

The Gospel Witness

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

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

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TORONTO, MAY 15th, 1930.

Whole No. 417.

JARVIS ST. PULPIT GOES ON THE AIR

Every Sunday Evening, Beginning May 25

CKGW 690 Kilocycles, 434.8 Metres (Long Wave) VE9GW 6,095 Kilocycles, 49.22 Metres
(New Short Wave)

Sunday Evening Services to be Broadcast from 7.00 to 9.00 (Daylight Saving Time) (6.00
to 8.00 Eastern Standard Time) from the Most Powerful Station in Canada.

From many parts of Canada and the United States friends have written enquiring why the services of Jarvis Street Church are not broadcast. Six years ago we obtained a broadcasting license from the Government with the call letters CJBC. That license has been renewed yearly ever since. Our original idea was to erect a broadcasting station of our own. But we soon learned, on investigation, that broadcasting apparatus was being developed so rapidly, and, therefore, changing so frequently, that only the concerns with large capital could hope to keep abreast of the times.

Furthermore, for some time only one wave length was permitted in Toronto, and this would have limited our broadcasting privileges to perhaps once in a month or six weeks. For these reasons we abandoned the idea of erecting our own station, but continued to have the license renewed.

We have now at last been able to secure broadcasting privileges over CKGW, the most powerful broadcasting station in Canada. Of course, everybody knows that the coverage of any station varies with atmospheric conditions. It is well known, also, that when exceptional atmospheric conditions obtain, a given station may reach out thousands of miles beyond its usual range. It is, therefore, impossible to promise, with accuracy, that the station can be heard regularly where it is heard occasionally. But CKGW has an

extraordinary record in this respect. Reports have been received of its programmes having been heard distinctly on many occasions in New Zealand, and in the Hawaiian Islands; it has been heard in Glasgow, in Cork, Manchester, London, on the south coast of England and in Paris, France. It has also been reported as having been heard in Cape Town, South Africa. It is heard consistently and regularly in Bermuda, and in the other West Indian Islands, as far south as Trinidad. Another point reported is French Guiana, which is in the northern part of the South American continent. Rio de Janeiro and Peru have also been reported; many places in Mexico, also Panama. One ship reported the programme from the Caribbean Sea. Reports have come from Havana, and other places in that neighbourhood. Westward, it is heard regularly, in Los Angeles, San Francisco, Portland, Seattle, Vancouver, and Victoria. Nome in Alaska has reported hearing the programme, also Fairbank in Alaska, and Dawson City. The farthest north reported is the Coronation Gulf. Of course, this station is heard all through the Western prairies, and in the Peace River District. It has been reported from Resolution Island near Baffin Island; from Nain; frequently from Newfoundland, and the Maritimes, and all through Ontario and Quebec.

As the broadcasting station is at Bowmanville on Lake Ontario, its waves have a clear getaway to the

South, and is therefore heard clearly in all the Eastern States. Time would fail us to tell of the places reported in the United States; for it has been heard in practically every State of the Union. This has been true of the ordinary long wave broadcast, and CKGW's wave length is 690 kilocycles, and 434.8 meters.

NEW SHORT WAVE INSTALLATION.

This station within the next two weeks, while broadcasting on the wave length given, will broadcast simultaneously by the new short wave method. Its call sign for the short wave will be VE9GW, and its wave length 6,095 kilocycles, or 49.22 meters. The short wave is said to have a consistent radius of 4,000 miles. The main difficulty in its use is that it is new, and the short wave can be received only on special receiving sets, which as yet require some expert manipulation. But no doubt in a very short time sets will be produced which will receive the short wave over these great distances. By the short wave VE9GW we shall be able to reach out probably four or five thousand miles regularly, and, occasionally, to any part of the world.

It is expected that within two weeks, therefore, this station will broadcast on both waves simultaneously; thus each Sunday evening the message of Jarvis St. pulpit will be spread over the world.

Our special reason for mentioning this is the fact that *The Gospel Witness* already carries the message of Jarvis Street to over fifty different countries, and our readers in all these countries, if the time should be convenient, may soon be able to listen to the Jarvis Street service, joining in the prayers and praises, as though they were actually present. Later in this article we shall name the countries where we have subscribers to *The Gospel Witness*, giving the time of that country corresponding to our broadcasting hours from 6.00 to 8.00 Eastern Standard Time or 7.00 to 9.00 Eastern Daylight Saving Time, Toronto.

WHAT ABOUT THE EXPENSE?

Some of our readers will ask, What about the expense of such a project? The same question was asked a few years ago about Jarvis St. Church itself. There were people who supposed that because we had lost many people of wealth from our membership we should not be able to afford coal to heat this great building. But the Lord has not suffered us to want for funds to carry on the work of the church.

The same question was asked a little later about *The Gospel Witness*. Where is the money to come from? It was a great question. Recently *The Baptist* of Chicago has been taken over by a private company, because it could not be maintained officially as a denominational organ. But hitherto the Lord has raised up friends for *The Gospel Witness*, and has supplied funds so that we have been able to carry on for eight years. We are indeed reminded in dictating that sentence that this very issue of *The Gospel Witness* completes eight years of publication. We shall have more to say of that later; but here we record our gratitude to God, and to His stewards who have responded to the call of His work, that we have been able since May 17th, 1922, until now to issue this paper every week. And thus far we have never received a cent for an advertisement.

The question, Where is the money to come from? was also asked when The Toronto Baptist Seminary was begun. But the money has come, and we have been able to prosecute the work almost without anxiety respecting its financial affairs until this hour.

Our answer to the question, Where is the money to come from? therefore is this: the God Who provided funds for Jarvis Street Church, for *The Gospel Witness*, and for the Toronto Baptist Seminary, will also supply funds to meet the expense of this wider ministry over the air.

We have no doubt many of our readers will be glad to share our burdens in this respect. We ask our readers now earnestly to pray for God's blessing upon this wider ministry. First of all, pray that many unconverted people, who hear the message over the air, may be saved. We are assured that we may conservatively count on being heard every Sunday evening by half a million people. What an opportunity to preach the gospel!

FIVE HUNDRED THOUSAND PEOPLE.

When C. H. Spurgeon died, Dr. A. T. Pierson estimated that he had reached, during his public ministry of about forty years, by voice and pen, about three hundred million people. Now by the chain of broadcasting stations, when they are linked together, one man could reach almost as many people as that in one speech. But let us take Dr. Pierson's figures. If the estimate of five hundred thousand hearers be correct for CKGW, in fifty-two Sundays we could reach an aggregate of twenty-six million people. And the colossal total of three hundred millions would be reached in something less than twelve years by broadcasting only one service a Sunday. But if we take the number of people reached by the most popular preacher the world has ever known, by voice alone as a standard, it will further emphasize the increase of facilities for preaching the gospel, and therefore the increased responsibilities which the church bears today. The seating capacity of a building is always enormously exaggerated. The present seating capacity of Spurgeon's great tabernacle is slightly less than three thousand. Sitting once in Westminster Chapel, London, a man next to us said that Dr. Campbell Morgan spoke to three thousand people every week at his Bible Class. We asked him where he put them; to which he replied, "Why, here. That is the capacity of this building." When we enquired whether that building was as large as the Metropolitan Tabernacle, he replied with an emphatic negative, saying the Metropolitan Tabernacle seated six thousand. Slightly more than twice its actual capacity was his estimate. But before the fire, when the Tabernacle covered the same area, except that it is drawn in a little at one end to make room for vestries—if we are not mistaken we were told it was about thirteen feet shorter—the Tabernacle seated more than it does to-day. The aisles were narrower, and the seats were closer together, and we were told that it was possible to put five thousand, or a little more, persons in it. But let us put it at six thousand to be safe. It was always crowded, so that as an outside figure we may put the average number of persons addressed by Mr. Spurgeon per Sunday as twelve thousand. Suppose this to have continued for forty years, Mr. Spurgeon would

have reached by his voice, the tremendous number in the aggregate of twenty-four million, nine hundred and sixty thousand persons. And yet by means of the radio, if the estimate is correct—and assuming of course that people will listen to us—it will be possible to reach twenty-six millions in one year, and that by only one service each Sunday. But further, to make the comparison complete, if we base our comparison on the number of persons reached by Mr. Spurgeon only at his Sunday evening services in forty years, which would be 12,480,000, it appears that, were he living to-day and were to preach at only one service a Sunday over CKGW he would reach five hundred thousand more people in six months than he reached by his voice in the whole forty years of his ministry.

We believe Jarvis Street Church members will recognize this added obligation, and that at the three weekly prayer meetings they will gather and pray as never before. We ask our friends around the world to join us in prayer that God may use this wider ministry of the gospel of salvation through the blood of Christ in the salvation of thousands, and to the glory of His great Name.

BROADCASTING TIME SCHEDULE.

