

# The Gospel Witness

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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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## "THE LORD IS GREAT IN ZION"

"The Lord is great" everywhere and always. Irrespective of locality, or relation, or human or angelic judgments; entirely apart from all media of manifestation, His works, His word, His ways with men,—independently, essentially, transcendently, sovereignly, eternally, dwelling in light which no man can approach unto, in glorious and incomparable majesty; "The Lord is great"!

But "in Zion" the Infinite stoops to the comprehension of the finite, the Absolute, the Incomprehensible, the Invisible, the Supernatural, condescends to human perception, and experience, and estimation: therefore "the Lord is great in Zion"!

"Mighty God while angels bless Thee,  
May a mortal sing Thy name?  
Lord of men as well as angels,  
Thou art every creature's theme."

But "in Zion" praise waiteth for God: "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness." We may well pray that we may be enabled by grace to "exalt the Lord our God", to "worship at his holy hill", for the Lord our God is holy.

### I.

"The Lord is great in Zion" because to the inhabitant thereof THE DIVINE CHARACTER IS KNOWN.

Men who attain to a place or position of prominence among their fellows are ever the subjects of a variety of estimates. By some they are rated as being truly great men, while others attribute to them the most unworthy motives, and account for their advancement on grounds of unscrupulous self-seeking. And both judgments may be almost equally false because founded upon imperfect knowledge. It is impossible rightly to appraise the character of any man by his conspicuous acts and public appearances. Only when a man is intimately known as he is in the bosom of his family, in the unrestraint of the home-circle, and

in such other places of free and unfeigned manifestations of character as the varied relationships of life may provide,—only as a man is known where motives and aims are unobscured can the measure of his real moral stature be determined.

Thus, too, the greatness of God can never be appreciated by those who are far off from Him. They have no personal acquaintance with Him. If in any sense they conceive His greatness, it is that He is the great Stranger. They know no more of His essential qualities than the peasant knows of the prince as he passes by surrounded closely by an armed escort. Nature to them, even in her kindest moods and most beautiful robes, is but as the skirts of His garments, while the great and awful forces of nature, are to them as the armed escort of the Almighty. All they know of God is what they feel, and hear, and see, in earthquake, wind, and fire. And insofar as they conceive of His personality at all, He is an arbitrary and mighty Despot, whose laws forbid His subjects' pleasure, an exacting Master, whom the most faithful servant tries in vain to please; and if there be aught of the paternal element in their appraisal, He is a Father who is out of sympathy with His children, whose rules for their conduct may be summed up in one comprehensive, irksome, unreasonable, and unnecessary prohibition.

If, on the other hand, God is conceived by carnal men as possessing qualities of tenderness, they are perverted, and distorted with a still grosser caricature. Patience is construed as indifference, mercy as indulgence, love as a weak, blind, and affectionate pity, and grace as an indiscriminate and effeminate charity. To the carnal mind the Lord is either this, or He is terrible in His doings toward the children of men, and only terrible out of His holy places. But never in unregenerate human thought is He clothed with honour and majesty; nor is He covered with light as with a garment in which all moral perfections, like the colours of the spectrum, are blended into a white and spotless beauty of holiness.

But "in Judah is God known: His name is great in Israel. In Salem also is His Tabernacle, and His dwelling place in Zion. There brake He the arrows of the bow, the shield, the sword, and the battle, and is more glorious and excellent than the mountains of prey."

"The Lord is great in Zion" because here He is known for what He is, and given the glory that is due unto His name.

Even in Zion He is a King: "Yet have I set my king upon my holy hill of Zion"; and the inhabitants thereof cry out and shout that great is the Holy One in the midst of them. They know that He is great, but they praise His great and terrible name: for it is holy. They know that the King's strength also loveth judgment, and establisheth equity, and executeth judgment and righteousness in Jacob. Therefore do they exalt the Lord their God, "and worship at his footstool: for he is holy."

"The Lord is great in Zion", He is not a weak King, without a sceptre, or who can look lightly upon evil. In Him grace reigns, but it is through righteousness unto eternal life. In Zion Jehovah is known as a King among His willing and obedient subjects, whose sins have been forgiven for His name's sake. Here He is worshipped as a King whose most exacting laws are framed in love and executed in mercy. Here He is known as a Father among His children, but ruling His own household well, having His children in subjection under Him. In Zion He is great, as a Teacher who is meek and lowly in heart, who gives rest to the soul; as a Master whose yoke is easy, and whose burden is light. The Lord is great in Zion because out of Zion the perfection of beauty, God hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

## II.

But "the Lord is great in Zion" because here His GRACE IS EXPERIENCED. And to say so is but to advance a step upon our first observation that God is great to those who know Him. For we can really know Him only in an experimental way. We must taste and see that the Lord is good. To many the Lord is great because they have proved the greatness of His grace. "The Lord is great in Zion" because "God is known in her palaces for a refuge." Without He is known in a far different character, but in the palaces of Zion He is known for a refuge. And what a great refuge He is!

What a *refuge from sin*, its guilt and its power. The criminal never looks for refuge in the officers of the law, much less does he seek refuge in the judge who has the evidence of his guilt before him. No: he would take himself as far from them as possible. So we also thought as grace introduced us within the gates of Zion. But now we do not wonder that "the Lord is great in Zion" for every citizen thereof has found refuge from his sin in the King Himself. Man will never hear anything more wonderful than that, that sinners find refuge in the God against whom they rebelled. This King has a way of converting enemies into friends. He makes atonement for their sins, and gives them a heart to fear Him. Then they bring Him their swords, and their spears, and He beats them into plows and into pruning hooks, and sets them to plough His fields, and to cultivate His vineyards. He has

done this for us. He has brought us back from captivity and exile, and the ransomed of the Lord have returned and come to Zion with songs and everlasting joy upon their heads; they have obtained joy and gladness, and sorrow and sighing have fled away. No wonder is it that "the Lord is great in Zion."

And we have found in Him a *refuge from all our spiritual foes*. For while we have to struggle against inward corruption, we have all learned that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." But in the palaces of Zion where our God dwelleth we have found refuge from all these. For these kings of darkness were assembled, they passed by together. But when they saw how the angels of the Lord encamped round about us, they marvelled, they were troubled, and hasted away. Our spiritual foes have been like some evil-minded boys we once heard a preacher tell about. He said he saw a little crippled lad, who could not walk without crutches, resting one day by leaning against a garden wall and putting his crutches on either side of him. In the garden beyond a man was busy with his fruit and flowers. But these evil boys approached and snatched the little cripple's crutches away, and then stood off in the middle of the road, and teased the poor little fellow by throwing little stones at him. He was powerless to help himself, for his crutches were gone. He endured it for some little time, then turned his head in the direction of the garden and cried, "Father!" His persecutors threw down his crutches and took to their heels.

So is it with the children of Zion, their Father is ever within call.

"Restraining prayer we cease to fight,  
Prayer makes the Christian's armour bright;  
And Satan trembles when he sees  
The weakest saint upon his knees."

But there are *other than moral ills*, or, at least, there are ills in which we are not able to recognize any pronounced moral character. As the heat in summer and the cold in winter, and the wild wind in times of storm, how many things in the course of our earthly pilgrimage compel us to cast about to find refuge somewhere! And where have we found it?

There is a science, or is it not rather only a "science falsely so called"—that would drive a personal transcendent God out of the universe, or otherwise shut Him up like a King in a golden cage, within the laws which He has made. And they tell us that nature's laws are fixed; that it is no use to pray, that it is absurd to expect God to alter the course of nature on our account. And they try to persuade us that in such a view God is very great. Ah, but it is a kind of greatness that brings small comfort to a poor soul who is tempest tossed. Such teachers offer no satisfactory scientific substitute for the wondrous Sovereign of the sea, who says, "Peace, be still," and is obeyed. It is possible for troubled men to understand and worship a greatness like that. And blessed be God, whatever fine theories men spin about God, "the Lord is great in Zion," "for God is *known* in her palaces for a refuge." The children of Zion know that He answers prayer:

"God is the refuge of His saints  
When storms of sharp distress invade;  
Ere we can offer our complaints,  
Behold Him present with His aid."

Therefore must we exhort one another, "Exalt ye the Lord our God, and worship at his footstool; for he is holy. Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the Lord, and he answered them."

We have read of a drover who lived far from any considerable centre of population. It was many years ago, and he lived away on the western plains. He was about to take a large drove of cattle to market when he was commissioned to bring home a doll for his little baby girl. He was absent from home for some days for the distance was long. He bought the doll and started homeward too late in the day to reach home till long past midnight. He thought he would have been wise to wait for morning, but he was anxious to be home. And when out on the open prairie on a black night, trusting to the instinct of his faithful horse to keep the trail, a fearful storm swept down upon him. He plodded on against wind and rain until within as he thought a mile or so of home, when in a lull of the storm he thought he heard a child cry. He hesitated, thought it might be robbers enticing him from the path, but again he heard it; and determined to find out what it meant. At length in a slight hollow he found a soaked bundle of humanity.

"An infant crying in the night,  
An infant crying for the light,  
And with no language but a cry."

He gathered the little one under his great coat, and remounting his horse, rode towards home. At length he saw the light in the distance, shining as he supposed for him. But as he drew near he saw that the few neighbours of the neighbourhood had gathered, and all was commotion, and his wife he heard saying, "You must not tell him, it will kill him." But the strong man came in out of the storm, and opened his coat, and a little child opened her eyes and looked up and said, "Daddy".

And do you tell us the Lord is not as great as he? Rather He is great in Zion because He is known in her palaces for a refuge. There is never a night so black, or a storm so fierce and wild, but that He is with us through it all. And even though we have gone out in the hope of getting our toys the sooner, the thunder cannot peal so loudly that He cannot hear our cry. And He does hear our cry. He comes out of the storm, carrying us in His strong arms, and then He is great to us! Oh, but we know it, and have proved it times innumerable—God is known in Zion's palaces for a refuge. Only let us seek our refuge there, and we shall be brought from the storm-swept prairie to the palace, and more and more, the Lord shall be great in Zion.

### III.

He is great in Zion because THERE HIS GLORY IS REVEALED.

In the last analysis of things, truth is the foundation of character, and the basis of all moral worthiness. It may not at first appear, but it is.

