of Israel from the destructive power of the devil, the time of that preservation corresponding to the period of intense suffering and judgment during the great tribulation. In support of this view, note that Christ came of Israel, (Rom. 9:5); that that nation is referred to as being married to an husband, (Jer. 3:14), and that the church sometimes referred to in this connection is looked upon as being a betrothed virgin during this dispensation, (2 Cor. 11:21), and not a married woman. Observe further the action of the devil in casting the stars to the earth, referring probably to the angels who having followed him in his disobedience to God have lost their high estate, and will eventually be cast with him into the place of punishment; also the future rule of our Lord over all nations, (Psalm 2). It may be of further interest to note in Old Testament times the enmity of Satan against the Lord's people in the effort to frustrate the coming of the Promised One, in the murdering of Abel, (Gen. 4:8), the corruption of the whole human family, (Gen. 6: 1-12), and the near extermination of the royal line; (2 Chron. 22: 10-12), etc.

II. WAR IN HEAVEN, (vs. 7-12).

Nature of the war, (v. 7).

It seems rather strange to refer to war in heaven, for we generally associate peace with that place. It is well to note, however, that several heavens are mentioned, (2 Cor. 12:2). The participants in this war are Michael and his angels, and the dragon and his angels. Michael we have noted before as an archangel occupying a particularly close relation to Israel, and an exalted place in the government of God, (Dan. 12:1, 2). The position of Satan in the heavenlies is also set forth elsewhere, as the prince of the power of the air, (Eph. 2:2), spiritual wickedness in heavenly places, (Eph. 6:12), etc., and the fact of his kingdom is referred to, (Matt. 12:26). A belief in certain circles is that he is in hell, and that he rules in that place, but nothing is further from the truth. Satan has never been in hell, but some day he will be cast into it, (Rev. 20:10), not to be king over it, but to suffer in it, as the worst offender against God.

Result of the war, (vs. 8, 9).

The result of the war is without question. Satan and his angels "prevailed not; neither was their place found any

more in heaven". Satan judicially has been judged, (John 16:11), and his place is forfeit, but his actual dismissal from the heavenly sphere is still future, though certain, (Luke 10:18). Note the influence of the spirit realm upon earthly events, (Dan. 10:11-21), and the nature of the present Christian conflict, (Eph. 6:11-13). Satan is a defeated adversary, even now; but we must be on our guard against him, as he can still do us great harm, (1 Peter 5:8, 9).

Attitude of heaven, (vs. 10-12).

The attitude of heaven is one of rejoicing over the fall of the great adversary. "Now is come salvation, and strength, and the kingdom of our God and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." These words are uttered by a loud voice which is undoubtedly heard by all the heavenly host, heralding forth the tidings of the complete victory of our God, in the cleansing of the heavens, a fruit of our Lord's atoning work, (Heb. 9:23). The attitude of Satan toward the saints is here stated: he accuses them day and night before God. And, sad to relate, he has much with which to accuse us, but we need not be afraid, for in the person of our Lord and Saviour we have a perfect Advocate, (1 John II:1), one who has never lost a case, and because of whom the Father forgives our transgressions.

The particular reason for the victory of the saints over the devil is the redemptive work of our Lord. "And they overcame him by the blood of the Lamb, and by the word of their testimony."

After the reference to the overcoming power of the blood, the voice calls upon all in the heavens to rejoice at the fall of Satan, and pronounces woe to the inhabitants of the earth on account of his descent, "because he knoweth that he hath but a short time". He is not omniscient, but when he is cast out of the heavens he knows that the time of the end for him has come, and knowing that, he manifests his fury in and through men. Possibly this is one reason, and the chief one, for the awful wickedness of men during the latter part of the great tribulation period.

III. THE PERSECUTION OF THE WOMAN, (vs. 13-17).

The teaching of this section emphasizes and illustrates the wrath of Satan at his downfall, and depicts a particular phase of his wicked activity. He "persecuted the woman which brought forth the man child". Reference has been made to his attitude in the previous verses. Now we are given some particulars. "And to the woman were given two wings of a great eagle", etc. And by these she is enabled to fly into the wilderness. The dragon endeavours to prevent her escape, but is foiled, and he then turns upon the remnant of her seed. We thus have a picture of Satan's persecution of the Lord's people, Israel, during the tribulation period, (Jer. 30:7). It will be most severe, and will ostensibly be carried on by men, but the power behind them will be that of the devil. They will not be permitted to destroy the nation. God will prevent that, for these people are still His people, though under chastisement for their sins.

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