We are not vain enough to suppose that the people of over fifty different countries would be greatly interested in the Jarvis Street broadcast. But we may escape being charged with immodesty if we explain that what we are about to write is particularly for the information of *Gospel Witness* subscribers. And the people who are interested enough to subscribe to this paper, and read the sermons therein contained, would probably be sufficiently interested to listen to the sermons preached when transmitted through the air. Moreover, in view of the fact that CKGW has already been heard at such distances as in the Northwest, Nome in Alaska; at Coronation Gulf in the North; Hawaiian Islands in the Pacific; New Zealand in the Southern Pacific; Rio de Janeiro in South America; Cape Town in South Africa; and repeatedly in the British Isles, and at least once in France, it may be useful to our subscribers to give the time in their respective countries, which corresponds to our broadcasting hours in Toronto. And, further, since this station within two weeks will be operating a dual broadcast simultaneously, the second being on the short wave, which has a normal coverage of four thousand miles, and an occasional reach of a much greater distance, we are venturing to give a Time Schedule which will really cover the face of the earth.

There is another consideration which leads us to do this: while we send *The Gospel Witness* to over fifty different countries, we have been informed of hundreds of people, who, after reading their paper, mail it to friends. For example: one man told us that the first time he saw *The Gospel Witness* was on the border of Tibet. The fact is one never knows where the printed page may reach. For this reason our Time Schedule will practically cover all countries. It would, of course, be interesting to know how far the message reaches, and we, therefore, suggest that anyone reading this *Witness* in any part of the world would confer a favour by listening in, if the hour is not impossible to them, and should they hear the service, we should be most grateful if they would let us know.

At the head of this article the call letters for both long and short waves are given, together with the wave length in kilocycles and meters.

World Time Schedule.

For the Time Schedule which follows we are indebted to the courtesy of the Meteorological Bureau of Toronto. We spent some time in the office there, this afternoon, going into the whole matter with one of the experts, who worked out for us this time table. We call attention to the fact that this schedule is based upon Standard Time in every case, not upon Daylight-Saving Time. For example: Toronto is on Daylight-Saving Time, and by that time our broadcasting hours will be from 7.00 to 9.00 Sunday evening. But instead of taking 7.00 to 9.00, as our starting point, we are taking what that time is by Standard Time, namely 6.00 to 8.00. And all the figures we give in this time schedule are Standard Time figures. Therefore, any place that is governed by daylight-saving time will add one hour in each case to the time given.

The names of places in the following list given in black type represent places where *The Gospel Witness* has subscribers.

CANADA AND THE UNITED STATES.

This paper goes to every Province in Canada, and to every State in the Union. There are five divisions of time across this Continent, and the same divisions apply both in Canada and in the United States. They are: **Atlantic, Eastern, Central, Mountain, and Pacific** times. Proceeding westward from the Atlantic to the Pacific, you subtract from the face of your watch one hour from Standard Time. Moving eastward you add one hour to the face of your watch. For example: 12.00 o'clock noon Atlantic time would be 11.00 a.m. Eastern Standard time (Toronto time); 10.00 a.m., Central; 9.00 a.m., Mountain; 8.00 a.m., Pacific time. Our broadcasting hours will be from 6.00 to 8.00 Eastern Standard Time (or 7.00 to 9.00, Daylight-Saving Time) each Sunday evening. That will be 7.00 to 9.00 Atlantic time; 5.00 to 7.00 Central time; 4.00 to 6.00 Mountain time, and 3.00 to 5.00 Pacific time. This applies both to Canada and the United States.

We repeat: places on Daylight Saving Time will add one hour.

Other Parts of the World.

We now name other parts of the world beyond these two countries; and the hour of our broadcasting is given in the time of the country named (names in black type indicate places where we have *Gospel Witness* subscribers):

ALASKA:—1.00 to 3.00 Sunday afternoon.

MEXICO:—Eastern part, 5.00 to 7.00, Sunday evening; Western part, 4.00 to 6.00 Sunday evening.

SOUTH AMERICA:—**BOLIVIA** and **ARGENTINE**, 7.00 to 9.00 Sunday evening. **PERU** and **CHILI**, 6.00 to 8.00 Sunday evening. For **PARAGUAY** we were unable to get the exact figures, but it is, presumably, the same as Peru and Chili.

CENTRAL AMERICA: **SALVADOR**, **HONDURAS**, 5.00 to 7.00 Sunday evening.

CENTRAL BRAZIL: 7.00 to 9.00; **WESTERN BRAZIL,** 6.00 to 8.00; **EASTERN BRAZIL,** 8.00 to 10.00; **COSTA RICA,** 7.00 to 9.00 Sunday evening.

WEST INDIES: **JAMAICA,** 6.00 to 8.00, same as Toronto. **TRINIDAD,** 7.00 to 9.00 Sunday evening. **BERMUDA** has a time all its own, 7.40 to 9.40, Sunday evening. **BARBADOS, ANTIGUA,** and other West Indian Islands in the same longitude, 7.00 to 9.00 Sunday evening.

CUBA: 6.00 to 8.00 Sunday evening, same as Toronto.

HAWAIIAN ISLANDS: 11.30 to 1.30 Sunday afternoon.

NEW ZEALAND: 10.30 a.m. to 12.30 p.m. Monday.

AUSTRALIA: **TASMANIA, VICTORIA, N. S. WALES,** (except Broken Hill Area and Queensland), 9.00 to 11.00 Monday morning.

SOUTH AUSTRALIA: **BROKEN HILL AREA,** of New South Wales, **QUEENSLAND** and **NORTHERN TERRITORY** of AUSTRALIA, 8.30 to 10.30 Monday morning.

WESTERN AUSTRALIA: 7.00 to 9.00 Monday morning.

PHILIPPINE ISLANDS: 7.00 to 9.00 Monday morning.

INDIA: (except Calcutta) 4.30 to 6.30 Monday morning; **BURMA,** 5.30 to 7.30 Monday morning. **CEYLON,** 4.30 to 6.30 Monday morning. **CALCUTTA** has a split time of some sort, and the hours corresponding to our broadcasting hours are 4.53 to 6.53 Monday morning.

CHINA: There is no standard time in China, except on the coast. **HONG KONG, SHANGHAI, FORMOSA,** 7.00 to 9.00 Monday morning.

JAPAN, and KOREA: 8.00 to 10.00 Monday morning.

PERSIA, (IRAK) 2.00 to 4.00 Monday morning.

GREECE, PALESTINE, SYRIA, 1.00 to 3.00 Monday morning.

KENYA and UGANDA, 1.30 to 3.30 Monday morning.

EGYPT, SUDAN, 1.00 to 3.00 Monday morning.

NIGERIA, PORTUGUESE WEST AFRICA, FRENCH EQUATORIAL AFRICA, BELGIAN CONGO, 12.00 midnight Sunday to 2.00 Monday morning.

SOUTH AFRICA: **RHODESIA, PORTUGUESE EAST AFRICA,** 1.00 to 3.00 Monday morning.

IVORY COAST and LIBERIA, and GOLD COAST, 11.00 Sunday night, to 1.00 Monday morning.

ENGLAND, SCOTLAND, IRELAND, TOGO-LAND, ALGERIA, MOROCCO, FRANCE, BELGIUM, SPAIN, PORTUGAL, GIBRAL-

TAR, 11.00 Sunday night to 1.00 Monday morning.

MID EUROPE: **NORWAY, SWEDEN, DENMARK, GERMANY, POLAND, CZECHOSLAVAKIA, JUGO-SLAVIA, AUSTRIA, HUNGARY, SWITZERLAND, ITALY, SARDINIA, SICILY,** 12.00 midnight Sunday to 2.00 Monday morning.

EAST EUROPE: **FINLAND, ESTHONIA, LATVIA, ROUMANIA, BULGARIA, TURKEY, CYPRUS,** 1.00 to 3.00 Monday morning.

HOLLAND also has a time of its own, which is 5 hours, 19 minutes, and 32 seconds ahead of Eastern Standard Time, which would make our broadcasting hours in **HOLLAND,** 11.20 Sunday night to 1.20 Monday morning.

Three other places are on odd time: **UNITED STATES OF COLUMBIA** is 3 minutes and 8 seconds ahead of Eastern Standard Time, or 6.03 to 8.03 Sunday evening.

ECUADOR is 14 minutes and 7 seconds behind Standard Time, or 5.46 to 7.46 Sunday evening.

NEWFOUNDLAND and THE COAST OF LABRADOR: 7.29 to 9.29 Sunday evening.

Once more: add one hour to all time given for places on Daylight-Saving Time.

LET US HEAR FROM YOU IF YOU HEAR FROM US.

We ask every one of our readers who listens in on our services, whether five miles away or five thousand, to write us at once giving as full information as possible about how clearly the service was heard. Don't delay, but advise us at once. Address Jarvis St. Baptist Church, Toronto 2, Ontario. It will help us if you will write on the outside of the envelope, Radio Dept. Jarvis St. telephone number is Elgin 3531.