In Zion God reveals Himself in covenant relationship with His chosen. Here He is working out His ancient counsels, fulfilling His purposes, keeping His promises, doing as He has said. And behold nothing has failed of all He planned and promised, "The Lord reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved. The Lord is great in Zion; and he is high above all the people." They fail, they pass away, but He abides, to keep His word, to accomplish His designs of grace. Here He reveals His glory, full of grace and truth—the same yesterday, to-day, and for ever. And when by grace we have been brought from strength to strength, every one of us in Zion appearing at last before God, and the holy city shall come down from God out of heaven, prepared as a bride adorned for her husband, the city shall have no need of the sun, neither of the moon, to shine in it: for the glory of God shall lighten it and the Lamb shall be the light thereof, and He—He shall be for ever great in Zion!

## SOUL LIBERTY

By Dr. T. I. Stockley, Dean of Toronto Baptist Seminary.

How many people there are who are living in shackles! Some years ago when travelling in Egypt we were on our way one morning to the pyramids of Ghizeh. At one point of the road we saw a number of convicts working in chains. The order was for two men to be chained together by means of a chain around the ankle of one man, then up his side, around the waist, then around the waist of the second, down his side, and around his ankle. Thus shackled, they were at work cutting out stone, under the eyes of soldiers who stood watching them with loaded guns and fixed bayonets. But we do not need to travel to Egypt to find men in chains. They are about us everywhere.

Now there is such a thing as soul liberty. Our Lord was a great Lover of freedom. He could brook no restraints which were not of God. Between the right and the wrong, the good and the evil, He put a wall of adamant: God's eternal "No". But within the sphere of the right and the good He left room for the largest liberties. He also loved to give freedom to men. It was His joy to remove the restrictions which disease and infirmity placed around their activities. His miracles were proclamations of liberty, whether it was the arm, or eye, or ear, or tongue, or limb, that was bound in the grip of disease, Jesus said, "Disease, loose thy hold, and let him go!" And it found its jubilee. So with the human reason, when that had been led into captivity and shut up in a dreary dungeon. He loved to loose the captive from her chains, and bring back the banished one to her throne again. He thus proclaimed a mental Jubilee.

These, however, are but figures of the spiritual. That is the emancipation of the spirit of man. He came to save men from their sins; He came to give liberty of soul, a liberty which will ultimately mean the emancipation of the whole man, spirit, mind and body, from every enchaining thing. The Lord Jesus brings freedom from sin's penalty. He saw men to be a world of law-breakers, and therefore bound over

by justice to punishment. He saw, too, that they had no deliverer, and no way of escape. Therefore, He left the palace of the Eternal King, laid aside His robes of royalty, assumed our human dress, and came down to redeem; and, as no other ransom was sufficient to deliver, He offered Himself without spot unto God, and sprinkled the doorway of the New Exodus with His own blood. The infinitely Just and Holy One could remit the penalty due to sin only in this way. The death of Jesus Christ upheld the dignity of law; gave to justice its full demand, and to love an unbounded expression. So Jesus, by letting Himself be bound, becomes the Deliverer, and emancipates the guilty from the bonds of punishment.

This is glorious news. The servants of God as Christ's ambassadors, are now commissioned to proclaim a message of fullest freedom from the penalty of sin for every soul who will accept of the wondrous gift. The moment a man does receive the great Deliverer, He is made as free of the guilt of sin as our Lord Himself is free. "There is therefore now no condemnation to them which are in Christ Jesus"; they are free, and start anew with a spotless record.

There is also *freedom from sin's power*. "Sin shall not have dominion over you." Our Lord means that. In a noble line in one of Wesley's hymns it is thus expressed:

"He breaks the power of cancelled sin."

Many persons think themselves free when they are the veriest slaves. Some are enslaved by covetousness, others by evil desire, some by passion, others by the drink habit. Habits of sin like iron nets surround men, and they cannot break through the meshes. But our Lord can remove every bond from the captive's soul, and set him free from every chain. "If the Son shall make you free, ye shall be free indeed." Jesus came to give men freedom from the power of self, and sin, and to make them kings to reign over every evil thing. He has conquered every sin *for us*. Every foe has been met and mastered by the All-Conquering Lord and Saviour. Now He comes by His Spirit to conquer every sin *in us*, so that every thought may be brought into captivity to the obedience of Christ. This will mean freedom indeed, and all the glory of it will be the Lord's, for He alone is the Almighty Emancipator.

But the soul can go still further, and enjoy the *freedom of the life of the Spirit*. In Romans, chapter eight, verse two, Paul says that "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." The law of sin and death is the stern word from Sinai, which reveals sin, condemns it, and pronounces death upon the sinner; while the law of the Spirit of life is a divine rule of free justification by faith in Christ Jesus, involving the wondrous gift of the Holy Spirit. It means this, therefore, that, by the presence and power of the Holy Spirit, the freed soul does the will of God, not because of the commandment from Sinai, but because he delights to do it. It is a grand step when the soul rises to the freedom of doing the will of God not because of outward law, but because of inward life. This is the new covenant promise that the law shall be written in the heart. It is the Spirit of our Lord's own life that He came to impart, so that the secret love of sin is removed, and the man

is free to live the life of Christ, and to do the will of Christ. The sinful tendencies which yet remain in the Christian, acting like the law of gravitation upon a living tree to draw it downward, are overpowered by the victorious life of the Spirit, and by the gravitation heavenward; and the life grows ever upward toward perfection. It is obedience to the will of Christ from an inner impulse spontaneous and free.

The soul's liberty is yet larger every day, and involves *the freedom of sonship*. This is another delightful advance in the realm of liberty. It means freedom from all kinds of servility and fear, and a real enjoyment of the privilege of children. It is what Romans chapter eight teaches us, "For as many as are led by the Spirit of God"—that leading which is sure to conduct always away from sin and self unto the will of God—"they are the sons of God." This sonship means freedom from all dread in the presence of God, the freedom of access into joyous communion with God; the freedom of the unembarrassed speech of the loving child in the father's presence; and so the freedom of nearness, of approach, to Him. It means also freedom to all the wealth of the Father's heart; freedom to cast every care upon Him, to nestle under His arm, to draw upon all the resources of His tenderness and grace; the freedom of being at home with God.

It is not easy to tell the full extent of true soul liberty, for it further includes *freedom from circumstances and conditions*. Paul and Silas, as to their bodies were in a dismal dungeon at Philippi, with their feet made fast in the stocks, but their spirits were free. They were mounting up to the very throne of God, and laying their tributes of praise and worship there. How glorious is such freedom! It means joy in sorrow, enrichment in losses, peace in the storm, plenty in want, victory over conditions, and the free flight of the soul into the welcoming presence of God. No created powers in hell or out of hell can mar our Lord's work, or spoil the soul's song of joy. The soul can be near to heaven in any country on earth.

But we must not omit *the freedom of glory* which is the privilege of the child of God. We read in Romans, chapter eight of "the liberty of the glory" of the child of God. This means nothing less than freedom for ever from the last relics of the Fall. It will be enjoyed to the full when Jesus comes again. That coming will usher in the soul's grandest jubilee. It will mean the redemption of the body from the grave and the full enjoyment of the unveiled presence of our Lord by the whole redeemed man. This is beyond our power to describe. We must enter upon it to know what it means. But we know this that it will be a freedom from all the effects of sin, from the very presence of sin, and a freedom to enjoy all the splendours of eternal gladness.

Does the reader say, "I should love to know such a liberty as this?" There are many, one fears, who do not know that there is such a freedom for sinful men and women. Shortly after the emancipation of the slaves act had been passed in the United States this incident occurred: Some travellers were journeying in the back woods of one of the states in the far west. They put up for the night at a wayside inn where they were waited upon by an aged negress, whose heavy, downcast, and weary tread, told too plainly that she

was still a slave. "Auntie," one of them said to her, in the familiar title often given to slaves, "are you not free?" "Me free, Massa," said the poor woman. "Oh no, I'se not free, I'se just a slave." "Well, but, Auntie, don't you know that all the slaves have been set free? Have they not told you about it?" "Well Massa," said the negress, "I did hear something about it, but my Massa' said it had nothing to do with me. I must be just a slave still." "Now Auntie," said the visitor, "You go straight to your master, and say to him, 'Massa', I will not do any more work for you as a slave.' You tell him so, and you stick to it. The government of this country has set you free, and your old master cannot compel you to be a slave any longer." At last she was prevailed upon to do it. She claimed her freedom, and she got it.

There are many to-day kept in bondage by the devil's lie. Jesus said, "I am come to deliver." Do you know it? If you know it why do you remain in bondage another day?

Then, we must *accept it*. Our Lord has won our liberties for us by His blood, and now offers them to us in His word. They are not to be experienced by struggle or effort, but by union with Christ. The chains of sin which we can never break fall into fragments when we accept His hand. He sets the prisoner free, and having accepted His hand, and the gift of freedom, let us abide in it, or, rather, let us *abide in Him*; and so shall we continue to be free. The enemy's effort ever is to induce us to leave our place of liberty in Christ. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." In the old slave days a lady brought her black servant on board an English ship, and she laughingly said to the captain, "I suppose if I and Aunt Chloe were to go to England she would be free?" "Madam," said the captain, "she is free now. The moment she came on board a British ship she was free." When the negro woman heard this she would not leave the ship, not she! She was in the place of liberty, and she was not going back to the realm of bondage. So let us abide in Christ, and we shall never be slaves again. "Unto him that loved us, and loosed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

## ON BEING BUSY

We frequently hear people either complain or boast of being busy. The fact is, of course, everybody ought to be busy, and to be thankful for the privilege of having plenty to do. Our criticism of those who complain of being busy is that it is generally not true. It is usually the man who is doing little or nothing who complains of being busy. A really competent man, having a large capacity for work, does his work with ease and without fretting, and seems to be able always to find a little leisure to give to special interests.

The person who complains of being busy, merely advertises his littleness and his incapacity for a larger job. If a man's hands are already full with the task he has, why give him more to do? If a minister is kept busy with a congregation of fifty or a hundred people, what folly it would be for any larger church to call him! When David went up to the camp to

visit his brethren, his big brother asked, "With whom hast thou left those few sheep in the wilderness?" He seemed to assume that the job of taking care of a few sheep was big enough to monopolize David's time and strength. But David showed his capacity by so ordering his work that he could keep his father's sheep and make arrangements for their proper shepherding, and still have a little leisure to go up and kill the giant of whom his big brothers were afraid. It is the Eliabs rather than the Davids who talk of being busy. We ought all either to be busy or to be ashamed of ourselves.

This is especially true of Christian men and women. We ought to recognize that the control of time is entirely beyond human power. Somewhere we have read of Napoleon—we quote from memory, but this was his word in substance, that having laid a command upon one of his marshals, he said, Now, sir, use dispatch. Ask me for anything but time and you shall have it, but time is beyond my control.

We ought therefore to redeem the time because the days are evil, to buy up the opportunity, and to crowd into every hour the utmost of Christian service. And while this is true of Christians generally, it ought to be especially true of the minister. A minister ought to be to his flock an example of industry and of unceasing endeavor.

Furthermore: work increases one's capacity for work. The more we work, the more we can work; the more we do, the more we find ourselves able to do. We have read somewhere of a man who was a department manager in a great manufacturing concern, and who was in receipt of a very large salary. His chief observed that his desk was cleared by about three o'clock in the afternoon, so that he seemed really not to have enough to do in the management of his department. It was therefore proposed by the directors, on the recommendation of his chief, that this man's salary be reduced, on the ground that apparently he had not enough to do.

When this decision was communicated to the man he smilingly accepted it, and responded with his resignation, and stepped out of the establishment. After he was gone they discovered that it required four men to do what that one man had done, and their aggregate salary amounted to three times what they had paid the one man. The fact was, he had shown his capacity by getting above his work. He was bigger than his job.

Every minister who would be a real leader of men should prove his capacity by showing that he can do the work of two or three ordinary men. But if we cannot do that, at least let us learn the wisdom of not complaining of our burdens, or telling anybody that we are busy.

## THE WATCHMAN-EXAMINER COMPLEX

The mental complex furnished by the editorial utterances of *The Watchman-Examiner* of New York supplies a most interesting subject of study. We presume most of these articles are written by Dr. Curtis Lee Laws himself; at all events he is responsible for the editorial policy of the paper. Dr. Laws is one of the most charming

personalities of our acquaintance. That he is an interesting writer all his readers know. His articles seldom display much intellectual vigour, but they are racy, and about as palatable as a dish of ice cream on a hot day. Indeed we have long thought of *The Watchman-Examiner* as a kind of journalistic soda-water fountain, to which people go when they do not want much; and which people leave with a measure of contentment, feeling that what they have taken will not incapacitate them for getting a good dinner elsewhere. If logic and consistency, however, were made a crime, *The Watchman-Examiner* would be in no danger of arrest, or even of being detained on suspicion.

An interesting example of *The Watchman-Examiner* complex is supplied in a brief article in the issue of April third, on the passing of *The Baptist* of Chicago from denominational to private ownership. For the entertainment of our readers we publish the article entire as follows:

**"THE BAPTIST" PASSES TO PRIVATE OWNERSHIP.**

"We are making an official announcement in this number, which was received from Dr. Charles H. Sears, of the New York City Mission committee. It concerns the future of *The Baptist*, and states that Dr. Robert A. Ashworth, of Yonkers, New York, has been chosen editor. *The Baptist* under denominational control, we understand, failed even to keep up the subscription list that it purchased from other papers with which to begin its existence. It has had a hard time because modernists were offended when it leaned toward conservatism, and conservatives were offended when it leaned toward modernism. Each group had a property interest in the paper, and each group by its contributions helped to support it. It is now to be what it ought to have been from the first, a paper the deficits of which are not to be paid out of our denominational treasury. We are glad that Dr. Ashworth is to be the editor. That settles the policy of the paper. In our opinion, Dr. Ashworth will be proud to be called a modernist. That will clarify the atmosphere and will put things on the proper basis. Certainly the modernists have a right to express their opinions. Dr. Ashworth is an able man, and he may be depended on to express his opinions frankly, in spite of the fact that the announcement promises that the paper, under its new management, will not be partisan. This is the plan that we advocated from the beginning, and now we hope that the issue will be clear cut, and that there will be no shilly-shallying. Let *The Baptist*, under its new management, be as out and out for its theological and ecclesiological position as *The Watchman-Examiner* is for its theological and ecclesiological position. *Both will help to the extent of their ability our organized missionary work. If The Baptist, under its new management, can do more for our denomination than we are doing we shall take off our hats to it.*" (Emphasis ours.)

Dr. Laws opines "Dr. Ashworth will be proud to be called a Modernist". Of course the implication being that *The Watchman-Examiner* is the opposite. That is what we always supposed Dr. Laws to be. He has been a prominent member of the Fundamentals Committee ever since it came into being in nineteen hundred and twenty. *The Watchman-Examiner* seems to imagine it has been "out and out", for it says:

"Let *The Baptist*, under its new management, be as out and out for its theological and ecclesiological position as *The Watchman-Examiner* is for its theological and ecclesiological position."

That is good. No religious paper should be ashamed of its principles, which principles it should expound with such clarity, as to render misunderstanding of its position impossible.

But *The Watchman-Examiner* stands for Fundamentalism, which is but another name for Evangelicalism, or, if we may coin a word for our purpose, for Revelationism as opposed to Rationalism. In that are involved all the principles of Evangelical supernaturalism, such as, objectively, a supernaturally inspired Bible, a supernaturally born Saviour, Who is Himself God; an expiatory vicarious atonement, a literal physical resurrection and ascension; and, subjectively, a supernatural experience of regeneration, and a supernatural life bestowed by grace and supernaturally directed and sustained growing out of that; and on the basis of such supernaturalism a supernaturally established, sustained, and ordered organization known as the church, with a supernatural gospel to preach by supernatural power.

Modernism represents the opposite of all this at every point. Dr. Laws is a Fundamentalist; Dr. Ashworth is proud to be known as a Modernist. *The Watchman-Examiner* represents Fundamentalism in theology and ecclesiology; *The Baptist*, under Dr. Ashworth, will represent Modernism in theology and ecclesiology.

We come now to an example of *The Watchman-Examiner's* logic:

"Both will help to the extent of their ability our organized missionary work."

If the organized missionary work be evangelical, how, in the name of all that is reasonable, can it be helped by a Modernist journal which denies and repudiates evangelical principles?

If the organized Missionary work be Modernistic, and consists in the opposite of evangelicalism, how can an evangelical journal consistently afford help to such work? Again *The Watchman-Examiner* says:

"If *The Baptist*, under its new management, can do more for our denomination than we are doing, we shall take off our hats to it."

Which, according to *The Watchman-Examiner's* opinion of Dr. Ashworth's espousal of Modernism, is tantamount to saying, If the denial of evangelical principles can do more for the Baptist denomination than the defence and propagation of them can, we shall take off our hats to the deniers.

What nonsense! What consistency! Who would take a journal capable of such drivelling absurdities seriously on any subject? No one. No one does take *The Watchman-Examiner* seriously. Its protest against Modernism is no more feared by Modernists than a boy scout's wooden imitation of a gun is feared by bandits. *The Watchman-Examiner* may be "a good scout", but it is no soldier. When it thought Dr. Harry Emerson Fosdick was at a safe distance from the Presidency of the Northern Baptist Convention, it flourished its toy gun and went through the motion of loading it in readiness for an assault on the Philistine champion. Now that the principles of Fosdick have established themselves in all the important offices of the Northern Convention, and their champion has accepted the invitation to speak at the Convention, *The Watchman-Examiner* does not even flourish its wooden gun, but contents itself with announcing Fosdick's triumph. David chose him five smooth stones from the brook, and put them in his shepherd's bag, and then, via his sling, he put one in Goliath's forehead. Dr. Laws chose five smooth stones from the brook and—polished them and put them on his desk for paper-weights. Perhaps before Dr. Fosdick speaks, the astute programme-

makers will put up Dr. Laws to conduct the "devotional exercises"? Or, perhaps he will "give thanks" when Dr. Fosdick sits down? At all events, we have heard no protest from *The Watchman-Examiner* against that which in nineteen hundred and twenty-five the same paper thought would provoke war. We may expect soon to hear from Dr. Fosdick, this theological "Tarzan of the Apes," a triumphant cry following such a "killing".

#### A Further Example.

But the issue of *The Watchman-Examiner* from which our excerpt at the beginning of this article is taken contains another illustration of the strange mental make-up of its editor.

On page four hundred and twenty-seven there appears an article, "A Little Journey to Texas, by Curtis Lee Laws", which occupies nearly four pages. We quote a part of one paragraph as being especially germane to the matter in hand:

"Before the luncheon hour we reached Waco and were heartily welcomed by Dr. J. M. Dawson, pastor of the First church, and Mrs. Dawson. It was primarily to hold a Bible conference at this First church that I went to Texas, and all my other engagements grew out of this. I looked forward with eager joy to being with the church made famous by the long-time ministry of Dr. B. H. Carroll. I found Dr. Dawson eager for the spiritual upbuilding of his people, and in every way willing to give me the right of way. Throughout the conference he was in happy agreement with the point of view of my address and was always kindly, always encouraging and always cheerful. I found him a charming man with whom to work."

#### Who Is Dr. J. M. Dawson?

He is the Harry Emerson Fosdick of Southern Baptists. We quote from several Southern Baptist papers which have been attacked by Dr. Dawson for their orthodoxy. In the early summer of nineteen hundred and twenty-nine, Dr. Dawson wrote an article for *Plain Talk*, an infidel paper of New York, in which he attacked practically everything that Dr. Laws professes to hold dear. This is what *The Western Recorder*, Louisville, Ky., said about Dr. Dawson's article:

"It is astonishing that a reputable Baptist minister would go into a secular publication harshly to criticize the spiritual body to which he himself belongs. It is more so when he chooses an iconoclastic publication such as the *Plain Talk* magazine of New York City, to some issues of which it is said the government has refused the use of the mails.

"Dr. J. M. Dawson, pastor of the First Baptist Church of Waco, Texas, has published in the October number of this muck-raking monthly a bitter attack upon Southern Baptists."

From a long article in *The Word and Way* by Dr. R. K. Maiden, we quote as follows:

"SOUTHERN BAPTISTS TRADUCED, AND SOME SOUTHERN BAPTIST EDITORS DEFAMED."

"These are strong words we have put into our headline, but we think any less expressive words would not answer. The justification for strong words will, we think, appear as the story unfolds.

In the October number of *Plain Talk*, a magazine published in New York City, there appeared an article written by Dr. J. M. Dawson, pastor of the First Baptist Church, Waco, Texas. The article was a discussion of 'Southern Baptist Illiteracy.' This article was reprinted in the *Waco Times Herald*, Sept. 27th, 1928. It happens

that *Plain Talk* is a modernistic journal, unfriendly and unsympathetic toward Southern Baptist work in general and supernaturalistic Christianity in particular. Dr. Dawson's discussion, and the matter and manner of it, is an affront to Southern Baptists and will, we anticipate, be resented by them as misleading and untrue."