Of course we shall appreciate any contributions to the Radio Fund our readers may send. But please don't send currency. Send either cheque or P.O. order. Two men are serving sentences in Kingston Penitentiary now, we regret to say, for robbing *The Gospel Witness* mail.

The Radio and "The Gospel Witness".

Each Sunday evening sermon will be printed in the issue of *The Gospel Witness* following the Sunday, so that anyone receiving blessing through the sermon may obtain a printed copy of the message. If the morning sermon is printed at any time it will be printed in addition to that of the evening.

Help To Extend Our Radio Ministry.

We ask our readers to tell their friends about CKGW and multiply the number of our hearers. Of course we hope no one will stay home from his own church to listen to the Jarvis St. service; unless, of course, he has a Modernist preacher, in which case by all means urge him to hear CKGW.

Readers In Remote Places.

We should esteem it a special favour if our friends in remote places—of course we mean remote from

Continued on page 8.)

ANTI-CHRISTIAN ADDRESS BEFORE THE RELIGIOUS EDUCATION COUNCIL, MONTREAL

In *The Montreal Daily Star* of May 9th there appeared a report of an address given by Rev. Dr. L. C. Douglas, in connection with a meeting of The Religious Education Council of Quebec. Whatever sort of religion the Religious Education Council may deal in, if they are in agreement with their speaker on this occasion, their religion is certainly not Christian, but decidedly anti-Christian. But let us here quote the article from *The Montreal Star*:

The doctrine of the Old Testament which demands "an eye for an eye and a tooth for a tooth," was denounced last night by Rev. Dr. Lloyd C. Douglas before a meeting of the Religious Education Council of Quebec, assembled at their annual meeting to discuss the work that is being carried on in the Sunday schools of the province.

Truth Needed.

That people should recognize the truth was, Dr. Douglas pointed out, the only thing that could stem the present revolt against religion. At present, he explained, the modern apostate is unable to hear the voice of the church, muffled as it is by the countless shibboleths in which it is swaddled and swathed. The whole view of the Old Testament, he pointed out, was anachronous to the beliefs of educated people.

That this belief in the Old Testament should have become an integral part of the people of the North American continent was easy to explain, for according to Dr. Douglas, "from our early colonization days on the continent," the tribal religion of the "peculiar people" not only satisfied the wistfulness of the pious, but stirred the imagination of all migrants. The long, hard, hungry tracks of the liberty-seeking Hebrews were so uncannily like their own that a spiritual kinship with Israel seemed inevitable.

Seen as Code.

The Old Testament, Dr. Douglas continued, should be viewed as the code for the destruction of which Christ died. He did not, he pointed out, believe that the Old Testament should be deleted from modern religious education, for it would be impossible to teach comprehension of the Galilean's philosophy unless there were a background of knowledge of the Hebraic lore wherewith to contrast it. One could not recognize the gift that Christ gave to a world tied to shibboleths when he preached the Sermon on the Mount unless one had the means of appreciating what a revolutionary statement it was and how deeply it cut into the conventional beliefs of the times.

What Dr. Douglas urged was that care be exercised in the teaching of the Old Testament in the Sunday schools which would ensure its being accorded just the degree of importance it merited. The stories of the Old Testament he denounced as false to human nature and he compared them with the myths of Greek mythology.

"Tears by the barrel; but no smiles. Laughter, only when it signified mockery." Thus did Dr. Douglas sum up the atmosphere of the Old Testament, pointing out that pious fanatics who believed in such an elaborate system of restraints could not be expected to look upon Christ as anything else but a glutton and wine bibber.

W. J. Nesbit who was in the audience rose at the close of the address to protest against the remarks of Dr. Douglas which he held to be as grave as those of Bob Ingersoll.

A report on the work done in the girls' camps at Lake Memphremagog was read by Miss Marjorie Trottier, girls' work secretary.

The report of the nominations committee was also read, officers being as follows: president, Rev. Dr. M.

F. McCutcheon; vice-president, Canon E. I. Rexford; treasurer, J. P. Copeland, and secretary, Dwight D'Albenas.

Rev. Dr. W. F. McCutcheon presided."

It would be difficult to discover anything more decidedly anti-Christian than this. We are glad that Mr. W. J. Nesbit made his protest.

It is not recorded that Dr. M. F. McCutcheon protested. But Dr. McCutcheon, on this occasion, was in his proper place, and among his own kind.

Dr. McCutcheon seconded the resolution at the Temple Baptist Church, Toronto, in the Convention of nineteen hundred and twenty-seven, which declared that such churches as supported The Regular Baptist Missionary and Educational Society of Canada were "not in harmony" in the work and objects of the Convention.

Dr. McCutcheon is now, and we believe was then, the President of the Grand Ligne Mission—a mission that was entirely separate from the Convention of Ontario and Quebec, and not at any point subject to it. The Regular Baptist Missionary and Educational Society, the forerunner of the Union of Regular Baptist Churches, had the same right to a separate existence as had the Grand Ligne Mission. It was, however, definitely committed to evangelical principles, as Grand Ligne Mission was at one time, but is not now by any means.

We would remind supporters of Grand Ligne Mission of the character of its Chairman, Dr. McCutcheon, who can preside over a meeting where the Word of God is held up to contempt. When a speaker says that Christ "died for the destruction of the code of the Old Testament," he shows himself to be the enemy of revealed religion; and quite as much an enemy of the New Testament as of the Old, for the New Testament without the Old, is impossible. Yet Dr. McCutcheon presided, and listened to this infidel utterance without the slightest protest. We must assume he entirely agreed with the sentiment expressed since he expressed no objection.

Surely it is time parents and others recognized that the so-called Religious Education Council is an enemy of the Christian faith. It should no more be harboured than a man-eating tiger. Ontario and Quebec Baptists should know that Dr. McCutcheon is but a symptom of the anti-Christian plague that McMaster University is spreading with all diligence among the Baptists of Canada, a plague that is as deadly to the souls of men and as loathsome as leprosy itself.

SEMINARY FINANCES.

The Seminary, like all other educational institutions, is always hungry. Last week in one of the papers we read an account of a reporter's transatlantic trip, in which he explained that meals of some sort came every two hours. Educational institutions have such an appetite that they ought to travel on Atlantic liners all the time. We shall appreciate the help of any of our friends. And, by the way, *Have you made your will?* If you have not, make it right away, and remember the Toronto Baptist Seminary. Or, if you have already made it and left money to McMaster or some other apostate institution, be in haste to change your will in favour of the Seminary.

THE WEEK END IN JARVIS STREET.

The glorious weather of what has come to be called Blossom Sunday everywhere was a bit too much for our Sunday School and reduced our attendance to 1,355. Several responded to the invitation in the morning. The evening sermon appears in this issue, at the close of which ten responded to the invitation.

"THE WATCHMAN-EXAMINER" SUPPORTS "THE GOSPEL WITNESS"

A brother writes us from Michigan calling attention to an editorial in *The Watchman-Examiner* by Dr. Laws, entitled, "Shall Baptists Tie Their Own Hands?" The editorial opposes the standardization of the ministry, and at the same time discusses "That Ministerial Questionnaire," referring to the form sent out by the Committee of the Northern Baptist Convention, appointed last year to establish a bureau of information from which churches could obtain full particulars of all ministers.

We are glad *The Watchman-Examiner* has at last wakened up to a realization of the peril involved in the Northern Convention's ministerial questionnaire. But is it not a strange thing that a paper generally regarded as the spokesman of the conservative element in the Northern Baptist Convention should have waited until the eighth of May, nineteen hundred and thirty, to discuss a matter which *The Gospel Witness* discussed in its issue of July 11, 1929.

Before this editorial appears, hundreds of Baptist ministers and perhaps thousands, will have fallen into the trap. We called attention to this danger weeks ago. We are glad that Dr. Laws makes the following points:

- (1.) This proposed depository of ministerial information will be incomplete.
- (2.) It will be misleading.
- (3.) It will be dangerous.

Under the second heading Dr. Laws, in part, writes as follows:

"This questionnaire, however, does not cover the most important things about a minister—his personality, his courage, his industry, his character. When all the questions, inquisitorial as they are, have been answered, inquirers will still be left in the dark as to the really important qualifications of a man for the pastorate of a given church. For instance, would a minister who was driven from a church by its worldliness dare say so? Could a minister who was driven from a church by his own worthlessness be expected to chronicle this fact? In our opinion the information furnished by this proposed registry would be just as likely as not to mislead inquiring churches."

The editorial is all good, and we publish excerpts only as an economy of space.

Under the third heading, Dr. Laws says:

"If we understand the plan it is expected that this depository shall be kept at the rooms of the Ministers and Missionaries Benefit Board. It is to be open to representatives of churches and denominational organizations. Who will have charge of it? We suppose that competent clerks will be charged with its care, but the work of those clerks will have to be supervised. In time this will make our Ministers and Missionaries Benefit Board a ministerial clearing house. It has never been intended for that. The Board has no desire to add that function to its already excellent work. May we not draw a picture of the future? Two deacons from the church at Squedunk come to the rooms to inquire about two ministers that their church is considering for the pastorate.

The ministers are Moses Solomon and Solomon Moses. Their records are produced. These deacons are not used to records, and they cannot make much out of the bulky papers presented to them. They ask for Dr. Wright, and, of course, as a brotherly man and a denominational servant, he must see these deacons. They have the records in their hands. Dr. Wright glances at them, and without intending to do so he shrugs his shoulders. Thus he cooks the goose of Moses Solomon and Solomon Moses! Dr. Wright is

certainly as good a man to have the oversight of those records as anyone in our denomination, but not being absolutely an angel he has his likes and dislikes, and for aught we know, his prejudices. Ought we to spoil a first class secretary, who is in charge of a big job, by making him a ministerial referee? Placing ministers in vacant churches is a very different work from the brotherly care of the aged and the infirm.

Well, one may say, "Dr. Wright will not be secretary all ways." Regretfully we acknowledge this. Suppose the next secretary is Dr. Earle V. Pierce, of Minneapolis. When these two deacons come to him for information about the blanks of two ministers whom their church is considering we very much fear that Dr. Pierce, being the leader of the fundamentalists, will show in his face that he has not much use for rationalists. If either of those ministers under consideration is a rationalist we are almost certain Dr. Pierce will not speak highly of him. Maybe, after all, instead of electing Dr. Pierce as successor to Dr. Wright we had better choose Dr. Harry Emerson Fosdick. Unfortunately Dr. Fosdick is the leader of the rationalists, and we are just a little afraid that when those deacons approach him with those blanks we fundamentalists will stand no chance at all. We are simply assuming that every secretary of our Board will be human, will be red-blooded and will have convictions. As a matter of fact, if he is absolutely colorless as to convictions he will not have sense enough to be a secretary. Our conclusion is that we had better take that depository away from the Ministers and Missionaries Benefit Board.

What shall we do with it? Shall we take it down to the Eastern Seminary? If we do, rationalists will never get a chance again. Suppose we take it out to the Divinity School of the University of Chicago? If we do, that would be the end of conservatism in our ministry, and really we are hardly ready for that. What would the denomination think of putting that list in charge of *The Watchman-Examiner*? Well, we would be fair, but there might be a man or two in this country who would doubt it. The best thing to do with that list as far as we can see is to put it on a barge, carry it out to sea, and dump it overboard. We are dead in earnest about this matter. We want no man, no committee, no board in our denomination entrusted with the power that the care of that list would give. We do not doubt the good intentions of all who are forwarding this movement, but that it will result in evil we have not the slightest doubt.

Already we have many little bosses in our denomination. The other day we suggested a man for a vacant church, and the immediate reply was, "You had better see Dr. _____, for he holds the key to that situation." Dr. _____ is a denominational official, living twenty-five miles from that church and having no connection whatever with it. Why does he hold the key to the situation? Because he is one of those little bosses, who, by pulling wires, try to influence every vacant church in their community in the choice of a pastor. We may have to put up with these baby bosses, but one thing is certain—we do not want any big boss doing for the country at large what these little bosses do in their communities.

Of course, we are not filling out the questionnaire. We do not propose to do so. We urge others not to do so. We urge those who have filled out this blank to write asking for its return."

Please note the last words:

"We urge those who have filled out this blank to write asking for its return."

We appreciate the stand of *The Watchman-Examiner* on this occasion. We are glad, too, to serve as an alarm clock to wake up *The Watchman-Examiner* to its duty! Of course, we are not sure Dr. Laws read our editorial on the subject; but we are sure that Dr. Laws is more than a year late in discussing the danger to which

we called attention in our issue of July 11, 1929. In his concluding words Dr. Laws advises ministers to request the return of their forms if they have already filled them out and mailed them. He ought to have warned them not to send the information at all, for the pastors may rest assured that if the form is returned it will be returned only after it has been copied.

Dr. Laws ought to have someone in his office to keep him informed of what is happening in the Northern Baptist Convention, so that he will be able to write his

editorials early enough for them to be effective. However, Dr. Laws is a most charming brother—we love him so much that we confess we have refrained often from calling him to account when we ought to have done so, and we are glad to welcome *The Watchman-Examiner* as a supporter of *The Gospel Witness*. It is rather at the end of the column of marching Evangelical Baptist protestants, but it will help us in our march against the enemy ramparts to catch the beat of *The Watchman-Examiner's* drum as it comes faintly from the rear.

THE STIGMATA OF JESUS

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

In chapter six of Paul's masterly letter to the Galatians, there is one word which occurs three times. It is the verb translated "to bear". In verse two, Christians are told to "bear one another's burdens", and this they are to do not occasionally or fitfully but as the habit of their life. The word is in the present tense. It is to be the every-day course of Christian people to bear the weaknesses and trials and cares of their fellow Christians.

In verse five, we have the word again where we are told that each man must bear his own burden. The obligations of discipleship cannot be passed on to another. When the Lord's servants stand before the judgment seat of Christ, "every one of us concerning himself shall render his account to God". No one can shift this load upon another. Every man shall bear his own burden of duty and responsibility.

In verse seventeen, Paul tells us that he was bearing something different from the other burdens just named. He says, "I myself bear on my body the stigmata, the marks, of Jesus." These marks were the brand which he bore as the bond-slave of Jesus.

Professor Mahaffy says: "In the numerous records of manumissions found at Delphi and at other shrines in Greece, we have learned the legal process by which a slave gained his own liberty. He did not bring to his master his earnings and obtain his pardon with his receipt for the money, but he went to the temple of the god and there paid the money to the priest who then, with this money, bought the slave from his master on the part of the god. He became for the rest of his life a slave of the god, which meant practical freedom, subject to certain periodical religious duties. If at any future time his master or his master's heirs reclaimed him, he had the record of the transaction in the temple; but on one point these documents are silent; if he travelled, if he were far from home, and were seized as a runaway slave, what security could he have? I believe St. Paul gives us the solution. When liberated at the temple, the priest, if the man desired it, branded him with the stigmata of his new master, Apollo. Now St. Paul's words acquire a new and striking application. He had been the slave of sin, but he had been purchased by Christ, and his new liberty consisted in his being the slave of the Lord Jesus. 'Henceforth,' he says, 'Let no man attempt to reclaim me. I have been marked on my body with the brand of my new Master, Jesus, the Christ.'"

In Second Corinthians, chapter eleven, verses twenty-three to twenty-five, Paul tells us what these stigmata were,—"Stripes above measure"; "five times I received

forty stripes save one", with the Jewish scourge; "thrice was I beaten with Roman rods"; and "once I was stoned." These and many other things left their marks upon the apostle's body. Paul calls these marks the brand of Jesus, for Jesus Himself was scourged. The allusion of First Peter, chapter two, verse twenty-four,—"By whose stripes ye were healed"—shows how vividly this circumstance was remembered. With this indignity upon Him, His body lashed with the torturing whip, scored with livid bruises, our blessed Lord was exposed on the cross. He was branded as a malefactor, even before His crucifixion; and Paul had received the same brand, not once, but many times, for His Master's sake. But there was no feeling of indignity in the heart of Paul when he thought of these stigmata. He bore them with exulting pride as a standard-bearer bears his banner to the breeze. The prints of the world's reproach and malignity were witnessses of his devotion to Christ. The scourge had written upon his person his Master's name.

But what have those stigmata of which Paul speaks to do with us? Much every way. Chiefly that conformity of spirit and life to the cross of Christ should characterize us. The Christian's whole life should bear clearly the stigmata of Jesus: the surrender of his whole being to his Lord, definite confession that he belongs to Christ, the willingness to suffer for Christ's sake, the utter sacrifice of self for others' good, the brave enduring of persecution for Jesus' sake, and the readiness to take the lowest place if the Lord so will. These are some of the marks of Jesus.

Now we do not need to go about making crosses for ourselves. It is the cross of Christ that we are called to bear, and this we must take up daily. That cross may thrust us out into the public eye where we are maligned and made to suffer much for Jesus' sake. But it may be a part of that cross that comes in the form which may be regarded as unheroic. The service required is obscure. It consists in a multitude of little, vexing, drudging, sacrifices, instead of the grand and impressive sacrifice which we should be proud to make. To be martyred by inches out of sight, this to many is the cruelest martyrdom of all; but it may be our Lord's way, and therefore the fittest way of putting His brand upon us and conforming us to His death.