It is not necessary that we discuss Dawsonism at length. It is enough to say that it is a synonym for Modernism. He trained his guns on the regular Southern Baptist papers which stand for the faith once for all delivered, such as *The Western Recorder*, Louisville; *The Word and Way*, Kansas City; *The Baptist Messenger*, Oklahoma; *The Baptist and Reflector*, Tennessee. Dr. Laws tells us he journeyed to Texas chiefly to speak for Dr. Dawson, and concludes his article thus:

"Let me again thank Dr. Dawson, of Waco, for making our wonderful trip to Texas possible, and for the large part that he had in making it so enjoyable. Last of all, may I say, that I was in Texas just thirty days, spoke forty times, and gained seven pounds in weight. By all means go to Texas if you get a chance."

Dr. Laws found Dr. Dawson eager for the spiritual upbuilding of his people,—

"And in every way willing to give me the right of way. Throughout the conference he was in happy agreement with the point of view of my addresses, and was always kindly, always encouraging and always cheerful. I found him a charming man with whom to work."

Now we have it! Dr. Laws can work with one who attributes, at least inferentially, Southern Baptist orthodoxy to "illiteracy". We are familiar with the jargon Dr. Dawson speaks, the language of Ashdod, even if some times it is flavoured with a Jerusalem accent. And with this the Editor of *The Watchman-Examiner* is well content. Dr. Laws, apparently, would have found no difficulty in accepting the position of chaplain to Caiaphus, and would have greatly enjoyed having luncheon with Pilate and his wife.

Such compromisers as Dr. Laws, Dr. J. C. Masee, and others, who call themselves Fundamentalists, are doing infinitely greater harm to the cause of Christ than all the Fosdicks, Glovers, and Mathews put together. How the Modernists must despise these teachers! These Fundamentalists walk in the counsel of the ungodly, and stand in the way of sinners, and at last sit in the seat of the scornful, while all the time holding "conferences" to induce people to meditate in the law of the Lord!

*The Watchman-Examiner* has ceased to be a watchman, and no longer examines anything, least of all the credentials of Modernists. We have quoted it often in similar circumstances, but we quote the Scripture again, because we can think of no better: "How are the mighty fallen in the midst of the battle! . . . How are the mighty fallen, and the weapons of war perished!"

#### MORE ABOUT DR. CURTIS LEE LAWS AND DR. J. W. DAWSON.

The foregoing article was written on the train between Toronto and Ottawa. Since arriving in Ottawa we have received a copy of a *Western Recorder* editorial dealing with Dawsonism. We reproduce it herewith in order that our readers may know something more of the theological position of the man whom Dr. Curtis Lee Laws, Editor

of *The Watchman-Examiner*, finds such a charming man to work with. On this reckoning we may soon expect to see Dr. Harry Emerson Fosdick included among the special writers for *The Watchman-Examiner*. If Dr. Laws can work with Dr. Dawson, we see no reason why he cannot work with Dr. Fosdick. Perhaps he can, for he has not even whispered a protest against Dr. Fosdick having a place on the Northern Convention programme.

When our readers have read what Dr. Victor I. Masters, Editor of *The Western Recorder*, says about Dr. W. J. Dawson and his teaching, we ask them to read also what Dr. Laws says about their agreement in point of view, which we print again at the end of Dr. Masters' editorial:

COMMENTS ON A TIMELY ARTICLE  
BY DR. J. B. ROUNDS

"We are reproducing elsewhere from the Baptist Standard an article by Secretary J. B. Rounds of Oklahoma.

"This we are doing in part because it chances to be a reply to an unfortunate recent utterance by one of our Southern pastors on the Bible Doctrine of Hell, and in part on account of the timeliness of certain observations by Dr. Rounds as to the proper relationship for Baptists between culture and consecration.

"Brethren in Baptist denominational service generally feel that it is inexpedient for them to deal with controversial subjects, unless perhaps when controversy invades the field of their own particular service. This position has behind it a consensus of judgment formed from experience, and is worthy of serious respect. But this rule of behavior has proper exceptions.

"Dr. Rounds does credit to the common faith and to the fellowship of Oklahoma Baptists to whom he is immediately responsible in an official way, when he declines to allow an effort looking in the direction of playing down the holy faith of Baptist people to go unchallenged. It will be a sad day when a Baptist can serve his denomination officially only by remaining quiet when revealed faith is openly attacked before the fellowship he serves.

I

"The purpose of this editorial is less ambitious than that of seeking to correlate the Bible doctrine of future punishment. We regard Dr. J. M. Dawson as a Liberal who covets whatever reputation may be won by heralding 'his stuff' from whatever housetop seems to be most quickly available. Meantime he seems to take comfort in the belief that he is so positioned in his immediate environment that his course is likely to win favor rather than censure. His course does not impress one as heroic.

"These words are rather stern to use of a Baptist minister, who has a prominent pastorate in the service of our Southern fellowship. We use them with regret. We do so only in connection with the violent breach of fellowship and ethics of which this minister has been and now is guilty in his sustained effort to make himself heard both in the South and throughout the nation in utterances that entirely misrepresent the faith and life of Baptists in the South.

"On a former occasion we felt constrained to inform our readers of a bad break made by Dr. Dawson. He went the length of publishing an article in an infidel, free-lance publication in New York City known as *Plain Talk*, in which he falsely and maliciously accused four Baptist papers in the South by name—papers that had become conspicuous as alert witnesses of holy traditional faith.

"He also injuriously and contrary to the facts accused the Southern Baptist body as a whole in the matter of education. Proof of the falsity of his unwarranted statements was offered editorially in the *Western Recorder* and in other papers. He was by us and our contemporaries offered space for a proper reply, in which he was assured that, if he was able to do so, he might corroborate the damaging charges he had made. But Dr. Dawson entirely ignored this offer. We make bold now to say that he had no other recourse, for his defamatory allegations against his brethren in the infidel publication were unfounded in fact. They were apparently uttered in a blind hope of bringing discredit upon the papers and the doctrinal staunchness, which are offensive to Liber-

als—failing which the accuser of his brethren has no further interest.

"But this disreputable effort has apparently not lessened the zeal and assurance of Dr. Dawson. He still climbs upon housetops with ready zest and agility. If occasion demands or if not, Dr. Dawson's mind seems pregnant with the naturalistic dogmas of Modernism, and birth-pangs do not allow patience. Time and again he is to the front, passing on one or another of the new theories wherewith Modern Liberalism seeks to play down public confidence in the authority of the Word of God and its divine inspiration and freedom from error.

II

"The concern of Southern Baptists and of the papers Dr. Dawson injuriously maligned contrary to truth and Baptist fellowship in this connection, is not for Dr. Dawson himself, except that it is sad to see any preacher fall into the seductive arms of the siren modernistic temptress. Dr. Dawson's 'doctrines' may be found in the pages of scores of Liberal religious writers by anyone who cares to look. Among these writers a few are brilliant, while many are merely the vendors of hackneyed second-hand shibboleths.

"Brilliant or dull, their teachings are not new. About all of it dates back to the early days of Christian history. It has been repeatedly exploded. Indeed it is being exploded and pulverized by devout and able scholarship in many current book and periodical publications—which, however, Modernists and their devotees do not read. In principle it goes back to Genesis, where Satan began his age-long war for the fortress of Man Soul with his lying insinuation, 'Yea, hath God said, Ye shall not eat of every tree of the garden?'

"Dr. Dawson's ability to penetrate into the hidden mysteries of scholastic wisdom is, so far as is known, not more than that of hundreds of his brethren. The significance of his bringing Bible faith into doubt under the guise of a more scientific understanding of it is located elsewhere. It is found in the attitude toward Dawsonism which may be assumed by influential elements within our organized Baptist life. Organization elements that labor to give standing and countenance to one who is engaged in the effort to belittle and destroy the traditional faith of Baptists are offending against Southern Baptist fellowship. They assume a fearful responsibility.

"It is disconcerting, even alarming, to be driven to conclude that certain organization powers among Baptists, to put it with extreme mildness, have more patience with and even fellowship for such uncalled for and offensive assaults as these of Dawson, than they manifest toward any of their brethren who are actively witnessing to the sufficiency of the once-delivered faith.

III

"Dr. Dawson recently delivered himself at the Texas Convention on the inspiration of the Scriptures. In this utterance he offered a sample of how the Modernistic school deals with miracles—and inspiration. He presented it as the findings of modern scholarship—as a basis on which a convinced anti-supernaturalist may still believe in some kind of doctrine of 'inspiration.' One element of his illustration consisted of 'reconstruction' of the experience of Lot's wife, who was turned to a pillar of salt. According to the new wisdom, as espoused by Dr. Dawson, a tidal wave moved across the salty Dead Sea from where a subterranean explosion had taken place in the bowels of the earth underneath Sodom and had set on fire upgushing streams of oil and bitumen. The tidal wave reached out its saline tongue and drenched Mrs. Lot's garments. Then the wind blew and dried them. And there you are. 'The consensus of scholarship' has made the Bible 'believable'! Or, perhaps, rather absurd and silly—if one has a sense of humor and an ineptitude toward fairy stories labelled 'modern scholarship.'

"Men have the right to turn their backs upon the miracles of the Bible, and upon the authority of the Bible, if they desire. They may to their own satisfaction explain away everything as the Modernists do, including the significance of the cross of Christ and his resurrection. When they do this they preach 'another gospel which is not another.' (Gal. 1:6, 7).

"But they have no right under heaven to do this while they still remain within a Christian fellowship and in a Christian church which were built solely upon (1) a Bible which was so inspired of God as to be without error, (2) a Christ who

(Continued on page 14.)



# The Jarvis Street Pulpit

## A FIGHTING WOMAN

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, April 6th, 1930.

(Stenographically Reported.)

"And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

"And she dwelt under the palm tree of Deborah between Ramah and Bethel in mount Ephraim: and the children of Israel came up to her for judgment.

"And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the Lord God of Israel commanded, saying Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

"And I will draw unto thee, to the river Kishon, Sisera, the captain of Jabin's army, with his chariots, and his multitude; and I will deliver him into thine hand.

"And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go.

"And she said, I will surely go with thee; notwithstanding the journey that thou takest shall not be for thine honour; for the Lord shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

"And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him."—Judges 4:4-10.

"The inhabitants of the village, ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.

"They chose new gods; then was war in the gates: was there a shield or spear seen among forty thousand in Israel?

"My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the Lord."—Judges 5:7-9.

The record of the life and service of Deborah furnishes a conspicuous example of the heroism of faith. Faith is somewhat commonly supposed to make even men weak and effeminate. It is, indeed, by some supposed to be an attribute of persons who are, intellectually at least, inferior. But here was a woman who believed, who believed profoundly; and out of that faith there issued that strength and inspiration which made her one of the greatest heroines of all times.

Deborah lived in a day of spiritual declension, when religion was at a low ebb, when the people were living in forgetfulness of God, and in entire neglect of their obligations toward Him. It was one of those numerous periods of apostasy which mark the record of Israel's history. The people had done evil in the sight of the Lord, and the Lord had sold them into the hands of their enemies.

In our day, when a mechanistic view of the universe so generally prevails, the old-fashioned principle and doctrine of divine providence is scarcely ever mentioned, and people are in the habit of ascribing national difficulties to circumstances somewhat subject to human control, and fail, in many instances at least, to recognise that this is a universe of law and of order to which we belong, and that it is impossible for an individual or a nation to violate the laws of God without having to pay the penalty.

I know it is unfashionable nowadays even to attempt to trace national ills to national sins, or to suggest that there can possibly be any relation between the two, and yet it is for ever true—and it is as true of nations as of individuals—that "whatsoever a man soweth that shall he also reap". If a nation sows irreligion, unbelief, rebellion, and unrighteousness, it will inevitably reap the consequences of its sowing.

The Israelites had been under the hands of the oppressor for twenty years, and had found no power adequate to break the yoke. But always in the hour of crisis God finds somebody to become His instrument, and when His people cry to him, He always raises up a deliverer.

Sometimes the deliverer is a man, but in this instance it was a woman who became one of Israel's conspicuous judges, and who became God's instrument to deliver the nation out of the hand of the oppressor. Her life's record is very brief, but it is full at once of instruction and inspiration. I want you to help me this evening as we seek to glean some lessons from this brief story of Deborah's life contained in these fourth and fifth chapters of Judges.

### I.

Let me begin with this observation, that in a time of national apostasy, when by the majority God was either forgotten or ignored, THIS WOMAN DEBORAH MAINTAINED UNBROKEN COMMERCE WITH THE SKIES. Deborah still lived in touch with God when the people around her had forgotten all about Him. God always has His witnesses in times of unbelief. There is always a remnant according to the election of grace. He never leaves Himself without witness, for it is His purpose that in the final judgment every mouth shall be stopped, and all the world become guilty before God. He will not judge arbitrarily, but He will judge according to truth and righteousness when at last the books are opened. Therefore He will see to it that at every period of darkness some light is made to shine, that in every period of unbelief someone, by His abounding grace, shall be made to believe; and at every time of general cowardice, when the multitude retreat from before the face of the foe, He will find for Himself some heroic spirit who will stand

unflinchingly for the faith, a conspicuous witness to the reality of the things of God.

It was so in the days of Israel's wilderness journey. Although the people fell in the wilderness because of their unbelief, and that generation entered not into the land of promise; though of the twelve spies ten never crossed the Jordan again, God saw to it that there were at least two, so that when the forty years of misery and of humiliation were ended, Joshua, the son of Nun, became the successor of Moses; and Caleb, the grand old man of four score years and five, asked permission to celebrate his eighty-fifth birthday by driving the enemy from the mountain. I love that passage. I like to see that old man, in my thought, as he came to Joshua and said, "And now, behold, the Lord had kept me alive, as he said, these forty and five years, ever since the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day four score and five years old. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in. Now therefore"—pointing to one of the rock fortresses where the enemy were supposed to be impregnably entrenched—"now therefore", said the old man, "give me this mountain, whereof the Lord spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said."

That was a fine thing for a man eighty-five years old to ask. But I refer to it to show that in the darkest day God keeps for Himself somewhere a witness; and in the time of national bankruptcy, when men are everywhere surrendering to the forces of disintegration and decay, He will always raise up somebody who will stand for Him.

In this instance Deborah the prophetess was His chosen instrument, who stood for God when there was nobody else to stand. How splendid that is! And how often it has been true in the ongoings of men and the unfolding of the divine purpose, that God has laid His hand upon a woman in order that His will may be done, and that His honour may be preserved!

What were Deborah's characteristics? She was a *woman who still had an ear for the word of God*. She believed that God had spoken, for she had heard Him, and her heart was attuned to the voices of other worlds than this; so that amid the Babel sounds of earth this woman heard a voice ringing down the skies, and she knew that God had not forgotten to be gracious.

Blessed be God, there are still people who believe the Word of God. There are still many men—but there are many more women who believe. In the darkest corner, where apostasy is almost universal, in churches sometimes where the minister mocks at the authority of the Bible, and assumes an air and attitude of superiority, God still has some mother in Israel who knows more than the preacher, and more than the professor, because her ear is attuned to the things of God. When shall we learn that these divine communications are not determined by intellectual principles? It is the one who is in harmony with that other realm and is listening for Heaven's voice, who will hear Him speak.

What an illustration of this principle we have to-day! If only I had the proper instrument here we could wait in silence, in a silence so profound that you could hear the tick of your watch or the beating of your heart, not knowing that this building was filled with voices—and yet by the manipulation of a dial, we could bring that instrument into tune with things about it so that we could hear from this platform a voice uttering itself on the other side of the world. If our hearts were attuned to Heaven, if only we were living in complete harmony with things divine, how often should we hear God speak to us! While others heard nothing, Deborah heard the voice of God.

What about you women who are here this evening? Are you lovers of this holy Book? Do you believe it to be God's inspired and authoritative word? Do you magnify its authority in your family? Are you teaching those who are about you that notwithstanding the denials of scholarship, and the repudiation of human vanity, it is still true that men may reverently bow before God and hear Him speak? Have you heard Him speak to-day? Is the Book to you but an ornament on the table, a well-bound volume to carry with you when you go to the place of worship and of prayer? Or is it your daily companion? Is it your receiving set? Is it your radio, by which and through which you get communications from Heaven? What a mighty power for good a woman may become who, in the midst of an ungodly household, or perhaps at the centre of a godless social circle, will still stand as Deborah did for the truth of God! Deborah was a prophetess in Israel to whom God's word came.

Then I would call your attention also to the fact that "*Deborah was a wife, and I rather judge a mother too*. She speaks of herself as a "mother in Israel". We know nothing about her family and I suppose we ought not to press that phrase too far, for it may have meant that she had played the part of mother to a family of people who were without guidance. But it seems extremely probable that literally she was also a mother in Israel. At all events, she was the wife of Lapidoth; she had a husband. Lapidoth would never have been mentioned, so far as we know, if he had not been fortunate enough to marry Deborah. There are many men like that: their only title to distinction is that they succeeded in getting distinguished wives.

But at this point I remind you that Deborah became an outstanding figure in the life of her people notwithstanding she was truly a domesticated woman. There are people who put a great difference between the two, and seem to imagine that if a woman presides over a home, that necessarily shuts her up to the kitchen and to the affairs of her husband and her children. It is not necessarily so. Some of the most influential of women in the world's great affairs have been queens first of all in their own family circle. I protest with all my soul against the assumption that the domestic sphere is necessarily one of drudgery and obscurity. I believe that it is woman's proper sphere, and that there she shines as she can shine nowhere else. But it is perfectly compatible with her place in the domestic realm that she should exert a wide influence on the life of her time, and be a mighty power for good not only among women, but with men as well.

Perhaps we should have to admit that Deborah, being such a conspicuous character, being possessed of such unusual qualities as brought her into prominence and distinction, her husband was largely overshadowed, and lived in the borrowed glory of his greater partner. Be that as it may, she was a great woman, and her title to greatness was grounded in the fact that she was a woman who was true to her God at a time of very general spiritual defection.

## II.

Look for a moment at *THE RECORD OF HER PUBLIC CAREER*. We are told that *Deborah judged Israel*. We know nothing whatever of her appointment as such. We do not know how or whether she was officially selected. Her very qualities of mind and of heart brought her—as they will bring anybody—into prominence, and people went to her for judgment because of her superior wisdom, a wisdom that came from above.

How often it is so in lesser circles and in more obscure fields of service, that some pious woman, a woman of spiritual discernment, becomes the counsellor, the judge, of her circle. I knew a woman some years ago in the western country, a woman of culture, a woman who had before her conversion been somewhat of a social leader. She was recognized as a woman of great natural strength, but, when she was converted, she laid all her powers at the feet of Christ. She lived a beautiful Christian life, a Christian mother, and a mother to the young people by the hundreds round about. When anybody was in trouble, he or she naturally gravitated to her. Any young man or young woman who was perplexed over some problem that involved some fine distinction that had to do with character and conduct, and perhaps with one's career, naturally went to her; and somehow or another she had a peculiar facility of getting to the heart of matters and of saying to them, "No; if I were you I would not do that. I do not think that would be right. I do not think that would be wise." Or, on the other hand, "Yes; I think your proposal is quite in accord with that which is written. I think you might be sure of the Lord's help were you to take that course." She had ceased to be a public character, but she judged her Israel, because everybody came to her.

How often that is true! In some instances, in not so large a sphere as that to which I have referred, but what a mighty power a Christian woman may be in giving direction to those who are her juniors in years—and sometimes to those who have been longer on the pilgrim road than she!

*It is not generally supposed that women are naturally disposed to be militant.* They are pacific creatures, who love peace, and who do not like war at any price! They are very gentle, you know—very gentle! Easily entreated! Easily managed! I notice the married men did not say, Amen, to that (laughter). But it is common to take it for granted that where women are concerned they are disposed to find the line of least resistance, and to avoid all unnecessary conflict.

That is an admirable quality. The wisdom of such a course I am sure is highly commendable. But there are worse things than war. There are occasions when contention of the fiercest sort is justifiable. Deborah saw that as for the men of Israel they were content to let Jabin have his own way, because for twenty years they

meekly bowed their necks to the foreign yoke. Indeed, she says in her song of triumph, "The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel. They chose new gods; then was war in the gates: was there a shield or spear seen among forty thousand in Israel?" There was not a man anywhere to stand for God. At last Deborah heard the Voice from heaven, and received a divine commission to go to war, to summon the forces of Israel, that they might stand against the aggressions of the enemy.

Women may not like to fight, but when they do—when they do, something is going to happen! They may be slow in beginning the war, but you may be sure they will end it on their own terms. So you men might just as well surrender at the beginning. There is not much chance of ultimate victory when a woman makes up her mind that a certain thing has to be done,—we may as well surrender first as last!

Deborah sent for "Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the Lord God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men, of the children of Naphtali and of the children of Zebulun? And I will draw unto thee to the river Kishon, Sisera, the captain of Jabin's army, with his chariots, and his multitude; and I will deliver him into thine hand." Deborah became a medium of divine communication between God and Barak, and in the name of the Lord she commissioned him to summon the hosts of Israel and to go out to war against Sisera, the captain of Jabin's army with all his nine hundred chariots of war.