There is great reason to fear that some of the Lord's people know very little about this. When one sees the costly clothing, the luxurious comfort, the thoughtless indulgence in some who bear the Master's name, it is difficult to see the stigmata of Jesus, for they seem to be

a long, long way off. The marks of Jesus were also marks of poverty, of lowliness, unselfish concern for others, readiness to forgive and to suffer wrong, to render menial service, to please not Himself, to be yielded up as a whole burnt offering to God, to walk in love, to be holy as God is holy, to be compassionate and patient and tender, and to delight above all things in, not His own will, but in His Holy Father's will. These marks of Jesus are not seen too frequently on those who profess and call themselves Christians.

In the case of Paul, the physical stigmata of Jesus could be seen quite easily on his body made frail and weak by all this noble servant of Christ had suffered for the sake of his Master's wondrous Name. Our body ought to bear quite clearly some tokens that we belong to Christ. It should be manifest that there is no pampering of the flesh. The consecrated spirit is also a wonderful sculptor so that it has a way of producing some of the features of Jesus on the very countenance of a Christian. A beautiful spiritual soul sometimes makes the body that enshrines it to transmit something of its glory.

The stigmata of Jesus should also be manifest in all our life. If we are the bond-slaves of Christ, then it should be apparent to all that we are thoroughly given up to do whatever the Master says. It should be seen that our will is freely placed at His feet, to find its pleasure in doing what He may bid, to live, no longer to self, but to Him. It will not be enough to have the Precious Name upon the tongue. It must be written clearly upon the life. It is so easy to sing sentimental hymns with great emotion, and then when the enthusiasm has evaporated to have nothing left but a rather ugly SELF. That which tells upon the world outside is actual shame-bearing for Jesus' sake, whether in the home, the daily work, or in what is called society. This is the great criterion that Christ has bought us and that we are His property.

Francis of Assisi, as the result of deep meditation, is supposed to have received the wound-prints of Jesus upon his hands and feet and side; but the true stigmata of Jesus are not such fanciful things as these. Rather they are intense realities. They involve a going "without the camp to Jesus, bearing His reproach," and "esteeming the reproach of Christ greater riches than the treasures in Egypt." These are the regalia of the kingship of the Crucified, for they are definite, palpable, sufferings and persecutions endured in the service of our Lord. Let us turn again to the cross of Christ our Saviour, and renew our trust in Him Who died a shameful death upon the shameful tree. And as we bow in love and adoring worship, knowing that "by his stripes we are healed," let us do our part in "filling up that which is behind of the sufferings of Christ," and ever bear branded on our body the marks of the Lord Jesus, till the cross of shame is exchanged for the crown of unfading glory.

(Continued from page 4.)

Toronto—would endeavour to pick us up, and if successful, let us know. Say especially anywhere across the Atlantic in Europe, or across the Pacific, New Zealand or Australia. In the Old Country they would have to stay up till midnight and after. They would not, of course, do that regularly, but we should appreciate their doing so a few times to endeavour to tune in on us.

We shall hope to hear often from our friends on the

Pacific coast, because they can get us at three in the afternoon.

Perhaps that will do for now, so the Editor will sign off.—Meet us in the air!

A CORRECTION.

In *The Gospel Witness* of February 20th, there was a notice of the death of the beloved Mr. George F. Calder. By some strange mistake Brother Calder was reported to have been a member of the Dalesville Church, Quebec. The fact is Mr. Calder always belonged to Lachute Baptist Church, and never resided in Dalesville. He was a graduate of McGill University, and a lawyer of distinction. The local paper said that in his death the town had lost "its most honoured citizen."

Brother Calder was one of our strong men, and a man of unusual spiritual discernment. He was present at the Ottawa Convention in nineteen hundred and nineteen and, like a skilled physician, he recognized the symptoms of the deadly disease of Modernism, and never for a moment wavered in his opposition thereto.

The lingering illness which was the cause of Brother Calder's death was the result of a motor accident sustained while returning from one of our Baptist rallies at Dalesville.

It was the Editor's privilege to call upon Mr. Calder when speaking in Lachute some months ago. His evident devotion to Christ, his enthusiasm for the gospel, and his manifest joy in the Lord, were a real inspiration. He was a warm friend of *The Gospel Witness* and a subscriber, we believe, almost from the beginning.

We share the loss of Mrs. Calder and family, and with her cherish the memory of a noble character, and a life splendidly lived.

"THE GOSPEL WITNESS" FUND.

A religious journal usually has an appetite for money almost equal to that of an educational institution. The total revenue of *The Gospel Witness* last year was \$21,249.31, and we were able to close the year with a small balance, with every bill paid. For this we are devoutly thankful. But we ask our readers to regard this paper as a missionary enterprise, for such it is, and from time to time remember us with their gifts. And, by the way, Have you made your will? If you have not, make it right away, and don't forget *The Gospel Witness*!

We estimate that we reach weekly through *The Gospel Witness* an average of anywhere from twenty to thirty thousand people. What a congregation to preach to! If a church with all its activities were reaching twenty thousand people a week, and the cost of operation was only twenty one thousand dollars a year, would not anyone consider it most economically conducted? Sermons and other articles in *The Gospel Witness* are read around the world. Last week's *Christian Herald*, of London, has come to hand, carrying a *Gospel Witness* sermon; and that paper, we understand, has a circulation of a quarter of a million weekly. We are hearing of conversions constantly. Ministers write that they cannot do without the paper. We have hundreds of missionaries to whom the paper is sent without charge.

The Jarvis Street Pulpit

"THE GOOD NEWS OF THE GLORY OF THE HAPPY GOD."

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, May 11th, 1930.

(Stenographically Reported.)

"According to the glorious gospel of the blessed God." I Tim. 1:11.

Prayer Before the Sermon.

As we draw near to Thee, O Lord, we confess our need of the atoning blood, and therefore we come to the mercy seat where the law is kept inviolate, where the blood is sprinkled, and where Thy promise abides, there will I meet with thee. Draw near to us, we beseech Thee, this evening, and may every soul within these walls be made aware that God is near. We thank Thee, O Lord, for Thy sparing mercy, that through the years Thou hast preserved us. There are some in Thy presence who do not know Thy name, who have not put their trust in Thee; and yet Thou hast given Thine angels charge concerning them. Thou hast been roundabout them as a wall of fire. Thou hast protected and preserved them unto this hour. Thou hast not brought them to judgment; but He, Who is our Mediator, has pleaded in their behalf, let them alone this year also. They are here this evening because Thy compassions fail not: for this reason only we are not consumed.

It may be that Thou hast brought someone this evening to the crisis hour of life, to the point where decision must be made, to the hour which will determine the destiny of a soul. We beseech Thee to make the presence and power of Thy Spirit felt. Forbid that any one of us should spurn this wisdom, whose voice we have already heard from Thy word, and choose instead their own wisdom. We beseech Thee, O Lord, to grant that many this evening may hear the voice of Thy holy word, which is able to make us all wise unto salvation which is in Christ Jesus.

Deal with men and women this evening whose hearts have been shut against the light of Thy gospel for many years, who have refused to give heed to the testimony of Thy word, and who have lived as though there were no God. O Lord we cannot prove to any man that Thou art. We recognize that Thou must introduce Thyself even as Thou didst speak to Saul on the Damascus road from the open heaven. Thus Thou canst draw near to men and pierce their armour and discover even the thoughts and intents of the heart. We beseech Thee to grant that Thy gospel may thus prevail with not a few this evening.

Look upon this congregation in its varied needs. There are young men who urgently need the young men's Saviour. There are mothers and fathers who cannot do without Thee, though they think they can. Let the light of Thy gospel dispel the darkness of the mind. If there are any who have been led of the spirit of vanity to think more highly of themselves than they ought to think, who have become puffed up with pride, pride of position, pride of achievement, pride of intellect—how foolish we are! We have nothing of which we may justly be proud. We have ten thousand reasons for being ashamed in Thy presence—therefore help us this evening every one to see ourselves as we are seen of God. Strip from us, we pray Thee, all disguises; quicken the conscience, and speak with the voice that even the dead must hear, that souls who are dead in trespasses and sins may this evening live again.

Shut us up to Thy presence! Make us forgetful of everything but of the fact that God is here, and that we are having direct dealing with Him. Search every heart, and bring many to Thy feet.

And for Thine own dear children we pray. We thank Thee for the grace that has saved us, and that has kept us until this hour. We pray for a larger measure of Thy Spirit, that we may be better men and women, that more perfectly we may be enabled to adorn the doctrine of God

our Saviour in all things. Give to us each, men and women alike, the ornament of a meek and quiet spirit, which in the sight of God is of great price. Help us that in the midst of tribulation we may have peace, that in the midst of sorrow we may rejoice, that when in the view of men we are weak we may be strong, that when we appear before men to be foolish, we may live in the enjoyment of that wisdom which is from above, and which is first pure then peaceable.

Bestow upon us, we pray Thee, Thine evening benediction! May this evening service in some way, in Thine own way, be used to strengthen the faith of Thy children, to rekindle our love for Thee, to intensify our zeal, to inspire us to nobler endeavours in the interest of the souls of men: Make this a gracious hour, an hour in the heavenly places in Christ Jesus. O, Thou High and Lofty One Who inhabiteth eternity, condescend, we beseech Thee, to our prayer. Bow down Thine ear and hear us, for we are poor and needy; and make this evening hour one that shall be memorable in the experience of saint and sinner alike, as an hour when God came especially near. We ask it in Jesus' name, Amen.

"According to the glorious gospel of the blessed God", or "The glad message, the good news, of the glory of the happy God."

In the opening of this epistle, the apostle argues that the purpose, the aim, of the law and of the gospel are one. He tells us that the law was not made for the righteous, but for the transgressor. And then he enumerates many of the grosser sins to which men are subject, and declares that the law is against all these, and that equally it is against everything that is "contrary to sound doctrine," or heathful, healthy, teaching; that in short, the law is against everything which is not in accord with "the gospel of the glory of the happy God." Involved in that is the great truth that all that God does in this world, and in every dispensation of His revealed will, has this one end in view: to bring us into harmony, into the possession and enjoyment of "the glory of the happy God".

I desire you to turn over with me that extraordinary description of the gospel, that we may see what is in it: the glad message, the good news, of the glory. What glory? The glory of "the happy God", or "the blessed God" which has the same meaning.

I.

Look, then; at that rather striking DESCRIPTION OF GOD HIMSELF. God is described as "The happy God", in whom all blessedness centres. It is the truth which we celebrate in our doxology: "Praise God from whom all blessings"—all happinesses—"flow." What a contrast to the popular conception of God! Search the religions of the heathen, examine all religious philosophies, discover what men of themselves have thought of God, and nowhere will you ever find a picture of God, an image

of God, which represents Him as "the happy God". There are comparatively few, even in our day, in our world, in our country, in a country blessed with a certain measure of Christian enlightenment who think of God as a "happy" God, or who think of association with Him as bringing blessedness and joy. It is supposed that God has something to do with undertakers, and with graveyards, and that religion itself may be useful to the aged and infirm; that it is about as welcome to most people as the doctor's medicine; a necessary evil, which must be taken, but which can never be enjoyed. I remember a man once remarking that for years he had gone to church as an irksome duty; he had looked forward to Sunday as a day of almost intolerable gloom and bondage. He believed it was right to be religious; but he had never conceived of the religion of Christ as being a religion that could minister joy to the Christian.

But here He, Who is the Source of our salvation, at once the Author and the Theme of the gospel, is described as being the very centre and foundation of all blessedness, and of all joy. Our God Whom we worship is "the happy God". Why? What is happiness? What mars it? What destroys it? I think we may say with reverence that the divine happiness, or blessedness, consists in this: that *there is no moral conflict in the divine character*; that God is at peace with Himself. There is no joy in conflict, whether it be in the nation, or in the community, or in the individual. What is it that mars our peace, that destroys our happiness, but some kind of inward conflict? Our troubles, dear friends, are not in our circumstances, our real difficulties are not in things external to ourselves: the thing that really troubles the soul is that which finds lodgment within it. When conscience pleads against judgment, when conscience witnesses against the will, and against the affections, when conscience becomes a kind of John the Baptist, who, respecting our cherished hopes, our affections, our purposes, our ambitions, thunders, "It is not lawful"; when a man's mind is set upon something that involves a violation of his own moral nature, a disregard of what he knows to be right, whether it be in business, or in pleasure, or in whatsoever department of life the will may exercise itself, it is that which disturbs the peace of a man's soul, and sets a man at variance with himself, and in conflict with that which is highest: it is that which disturbs life, and makes happiness impossible. I can conceive of a man's being happy in jail, for:

"Stone walls do not a prison make,
Nor iron bars a cage."

When Paul and Silas were in prison, and their feet were made fast in the stocks, their circumstances were anything but pleasant. Everything without was contrary; notwithstanding, at midnight they sang praises to God.

In the nature of the Highest there is no conflict. God is always at peace with Himself. The nature of God is not violated. There mercy and truth are met together, and righteousness and peace have kissed each other. He dwells in undisturbed repose. He is "the happy God", "the God of peace"; the God of joy, the Centre and Source of all law and order, hence "the happy God"!

And happiness in the truest sense must ever consist in a right relationship to Him. No man can ever be

happy who lives in violation of the law of God, whether in here, or there, or anywhere. Only as we are brought into harmony with God Himself and so abide can abiding happiness be ours.

But there is another reason why God is "the happy God". *He knows no limitations.* He is never at the end of Himself. In Him there is no limitation of design. He can plan whatsoever His wisdom directs. He can do whatever He wants to do. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" How often we feel ourselves to be cribbed, cabined, and confined! How often are we straitened in ourselves! We cannot possess ourselves of the coveted treasure; we cannot accomplish that upon which our hearts are set. We are limited in wisdom: "Oh, that I knew what I ought to do!" We are limited in power, "Oh that I were able to do what I want to do!" Parents there are who are full of dissatisfaction because they have no power to lavish upon their children that which their hearts would give them. "I wish I could do this for my boy". "I wish it were in my power to do this for my daughter." But father and mother, however large hearted, are limited in power, and full of discontent often, because they are unable to accomplish that which they desire.

But there is One Who is so infinitely rich that He never plans anything that He cannot perform: He never designs to do anybody good without having ability to do the good He wants to do. Never, from everlasting, has God been limited in Himself, nor to everlasting can He be. He is "the high and lofty One that inhabiteth eternity" in all the qualities of His Being. He knows no limitations anywhere; therefore He is "the happy God"; He can do whatever He wants to do.

And, very especially, He is *the King of Eternity*; He does not measure time by the figures on a dial, nor estimate the day by the face of the clock, nor even by the rise and set of sun. I wish I had time! Do you? So do many. Joshua wanted time to get his day's work done, and he was divinely clothed with authority enabling him to command the sun to stand still, and so lengthen out the day that he might finish his work. When Napoleon saw the shadows lengthening and the night coming down at Waterloo, and the victory was not his, apostrophising the sun he is reported to have said, "What would I not give for the power of Joshua to retard thy march but one short hour". But he could not do it. He lost the day, his throne, his empire, and his crown. But our King is the King Eternal, Immortal, Invisible, the "only wise God", "the blessed and only Potentate", Who works in the leisure, in the amplitude, of eternity, with plenty of time to fulfil His purposes, and to get His work done. Yes, He is "the happy God!" never having to say at the end of the day, "I wish I had been able to accomplish more". Never!

I think He is "the happy God" also because He is the *Holy God*, and holiness means wholeness. With Him there is wisdom. I read it to you to-night: the voice of wisdom speaks, "The Lord possessed me in the beginning of his way, before his works of old". Wisdom declares that when He laid the foundations of the earth "I was there": "When he gave to the sea his decree, that the waters should not pass his commandment . . .

then was I by Him." When He prepared the heavens, saith Wisdom, "I was there",—"Rejoicing in the habitable part of his earth; and my delights were with the sons of men." Wisdom, righteousness, faithfulness, justice, truth, mercy, love, grace, holiness! All are in Him, hence ours is "the happy God".

II.

But here is A STRANGE PHRASE, "The glory of the happy God." What is it? What is the glory of God? What do you mean by the glory of God? The glory of the soldier, I suppose, is his victories. You will see inscribed on marble tablets in St. Paul's Cathedral, the names of the heroes of the empire, and the record of their military exploits. Their glory is thus recorded. The glory of the statesman is the state his wisdom has created. A united Germany before the war was supposed to be a monument to Bismarck's consummate wisdom and statescraft. The glory of the poet is his song; of the musician his harmonies, his music; and of the artist, his pictures, his sculpture; of the architect, the great buildings he has built. Londoners are familiar with the monument to Sir Christopher Wren. His name is not engraved on tablets like others, but there under the dome is the record; and you are told if you would see his monument, to look around. St. Paul's was the chief glory of Sir Christopher Wren. We might speak of many wonderful human achievements. But what is the glory of God? "It is the world He has made" you say. Is it? I know that the earth is full of the glory of God. I pity the man who can sail the fathomless sea without thinking of God. It is such a picture of the Infinite. And yet that does not reveal God. That is not His glory. Nor yet the rolling river, nor the raging cataract. A little boy brought me a handful of wild flowers this morning, and said, "I gathered them for you, and I am going to bring you some more next Sunday." He brought them into the vestry, and they were very beautiful. And oh, when in this glorious springtime you go about in God's beautiful out-of-doors, and see it carpeted with flowers, surely you are impressed with the beauty that is everywhere manifested. We cannot but think that, faintly at least, it reveals something of the glory of God.