God be praised for fighting women. I do not know what we are going to do in the church of Christ to-day. We shall soon have no men left. I say it deliberately. I say it after years of study and experience, that the devil has gripped the masculine leadership of the churches, and has succeeded somehow or another in removing the spinal column from most of them, until the proverbial backbone is entirely lacking. They are ready at any price to make terms with the enemy. Yet let me remind you that God will not be defeated. I know many a church where the pastor does not care, where the deacons do not care, where it seems that a general religious indifference has seized the people—but I get letters from Deborah every week. Some Deborah somewhere writes telling of conditions, but who, in the midst of darkness that can almost be felt, is still standing for the things of God.

Some women will read what I say to-night who are not here, for we have them in all parts of this country, in the United States, and in the uttermost parts of the earth. I wish I could speak thus, in this simple fashion through the printed page, to women in America, and in Australia, in New Zealand, and very particularly in the dear Old Land which I am ever proud to acknowledge as the land of my birth, and say to those women, "No matter what your pastor teaches, no matter how cowardly your church officers behave, remember that in a dark day in Israel's history God found a woman to turn the tide." If the women of our churches would but arise, like Deborah, and say, "We will for ever have done with this dishonouring of the Word of God, and the denial of the faith of the gospel"—if the women would arise, we should see a revival.

Do not wait for the men, you women here and elsewhere, but cry mightily to God to help you, and, girding on your swords, go forth to battle. We need Deborahs to-day as perhaps never before in the world's history.

*Where there is a real Deborah there will generally be found a Barak.* He is not a very heroic character, I know. He has no initiative. That is characteristic of a good many of the people who belong to my side of the house. They have no initiative. But it would be a good thing if only they would learn to do as they are told! If Barak cannot initiate a war, if he has no discernment to enable him properly to appraise the perils of the hour, if only he has sense enough to open his ears and his mind and his heart when a godly woman speaks, he may yet be used.

I wish some pastors would listen to the godly women in their congregations. I know it is not the ideal. We men, you know, ought to be the leaders! We ought! The man is the head of the woman. He ought to be. A man ought to be master of his own house. The leadership of the hosts of God ought to be in the hands of men. But if there are no men, what is to be done? "Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger." If the men of the ministry continue their present retreat, and confess to being utterly routed and driven from the field, we may expect to see women and children taking their places.

I have a photographic history of the American Civil War in some twelve or fourteen volumes. The photographer officially followed the army in the days of the old wet photographic plate, and took photographs. They were hidden away in the Archives in Washington for thirty or forty years, and then were given to the public. I have seen the photographs of those who fell in that conflict, and some of them were mere boys. I have in mind now just a little boy of about fourteen years of age who was shot in the trenches. They had to have boys, for the men were gone.

In this battle for the Book, in the wars of the Lord, God, I believe, will lay His hand upon women and children if He must, but He will not be defeated. He will lay hold of Deborah, and then perhaps some Barak will learn a little sense, and follow her leadership.

I wonder if there are some Baraks in the pulpit? I wonder if there are some pastors who will read this word who will not like it? There are many people who do not subscribe for *The Gospel Witness* who yet read it. There are many people who would not be seen reading it, who have a strange way of finding out all that is in it. Therefore I should like to pass this word on to such, and I will put it plainly, almost brutally, just to shock some pastors into a recognition of their duty. Let some Barak in the pulpit hear me: You have done nothing; you have never lifted your voice or your hand in protest against Jabin's raids upon the people of God; be wise at last and, when some godly woman walks up the aisle at the close of a service and says, "Pastor, do you not think we ought to do something? Do you not think we ought to take our stand for the faith", I beg you to listen to Deborah when she speaks. If she has been in touch with God, and has come from the place of fellowship and communion, to summon Barak to gather the hosts together, be careful how you turn away from her testimony.

When Deborah thus spoke to Barak, he said in effect, "I am not much of a soldier. I never did any fighting. But I will make this bargain with you: if you will go with me I will go." Think of a man's saying that to a woman! When she has said, "Gather your army, ten thousand of them, and set the battle in array", this big man answers, "Well, sister, I should like to go but I am afraid. But if you will go with me I will go."

I have known men who were afraid to go to church unless their wives went with them. They were too shy to go alone. If that is your best, then do your best. If you cannot go alone, and first, follow after Deborah.

Do you not see great possibilities of service in the present situation, you Christian women? "What can a woman do!" Let us rather ask, "What can not a woman do when she makes up her mind to it?" Many of our pastors have been ruined by their wives, and some others have been made by their wives. Deborah stood at Barak's side and said, "You fight";—and he had to fight—somebody, and experience taught him which was the line of least resistance!

Then Deborah said a terribly cutting thing to Barak: "I will surely go with thee; notwithstanding the journey that thou takest shall not be for thine honour; for the Lord shall sell Sisera into the hand of a woman. He will not let any man in Israel have a bit of the honour of it. He will give it all to a woman." Nor was Deborah the woman, for God found another woman, Jael the wife of Heber the Kenite.

I wish I had time to lead you through that marvellous song of Deborah's, but because I cannot do it, will you take it for your evening reading, and before you close your eyes to-night will you dwell upon every verse of that wonderful fifth chapter where Deborah and Barak sang this song saying, "Praise ye the Lord."

Deborah made Barak fight—and he did fight. The men of Zebulun and Naphtali answered his call, and the hosts of Jabin fell by the sword, Sisera alone escaping. He went into a woman's tent at her invitation, and while he slept she slew him,—and the Lord delivered Sisera into the hand of a woman. The victory was made complete by the hand of another woman, and "the mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots?" Deborah tells us the stars in their courses fought against Sisera, they fought from heaven, because this woman was in touch with Heaven; and she summoned not only Barak and his thousands of Israel, but she summoned the hosts of heaven to fight on her side until the enemy was utterly vanquished. Israel was victorious, and had rest forty years.

Then when it was over Deborah sang this song and said, "My heart is toward the governors of Israel, that offered themselves willingly among the people." I do not wonder. This woman had a fine contempt for a certain type of masculine cowards. She speaks of them with utmost scorn, as though they were not worthy of any woman's recognition. But she said, "My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the Lord."

As a rule, although the women are the "weaker sex", they have no admiration for weak men. This song of triumph is a truly feminine song. It glories in manifestations of strength and of power, and has nothing but scorn and contempt for cowardice and weakness of every sort:

"Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

I have not time—I should keep you here all night if I were to yield to the temptation to dwell upon that matchless song. But my appeal to you women is this: we have a King Who is worthy of our utmost devotion. We have a Saviour Who has fought the greatest of all battles. When David answered the challenge of Goliath who had said, "Give me a man, that we may fight together", God sent him a man whom the giant called a boy. When David had taken his head from him, and had turned defeat into victory, and came back in triumph to Saul; the women of Israel took their tabrets and instruments of music, and sang, "Saul has slain his thousands, and David his ten thousands." That was a parable, for a greater than Goliath, even the strong man armed that keepeth his palace, had challenged succeeding generations, saying, "Give me a man, that we may fight together." Every man who ever tried conclusions with him was made to lick the dust before him. There was no man who could stand up against the champion of the pit, the champion of spiritual Philistia, until Jesus Christ came. Pilate spoke better than he knew when he said, as our Lord came out wearing the robe, and crown of thorns, "Behold the man!" He was the only Man the world had ever seen from Adam's day. He answered that champion, and at the cross He spoiled principalities and powers, making a show of them openly, triumphing over them in it. He set all the hallelujahs of the sky ringing when he laid the conqueror of humankind low and dealt him his death-blow, and promised him He would take his head from him and utterly destroy him at last.

What a Hero our gracious Lord was! He paid our debts, cancelled our obligations, passed through death and the grave and arose again amid the plaudits of the skies. We ought to love Him! We ought all to acclaim Him. He is man's Saviour, and He is woman's Saviour too. If men will not serve Him, then let me beseech you women to give Him the first place. Even in these days of battle when heroic spirits are needed, let me enlist you in the army of the Lord. For remember that God, in His providence, has a place for fighting women who will stand together for the faith that was once for all delivered unto the saints.

The foundation of it all is the precious blood, the washing away of our sins, putting ourselves right with God; then, after that, following Him.

How many Deborahs are there here this evening? How many Baraks? If you cannot be a Deborah, do not be ashamed to be a Barak: If you cannot be a leader, then be a follower. Do something. Yield yourself to God and let His mighty power flow through you to glorious victory.

Let us pray: With humility, O Lord, we bow in Thy presence and confess that we have all done as Peter did: we have failed in the face of the foe. We have denied Thee when we ought to have defended Thee. We have run away from Thee when we ought to have stood with Thee. Forgive our cowardice, forgive all our shortcomings; and as Thou didst inspire Peter by the Holy Ghost and make him a mighty warrior for the Lord, so come to us with new energy.

We beseech Thee graciously to bless every unsaved woman in this house to-night, every young woman who

is without Christ. Thou didst open the heart of Lydia that she attended unto the things spoken by Paul. Our prayers have long been before Thee for this service; we trust Thou hast opened the heart of some Lydia to-night. We pray that such an one may give herself entirely to Christ that He may be her Saviour and Lord.

It may be there are some women here who have long known thee. They have had their periods of exaltation and triumph, and they have had their periods of spiritual declension and retreat in the face of the foe. We pray that the examination of the record of this woman of faith may be to such an inspiration this evening. If any have failed at any point, bring them back again. Make us all ready to assume heavy burdens, to accept difficult tasks, to set the battle in array against foes who are inestimably our inferiors because we have God on our side.

Bless our meditation this evening. We pray that every wife and mother here may take new courage and go to her home this evening with a new determination that she will stand for God. If there are husbands and fathers here who have been remiss in their duty, negligent in respect to spiritual things, careless of the children's welfare, careless of their own example before their families, we pray that Thou wilt call such to a realization of their position this evening, and may many turn to the Lord.

Bless the word when it shall be printed. Wilt Thou raise up in the smaller churches, and in the remote corners of this great Dominion and of this continent, in England and everywhere, brave and courageous women who will stand faithfully for God. We ask now that the Holy Spirit may constrain every unconverted man and woman, every backslider, everyone who has lost the joy of his or her salvation, to a whole-hearted return to the service of the Lord. We ask it in the name of Jesus Christ our Lord, Amen.

#### JARVIS STREET LAST SUNDAY AND NEXT.

The attendance at the Bible School last Sunday was 1,624, made up as follows: Adult Department, 340; Young People's, 425; Intermediate, 173; Junior, 325; Primary, 212; Beginners', 121; Cradle Roll, 28. Both services were largely attended, and baptism was administered in the evening. The third sermon in the series, "All Sorts of Women", preached at the evening service, appears in this issue.