Solomon had a great reputation. The queen of the South came from the uttermost parts of the earth to hear the wisdom of Solomon. He was famed for his wisdom. And when she came and saw his wisdom and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up into the house of the Lord, there was no more spirit in her. And she said unto the king, "It was a true report that I heard in mine own land, of thy acts and of thy wisdom. Howbeit I believed not the words until I came, and mine eyes had seen it, and behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard."

And yet our Lord, perhaps on a beautiful day like to-day, pointed to a growing lily, and said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." The beauty of the lily surpasses the glory of Solomon. I know it is written, "The heavens declare

the glory of God; and the firmament sheweth his handiwork": something of the divine glory may be seen in the myriad stars, but

"God, in the gospel of His Son,
Hath all His mightiest works outdone."

No matter how able a scientist, how great an artist, you may be, how capacious an intellect, and heart you may have, to discern and to enjoy the wonders of God's word, the material universe is not His chief glory, for, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ". Nobody has ever seen the glory of God until he has looked, by faith, into the face of Jesus Christ.

"Oh, that we knew the sacred emphasis
This Word on Nature's loveliness hath thrown,—
And how the world by Christ's face lighted is!—
As if fresh odours broke upon the air.
As if new wonders burst from everything!—
This Word is a wide window opening fair
Into the splendours of immortal Spring."

You have never seen a lily until you have seen it in the light that shines from the face of Jesus Christ. A friend said a remarkable thing to me some years ago, and the more I have thought of it the more convinced I am that it is true. He said that it is just as impossible for a man, through his telescope, to see the heavens as they are, and to behold the glory of God therein, and just as impossible for a man to behold the wonders of creation through the microscope, or to interpret God's thought in the material universe,—as impossible for him to do that without the Holy Spirit, as it is impossible without the Spirit for him to understand the written word. I do not believe a man can in the truest sense be a scientist unless he is a Christian. I do not believe he can in the truest sense be an artist unless he is a Christian. In no department of life can he attain to the divine standard until he has learned to see everything in the light that shines from the face of Jesus Christ; for "He is before all things, and by Him all things consist."

The glory of God in the face of Jesus Christ! What do you see in the face of Jesus? This morning we heard some little children sing, did we not? And this evening we saw a little child confess her simple faith in Christ in this divinely appointed ordinance. Oh, the condescension of God, that He should have come to us as a little child. When they had opened their treasures, and the wise men of old presented them to Him, they offered their gold, and frankincense, and myrrh to the Holy Babe and they worshipped God as they worshipped the Babe.

I cannot understand how the Infinite could make that stoop, but He did. And we shall be saved only as we are converted, and become as little children. Behold the glory of God in the face of Jesus Christ!

Yes, in the face of Jesus Christ *as a Man*. You have never seen a man! We have none of us ever seen a real man. We have seen many creatures called men,—we have seen ourselves! but we have seen only fragments; we have seen imitations, but they are all short measure, moral and spiritual dwarfs. No: we have never seen a man. No one has ever seen a man in all

the world's history; nobody ever looked into the face of God's ideal, of what God had in His mind when He said, "Let us make man in our own image". Nowhere can we behold God's image but in the face of Jesus Christ. Oh no, you will not find your standard in your professor with his gown and hood, and all the rest of it. He is not the ideal man. Nor is it the man of boundless wealth and measureless power. He is not the standard. The glory of "the happy God" is revealed in the Person of Jesus Christ. He is the only Man the world has ever seen.

Oh, but He is more than that. *He is the God-Man.* "Shew us the Father, and it sufficeth us". "Give us a portrait of God", they said "Shew us His glory." And He answered, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, "Shew us the Father." The glory of "the happy God" is Jesus Christ, and He is the only God we know.

It is not possible for any man to know God but through Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him"; He is the glory of "the happy God."

"What? Have I not read that Jesus wept?" Yes; that is His glory, that He can weep for us. Have I not read that He sweat as it were great drops of blood falling down to the ground? Is that the glory of God?" Yes; "His visage was so marred more than any man, and his form more than the sons of men." The blood-stained face of Jesus is the glory of "the happy God"! More than that, when He bowed His head, and gave up the ghost, and died, "the just for the unjust, that he might bring us to God", God was in Christ; and by that act reconciled the world unto Himself. Did I not well say that He knew no limitations; that He knew how to save a rebellious world? So He has done, and Jesus Christ is the glory of "the happy God".

I wonder would you think me irreverent if I were to say to you that Jesus Christ—I think I will dare to say it—is God's Hobby, His Specialty; All that God is He has revealed to us in Christ. He is the very glory of God!

III.

WHAT IS THE GOSPEL? It is "the glad message of the glory of the happy God." Is it a glad message that God is revealed in the rolling river, in the myriad stars? Does it not rather comfort you to know that God would rather save a sinner than put a constellation of a myriad worlds in yonder heavens? Does it comfort you to know that God has bestowed more care upon the salvation of one human soul than on every other thing He has ever done? It is His glory; it is His supreme achievement.

And what is the gospel? It is "the glad message". We are bidden tell men that God would rather save sinners than do anything else in the universe. All there is of God is at the command of the believer's faith. You say, "You do not mean that, sir? I was at Niagara the other day; and do you mean to say that the God of Niagara waits to be my Helper, if I believe?" The Government spent millions of dollars bringing Niagara power around the lake, and putting the power of other great waterfalls at the service of the people. But all that is but a drop of the bucket compared with the incalculable physi-

cal energy of the world. But our God is the God of Niagara, and of all the Niagaras, and of all the seas, and all the stars. But more, He has given Himself at Calvary. All the qualities of Deity are blended there and flow for our cleansing in the precious blood of Christ. He puts all that He is at your disposal. By the empty grave you need but trust Him, and you can have more power than there is in Niagara, and in all rivers, and in all suns and stars. All that God is is in Christ, and He is in Christ for you!

The gospel is more than an ethical system bidding you labour to be good. Much more. It is "the good news of the glory of the happy God"; that He wants to share His happiness, His holiness, with us; to bring us all into union with Himself, so that we shall be all bound up in the bundle of life with the Lord our God.

There is nothing for us to do but believe, dear friends. Unbelief is the most foolish thing in the world. Unbelief is a species of madness, even when it struts around in the guise of a Doctor of Philosophy. The man who does not believe God is mad. The highest wisdom, the only wisdom is to become a little child, and trust in the Lord Jesus Christ. May He help us so to do, and send us all away this evening sharers in "the glory of the happy God."

Let us pray: Bless Thy word to us, O Lord, this evening. Faith is Thy gift. Bestow it upon us. Give us such a clear revelation of Jesus Christ, of God in Christ, that we may trust Him. We ask it in His name, Amen.

(Ten responded and came forward seeking Christ or confessing Him.)

"FAVoured LEARNERS".

(The following composition has reached us from Mr. William Olney, who is a Deacon of the Metropolitan Tabernacle, and at the same time one of the best known English evangelists. No man is truer to the great verities of the faith. Mr. Olney is one of the steadily diminishing direct links with the great C. H. Spurgeon.—Editor, "G.W.")

"Christ had nothing to teach those who knew all about it."
—The late P. T. Forsyth, D.D.

When I approach Thy precious word,
I would be humble as a child;
Desiring all it can afford;
"A learner" styled.

Low at Thy footstool, Lord, I lay,
And my soul's ignorance confess;
Waiting for what my God shall say
My heart to bless.

Oh, save me from presumptuous pride,
A spurious philosophy:
Into the "path of wisdom" guide
And teach Thou me.

Thou dost withhold a Gift refused;
Nor teachest those of wisdom vain:
And where Truth's offer is abused,
Thou dost refrain.

So may I not Thy Grace offend;
Judging Truth when I should be taught:
Lest knowledge at my "latter end"
Be dearly bought.

William Olney.

The Union Baptist Witness

These three pages (13, 14 and 16) are the official organ of the Union of Regular Baptist Churches in Ontario and Quebec.
337 Jarvis Street, Toronto, Canada.
W. GORDON BROWN, Editor.

THE CHALLENGE OF LIBERIA

I. THE CALL.

Missionary Alfred J. Lewis sends an urgent appeal for men and money to reach one hundred thousand Bassa blacks at once, before the missionaries of Islam make it next to impossible to do so.

The Crescent or the Cross.

"I want to urge upon you, and all the godly people at home, the challenge that lies before us in this land, from the onward movement of Islam. During a recent itinerary, I was amazed to find how many Mandingo Mohammedans were among these heathen people, and teaching the doctrines of the false prophet. As many as thirty are in the

These people that we have come to reach, numbering at least 100,000 lie open for *either Christ or Mohammed, the cross or the crescent, and it lies with the people at home to decide which shall be triumphant.*

More Men and Money.