#### Bible School Uses Vocational School Building.

The Bible School, which long since outgrew the capacity of the church and Seminary buildings, has been granted the use of the Vocational School a few doors north. On Sunday next, therefore, the three young men's classes will meet there. They will have opening exercises together in the assembly room, and then go to their separate class-rooms. Special inaugural services will be held Sunday when Dr. Shields will address the young men for a few minutes. There will be special music, and the Seminary quartette will sing. A warm invitation is extended to all young men to join one of these classes Sunday morning. Place: Vocational School on the east side of Jarvis St. between Gerrard and Carlton Streets. Time, 9.45 a.m. Teachers: Mr. Raymer; Mr. Rogers; Mr. Tye.

The rest of the Young People's Department will meet in the Seminary Building as usual, and will now have plenty of room to grow! Come and help the young ladies fill their larger quarters.

### MORE ABOUT DR. CURTIS LEE LAWS.

(Continued from page 8.)

came by supernatural generation, (3) who died on the cross as God's propitiation for sin, and (4) who arose again from the dead—every one of which teachings the Liberals deny!

"Read what Paul says of such men in the first chapter of Galatians. It is fearful! BUT IT IS A FEARFUL THING TO SUBSTITUTE A COUNTERFEIT GOSPEL FOR THE GOSPEL OF REVELATION!"

#### IV

"Dr. Dawson falsely accused this paper and others and maligned Southern Baptists in an infidel publication in New York. We offered our columns to him for apology or else to show that his allegations were founded in fact. This he witnessed many irresponsible capers ignored. So far as he is concerned, we remain entirely undisturbed. We have from misguided preachers. But any effort of brethren who by implication claim from Bible-believing Baptists fellowship and courtesy, to support and accredit Dawsonism is distinctly a matter of denomination-wide concern.

"But our chief interest in the article of Dr. Rounds centers in his courteous but earnest statement of the demand that leaders of culture within our spiritual fellowship shall 'take uncompromising and unambiguous attitude toward every question of doctrine now before the world.' Well said, dearly beloved. Dr. Rounds justifies this statement with another. 'We are in a death grapple that will divide us into a regenerated and unregenerated world, or into a cultured and uncultured world.'

"Dr. Rounds adds that if the division is to take place on the basis of different degrees of intellectual culture and not on the basis of a fellowship of the regenerated as over against the unregenerated, 'culture will take the side of atheism, as it always does.' The Bible has historically had its hardest sailing at the hands of professional scholasticism. 'But,' continued Dr. Rounds, 'if the issues are drawn between the regenerate and the unregenerate, then we shall have cultured and ignorant Christianity pitted against cultured and ignorant atheism.' Manifestly every Baptist thinker or leader is under obligation to use his utmost influence to draw the issue on Christ rather than culture!

#### V

"The highest culture is not more than we need and desire. Thank God for the men of profound scholarship who are in the service of Baptists and whose culture they humbly and gladly lay at the feet of Christ. These men may be depended upon, if the crisis ever required, to place themselves by the

side of their brethren who in order to bear witness to the things of Christ, have not been unwilling to have unregenerate world opinion tag onto them the odium of holding to 'outworn theological concepts' 'of the sixteenth century.' Silly as is the charge, it is mighty among theological snobs of the 'nineteenth century!'

"Dr. J. M. Dawson's personal beliefs are of no great concern to Baptists. But whether or not a Liberal who misrepresents and maliciously accuses his brethren, shall by trusted elements within our Baptist fellowship be foisted with approval upon the denomination as a whole, is a very grave matter. Brethren who give countenance and prestige toward such an offender against our Baptist fellowship, themselves become offenders against that fellowship.

"We have not written these words in any partisan feeling or purpose. Dr. Dawson or another may, if he wishes, depart from the faith of his brethren, or lend his powers to try to unsettle the faith of his brethren. We regret it, but it does not disturb our fellowship. But if men of prestige whose persons and position we are all asked to conserve in the name of fellowship and co-operation among Baptists, give comfort and countenance to such an offender, expecting that we shall all meekly submit, we have in effect a demand that the voices of Liberalism be given sanctuary and standing in Southern Baptist organized life.

"In no boastful spirit at all, but humbly and praying God for strength to see and do the right, the writer of these lines never expects to sanction any such compromise of the Gospel of the Bible with the Gospel of Modern Liberalism. Those who do are not placing first Him whom we profess to serve."

In contrast with the above, let us print again what Dr. Curtis Lee Laws, Editor of *The Watchman-Examiner*, says of Dr. Dawson:

#### What Dr. Laws Says of Dr. Dawson:

"Before the luncheon hour we reached Waco and were heartily welcomed by Dr. J. M. Dawson, pastor of the First Church, and Mrs. Dawson. It was primarily to hold a Bible conference at this First Church that I went to Texas, and all my other engagements grew out of this. I looked forward with eager joy to being with the church made famous by the long-time ministry of Dr. B. H. Carroll. I found Dr. Dawson eager for the spiritual upbuilding of his people, and in every way willing to give me the right of way. Throughout the conference he was in happy agreement with the point of view of my address and was always kindly, always encouraging and always cheerful. I found him a charming man with whom to work."

## The Union Baptist Witness

These pages (13 and 14) are the official organ of the Union of Regular Baptist Churches in Ontario and Quebec, 337 Jarvis Street, Toronto, Canada.

W. GORDON BROWN, Editor.

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

#### SAWYERVILLE, P.Q.

At Sawyerville, P.Q., where W. H. Vincer is pastor, last year was one of gracious fellowship, with the unity of the Spirit in the bonds of peace. "During the past month the young people of the church have conducted the Sunday evening services, and the personal testimonies of the young people showed a real experience of Christ and love for His Word. One of our young men, who worked during the winter months in a lumber camp five miles distant, walked ten miles each week to attend the Wednesday evening prayer services. The Pastor has been holding week-night services in the homes about four miles from Sawyerville, where the average attendance would be around twenty-five. We

ask your prayers for this needy work in the province of Quebec."

#### MARVELLOUS CONVERSION.

March 31st was a good day in the work of the Regular Baptist Mission in North Bay. When Pastor James Forrester preached, there was scarcely a vacant chair in the meeting. One young man and one young woman professed conversion. The former had only been out of jail two weeks, but is really proving himself a new creature in Christ Jesus. He is taking his pastor to some of the "hell-holes" of the city. But we venture to quote from a personal letter of Mr. Forrester's. "Talk about Paul's conversion! He had been drunk all day on Sunday, and was just nicely sobered when he heard a plain Gospel message. After the meeting he came to me all broken up, and told me his story—a sad one. He accepted Christ and intends to arouse the place by telling of the miracle of regen-

eration in his life. He has already 'preached' in his old haunts, and last night we just arrived in time to prevent a man in one of the 'dens' from blowing his brains out with a Colt revolver. . . . Through him I have found out just a little bit about the hold which the devil has on this city. This place needs the Gospel! Pray for us."

It is indeed rejoicing to find young converts busy evangelizing. The one described above is no exception along this line in the work of the North Bay Mission. Pastor W. J. H. Brown's recent visit was a means of reviving and refreshing in this aggressive work.

#### AROUND MINER'S BAY.

And now we go to Norland and the surrounding community. There Pastor G. D. Mellish has been carrying on in a backward part of the country even during winter months. A growing interest in spiritual things is reported from this

field, and we are glad to learn that the people are beginning to search the Scriptures for themselves. Through a recent illness one man who had led a very wicked life, has definitely-professed conversion. In the winter time services are held in each of the several places in this scattered district once every two weeks, but stepping forward in faith the pastor hopes to have weekly services with extra help on the field during the summer.

**STANLEY AVENUE, HAMILTON.**

From North Bay our news takes us to Hamilton, where we find that Stanley Avenue is having conversions continually. Baptism was administered by Pastor C. J. Loney on three Sundays during March, eleven being immersed. The average attendance at prayer meeting is probably one hundred. The young people are taking a deepening interest in their work, especially in anticipation of a great convention, May 23rd-25th. Record attendance has been reached during the past few weeks in the Sunday School. "Praise ye the Lord."

**WESTPORT, ONTARIO.**

Pastor H. C. Slade, at our request, has given us an account of the home-going of one of the pillar members of the Westport Church. Many friends extend their deep sympathy to those who mourn the loss of Mrs. Henry Whaley at Westport. Mrs. Whaley has been a partial invalid for over two years as result of an attack of paralysis. About the middle of January she had another stroke, which forced her to her bed, where she lay, for eleven weeks, a patient sufferer. On March 24th she went to be with her Lord, "which is far better." She was one of the main pillars of the Westport Baptist Church, and used her influence to have the church open every Sunday in the year, instead of only during the summer months. The Women's Mission Circle will feel her departure keenly, as she has been the president and moving power for some years. The funeral took place at the residence on Wednesday, March 26th, when many relatives and friends met there to pay their last tribute to one whom they deeply loved and highly respected. The last words uttered by Mrs. Whaley were, "I will soon be with my Lord." We bless God for a Gospel that can give such peace and joy even on a death bed.

**WESTERN CONFERENCE.**

The first meeting of the new Western Association was held in Chatham on Thursday, March 27th, and was a real success. Good attendance was present from Windsor, Essex, Wheatley, Court-right, Wilkesport, London, St. Thomas, and, of course, from Chatham. At the morning session, Pastor W. Fraser gave echoes of the Windsor Battle, "unsheathing the sword against every card-playing, jazz-dancing, theatrical-producing church of every denomination." Preceding a discussion on Bible School problems, in which all heartily entered, Pastor W. N. Charlton gave an address on "The Bible School Our Greatest Soul-Winning Opportunity." A crowded audience for the evening session listened to Dr. Shields, whose remarks were in justification of our separate existence. "We

are standing where our forefathers stood. We hold nothing new and teach nothing that has not been taught since Apostolic times. We are old-fashioned enough, even in this advanced age, to believe that there is no higher authority than a 'thus saith the Lord.' But in view of the condition existing in the Baptist Convention of Ontario and Quebec, we have had to say, "Well, brethren, we are going to stand by the Book, and if we cannot stand by it in this fellowship, we will stand by it outside." After the address ten indicated their desire to unite with the Chatham Regular Baptist Church in its stand for the faith. Recently eight have professed conversion in the regular services, under the ministry of Pastor W. N. Charlton.

**REVIVAL AT BOSTON.**

Last week we began to report the revival meetings being conducted in the Boston Church. Five have professed definite conversion, and ten have requested baptism and membership since March 23rd. March 30th was a red-letter day. At the morning Sunday School session, Pastor R. Guthrie gave an illustrated talk on sin, salvation and glory. The church was filled for the regular morning service, and for the evening one even the aisles were crowded. Mr. Bodie, of Sanborn, New York, gave valuable help with the music.

**EAST YORK.**

Fifty-six or so attended service last Sunday afternoon, with Student W. Lempriere preaching. He is assisting—not in charge, as misstated last week—in this work.

**THE LATE GEO. F. CALDER, B.A.**

A Tribute by G. Victor Collins. As I knew him, an honoured deacon in the Lachute Baptist Church during the years of my pastorate there, he was ever the same, so able to advise, so kindly, so courteous; his interest in the church services unabated, his prayers unflinching an inspiration.

As registrar of the town for many years and prominent in all the affairs of the county, perhaps no one would be more greatly missed, certainly no one was more highly respected. His ability and sterling Christian character will make his place hard to fill.

I esteem it a privilege to have known him as a friend and Christian brother.

**A. SPLENDID EXAMPLE.**

"Gospel Witness" Report.

Shenstone Agency,

March 10, 1930.

We praise God again for an increased interest in the reading of *The Gospel Witness* during the last year. Most of our previous subscriptions were renewed, and 19 new subscribers were secured.

Cash receipts for the year were:  
 27 individual subscriptions, 3 new and 24 renewal, at \$2.00 each .....\$ 54.00  
 32 club subscriptions, 16 new and 16 renewal, at \$1.50 each .... 48.00  
 Offerings for extra numbers. 8.00  
 59 subscriptions—Total received and remitted to Toronto ...\$110.00

The following special gifts were also received and forwarded:

\$30.00 from the Church for the Des Moines issue.

5.00 from the Junior F.B.Y.P.A.

5.00 from a member of the Bible School.

*The Gospel Witness* office has written us saying we have the largest proportion of our membership reading *The Witness* of any church in 'the new Convention. We thank all who have helped to accomplish this result, and we ask the members and friends of the church to assist us to maintain this record in the coming year.

STANLEY F. WHITE,

Agent.

In adopting the above report at the Annual Meeting, on March 13, 1930, the church passed a resolution, to be sent to *The Gospel Witness*, recording its appreciation of the testimony and messages of *The Witness* during the last year. Please accept this expression of our thanks.

STANLEY F. WHITE,

Church Clerk.

**NEWS FROM CALGARY.**

Much encouragement is found in the work of the Westbourne Baptist Church, Calgary, where Rev. M. R. Hall is now preaching. "We are seeing results openly almost every week in souls coming out for Christ. A goodly number have sought for a deeper life in consecration. Our mid-week meetings are well attended. Over one hundred were present last Wednesday evening. This is usually considered a good mid-week attendance in a church with a membership of 142. Our young people's meetings are still increasing in spirit and numbers. The Sunday School has gone over the three hundred mark in attendance and the work in the mission Bible Schools is showing a healthy growth.

"We are greatly in need of some man in this Great Western Country to be free to devote his entire time to pioneer work as a field-evangelist or a pastor-at-large . . . There are many fields needy in the West, but the financial support is one of the problems. Very little support can be expected from any of these fields, and some church or board has to underwrite such an undertaking, unless the worker is led of the Lord to step out in a faith mission." Truly, the fields are white unto harvest.

**RALLY IN JARVIS ST. CHURCH.**

A Rally under the auspices of The Union of Regular Baptist Churches will be held in Jarvis Street Church, Tuesday evening, April 15th, at 7.45. The devotional service will be conducted by Mr. O. L. Raymer; Dr. Shields will be the chairman; and the speakers will be Rev. W. E. Atkinson, Secretary of the Union, and Rev. F. A. McNulty, of Brantford. Rev. Andrew Grieve will bring greetings from the Regular Baptists of British Columbia. A hearty invitation is extended to all interested in our work in Toronto and surrounding districts.

## Baptist Bible Union Lesson Leaf

Vol. V. No. 2

REV. ALEX. THOMSON.

Lesson 17. April 27th  
Second Quarter.

## THE TWO WILD BEASTS.

Lesson Text: Revelation, chapter 13.

Golden Text: "And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. Rev. 13:7.

## I. THE FIRST BEAST, (vs. 1-10).

## (a) His appearance, 1-4.

Among the symbols used in this book to describe future events, two of the most fearful and significant are brought to our attention in this chapter. They portray two of the worst enemies of God, and are therefore fittingly pictured as beasts. The first comes up from the sea—denoting the people in commotion. It has "seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." It was an unusual beast, for in addition to these distinguishing features, John says it was "like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority." And he "saw one of the heads as it were wounded" or slain "to death; and his deadly wound was healed; and all the world wondered after the beast." This beast is therefore characterized by a unique, composite and terrible appearance, Satanic miraculous power and great authority. The effect upon the people of such a wonderful personality is to stir them to worship. They worshipped both dragon and beast, and said, "Who is like unto the beast? who is able to make war with him?" They express thus their admiration for this super being, and betray the human tendency to hero-worship.

## (b) His power, (5-10).

After informing us concerning the source of the power of this awful being as coming from the dragon or Satan, John enlightens us in relation to its manifestation. This power will be manifested in various ways, in great speaking, in great persecution, and in great active and authoritative pretension. God will be blasphemed by this beast, the saints will suffer persecution under his power, and all the unregenerate portion of mankind shall worship him. This is surely a fearful picture of rebellion against God, and of suffering among men, and thankful are we indeed to note that such a period will not be of long duration. "And power was given unto him to continue forty and two months", the time corresponding with the period of intense suffering and judgment of the great tribulation. It will be long enough for those who will pass through it, and thankful should we be for deliverance therefrom, (3:10; I Thess. 5: 1-9.)

## (c) His identity.

Various interpretations have been given of the identity of this beast, divided in the main into two schools, that which interprets the beast as referring to some particular system as Roman Catholicism,

etc., and that which believes the teaching refers to a man. The latter, from this and other Scriptures, is undoubtedly the correct one, although the spirit of the beast has been and is still manifest in various systems. There is no doubt this beast is absolutely opposed to God and takes the lead in warring against the things of God. He is the opponent of God. In other parts of Scripture an individual such as this is referred to, being designated the "man of sin", (2 Thess. 2:3), the "lawless one", (2 Thess. 2:), and the antichrist", (I John 2:18). The conclusion is, therefore, that this beast is the antichrist. He will be the political leader, (Dan. 7:23-27) in covenant with Israel, (Dan. 9:27), the military leader against whom for a time no one can stand, (13: 4, 7), the commercial leader who controls with absolute sway the business of the world, (13: 16, 17), and he will head the religion of the world, exacting through his false prophet the worship of all men, (13: 8). He will be the chief opponent of God, (Dan. 11: 37, 38; 2 Thess. 2: 4), and Satan's leading representative, (2 Thess. 2: 9, 10). He will flourish for a time, but at the end of the set period he will suffer dread punishment, being cast into the lake of fire, (19: 19-21; 2 Thess. 2:8). He will therefore be a great speaker, a great warrior, a blasphemer, the lawless one, the man of sin, the son of perdition, an idolater, and a superman. It is of interest in connection with the manifestation of this awful being to note certain signs pointing toward the fulfilment of his activities, such as the movement for consolidation in politics, business, and religion, all with the purpose of centralizing control of these in the hands of a few, preparing the way for the assumption of power by the one man who will be able fully to exercise it.

## II. THE SECOND BEAST? (vs. 11-18).

## (a) His appearance, (11).

After describing the first beast and his power, John states he "beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon." He differs considerably in appearance from the other beast, though the dragon influence is to be observed in relation to him. He is not so fearful to look upon, in fact, there seems to be the appearance of innocence and simplicity about him, but he is nevertheless the servant of Satan. We need not wonder at a character with such an innocent appearance being used by the devil, for the arch-enemy himself appears as an angel of light, (2 Cor. 11:14), and his servants transform themselves into the apostles of Jesus Christ, (2 Cor. 11: 13). It is possible to be lamblike in appearance and yet be full of the devil. Our adversary is the great deceiver, and he has some worthy imitators in his family who do credit to his instruction and example.

## (b) His power, (vs. 12-18).

"And he exerciseth all the power of the first beast before him", we are informed. He is energized with a similar power, and works in conjunction with the first beast. In the manifestation of this power he is enabled to do several things. He "causeth the earth and them which dwell therein to worship the first beast,

whose deadly wound was healed". He is the one through whom the other works in controlling the world's religious system. In carrying on his work he "doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." This is certainly miraculous power, emphasizing the fact that Satan is a powerful being, and warning us to test all wondrous manifestations by the word of God, for even in these days Satan has his counterfeits of God's works. His servants have exhibited real power in the past, (Ex. 7: 12, 22), and in the future they will also do so, as we observe from this and other Scriptures.

In his carrying out of the plan of deception the beast gives the command to make an image to the first beast. This reminds us of Nebuchadnezzar's image and the worship accorded it, (Dan. 3:6), and for the same purpose was this one made. But through it a more powerful appeal is to be put forth, for the beast "hath power to give life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed." Thus a devil-filled man is deified and persecution is instituted against those who refuse to accord him divine honours. The saints have suffered in the past under similar circumstances, so it will be history repeating itself, but on a greater and more intense scale. Another phase of the persecution of those days relates to the pressure put upon all in the economic sphere; the beast "causeth all both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads; and that no man might buy or sell, save he that had the mark or the name of the beast, or the number of his name." This implies a gigantic boycott of all those who refuse to bow the knee to the image. A few years ago such a thing would have seemed impossible, but we have made great strides recently in the formation of combines, and none know better than business men how difficult it is even in these days to exercise freedom of action in buying and selling. There are such things even now as boycotts. What will it be when the whole social structure is under one head? The number of the beast is given, and numbers are significant in Scripture. Seven is the number of perfection, but this fearful creature does not reach that. His number is 666, so that after all, while he is powerful he is not omnipotent, and his doom is as certain as that of the first one.

## (c) His identity.

The first beast is the antichrist, this one is the false prophet. Three times is he designated thus, (16:13, 19:20, 20: 10), and our Lord also implied that such would come, (Matt. 24:24). We thus have the Satanic trinity, in imitation of the Godhead; the dragon, the antichrist and the false prophet, and as the work of God is done through the third Person, even so is it the case with the work of Satan on those days. Satan is the great imitator of God, in people, in ministers, in message, and in other ways, and we have great need to put on the armour of God to gain the victory over him.