"There is absolutely nothing to stop us reaching these people but the need of missionaries and money. There is no hindrance from the heathen, and none from the government, such as is the case on so many fields. Every day we wait, the chances of reaching these people will grow less. I wish the urgency of the need would drive our people

deeper Christian life, and another appeal, this time for consecration, brought the definite surrender of his all to the Lord. Thereupon the thought of missionary service which had entered his mind previously, took strong hold upon him. In preparation, he attended evening classes, and later took the full course, in the Toronto Bible College. After graduation, he spent three years in business, before entering the ministry. During his pastorate at South End Baptist Church, Owen Sound, some fifty, about half of them through personal work, have been led to confess Christ. Surely the hand

to prayer and to sacrificial giving and going. If they would only forego the luxuries for the summer, which we forego all the time, and consecrate the money to the Lord's work, there would be enough and to spare. Oh that young men and women might get this vision of service and waiting souls! 'Soon will the season of rescue be o'er'. . . . We are seeing conversions now, right in the heathen towns.

"Yours and His,

"(Signed) Alfred J. Lewis.

"P.S.—So many are like Jonah, using their money on things that take them from the Lord, instead of taking the Gospel to Nineveh, and Jonah never got his money back again!—A. J. L."

II. THE THIRD RESPONSE

When our Union proposed to open missionary work in Liberia, Rev. H. L. and Mrs. Davey volunteered, and they are now doing excellent work among the Bassa tribe. Another response was from Rev. A. J. Lewis, whose efforts God also blessed among these blacks. Of late Mr.

Lewis has made more than one trek, surveying the land to be possessed for Christ. Circumstances, however, seem to demand his return home. Should Mr. and Mrs. Davey be left alone, with far more work than they can handle? When this circumstance became known, there came a third response from Rev. E. and Mrs. Hancox, whose photos appear here-with.

Prepared from a Child.

With parents that were Christians in precept and practice, Edward Hancox, after long being troubled with the knowledge that he was a sinner before God, was definitely converted, one Sunday evening, at the tender age of nine years. A few years later the Spirit of God showed him the possibility of a

of the Lord has been upon our brother in his preparation for foreign service.

Another Surrender.

A mother's prayers for her teen-age daughter were graciously answered, one Sunday morning, at the close of a sermon by Rev. John Linton, when that girl received the love of God. Peculiarly enough, at the same service as that in which Mr. Hancox made his full surrender to the Lord, the one who is now Mrs. Hancox did likewise.

To Stand in the Gap.

Africa with its tremendous need had been laid upon the hearts of both of these young people, and they could not get away from the impression that they were to serve the Lord in the dark continent. The opening of work in Liberia



place of authority of town-masters, and you can imagine the power this gives them over the people. In the town you will see their school, with pieces of board outside, on which have been cut in Arabic characters, portions of the Koran. From this the children are being taught its false doctrines; and if the crescent gets them before the cross, the work will be tenfold harder. Their religion is very appealing because of its publicity. I came to them at the time of the fast of Ramadan, and it was beautiful to see them at prayer. They come right out into the open; and facing the east, chant their prayers; and then falling to the ground with their forehead touching, they repeat the creed. Rising, the same routine of prayer is repeated.

strengthened the appeal, and the later visit of Mrs. Davey deepened it. The news of Mr. Lewis' enforced return brought the definite decision. Thereupon these consecrated Christians offered themselves to God as His ambassadors to Liberia, and then made application to our Board to be sent forth, and now are about to go on Christ's behalf to answer the challenge of heathenism and Mohammedanism.

III. WHO NEXT?

Our Executive are arranging an itinerary for these out-going missionaries to visit our churches during the month of June and July, and we hope that many of our readers will have the privilege of meeting them personally, so that they may, with more intelligent interest, follow their service abroad.

But we need more volunteers, and more money. Who will be the next to offer, to go, to give?

MORE BAPTISMS IN FORT WILLIAM

Pastor Leander Roblin immersed four in the Tabernacle Baptist Church, Fort William, on Easter Sunday. Upon the invitation, after the Gospel message, three more confessed Christ, and were baptized the following Sunday. That Sunday one woman came forward for salvation also, and the right hand of church fellowship was extended to six at the communion service, one boy being unable to be present. Surely this is the way things were done in the New Testament, where people believed the Gospel, and then at once followed Christ in baptism, and joined with the believers.

THE SECRETARY AT WINGHAM.

Last Sunday Rev. W. E. Atkinson visited the Victoria Street Regular Baptist Church at Wingham, giving a soul-stirring message in the morning, and at the evening service presenting the needs of Liberia. "On invitation three mothers requested prayer to dedicate their children to the Lord for mission work, and two others renewed their consecration in the interests of missions."

65 YEARS IN OTTERTVILLE.

On May 11th the Otterville Church celebrated its 65th anniversary. Our esteemed brother, Rev. G. F. Watts, of Springfield, was the preacher, and delighted our people both morning and evening, with a very able exposition of the prophecy of Jonah. Many expressions of appreciation and helpfulness were heard on every hand, and altogether the feeling was that it was a day of the Lord's making and blessing."

AT CALVIN, TORONTO.

Pastor Leander Roblin's brother, Mr. Frank Roblin, also had two baptisms recently in his work. On the Sunday afternoon of May 4th, the Calvin Church, through the kindness of their brethren of Waverley Road, baptized two candidates in the latter's baptistry.

JEWISH WORK.

The May number of *A Messenger of Grace*, Rev. G. W. Allen, editor, is filled

with items of interest regarding work among the Jews. In particular we would call attention to the fact that Rev. Fred Kendal, the missionary who has been in charge of Grace Lecture Hall for Jews, 411 College Street, Toronto, has resigned, and the council now in charge have appointed Rev. Arthur Glass. "The council discovered that a Hebrew Christian, a graduate of Moody Institute, a Regular Baptist, one who has already had some months of actual experience in Jewish mission work, in Ottawa and in Buffalo, N.Y., had only recently returned to Toronto, and was available to take up the work at Grace Lecture Hall for Jews. Moreover, the available man was a brother-in-law of our former missionary, Mr. Kendal. The council therefore extended a call to Mr. Arthur Glass to become our missionary, and Brother Glass has accepted the call. The new missionary is, we believe, peculiarly fitted for his work. He is the son of a Jewish rabbi, and as such was brought up, like Paul, in the strict counsel of the law. Brother Glass knows his Hebrew Bible far better than the average Gentile believer knows his English Bible. He preaches fluently in Yiddish and English alike. He is full of zeal to reach his people with the Gospel, and he is happily blessed with a Hebrew Christian wife, formerly Miss Emma Kendal, who is already well

Plan to Attend the
F.B.Y.P.A. Convention
May 23-25
at Stanley Ave. Baptist
Church, Hamilton

known among the Jewish young women of Toronto." May rich blessing from the Lord rest upon this effort to carry out the Gospel order "to the Jew first".

FRENCH BAPTISTS APPEAL.

We have received a stirring appeal from the French Bible Mission, the deputation secretary of which is M. Robert Dubarry. He says: "Ten years ago we were left in utter helplessness (when these strongly evangelical churches took their stand against the in-roads of modernism). Our worthy cause has had to face ever since the incredible wickedness of Satan. Yet our reconstruction is very nearly complete. We have never been more certain that our God guided us at every step. Never has our Mission been stronger nor its prospect brighter. Heavy problems and responsibilities and much suffering lie ahead most certainly." One chief cause of suffering is the lack of proper financial support. For the bare maintenance of "our dozen fields, some \$6,000 a year" is absolutely

necessary, while "normal development would claim \$10,000. Last year we received at most \$4,000. Scantily to provide for our self-sacrificing workers, we had to borrow. It seems that they have now reached the limit of disappointment, deprivation and endurance in their heroic effort to save from collapse one of the most reliable, strategic and promising Christian enterprises of the present day in Europe." We do pray that friends for this noble cause may be raised up on this side of the Atlantic, especially among those who scarcely know where they may send their missionary money so that it will be used only to preach the blessed Gospel of our great God. M. Robert Dubarry's address is 9 Rue des Benedictines, Nimes, France.

CALIFORNIA.

"The mid-year gathering of the Association of Regular Baptist Churches was held at Ceres, April 11-13. The meetings began Friday evening and closed Sunday afternoon. The Ceres church seats about two hundred. It was well filled at the day sessions and packed in the evenings. . . . There is no substitute for getting together. . . . Fine-spun fundamental doctrines are no substitute for lack of service toward other churches. Some may honour the man who has built up the biggest membership in his church or who has a large Sunday school, or who has led in the erection of a fine building, but we will honour the man who calls churches to serve one another."—*Faith and Fellowship*, Orson P. Jones, Editor.

THE FIGHT IN IRELAND.

Irish Fundamentalists ought to be of a very militant kind!

A letter to hand from Mr. W. H. Snoddy, Belfast, Ireland, tells something of the stand of orthodox Presbyterians against the inroads of Modernism into their historic denomination. "It is a blessing from God that we have such a 'sure word of prophecy,' that we can rest with implicit confidence upon, in these days when the very foundations of our most precious faith are being pushed aside for the devil's lies, in practically all the Protestant denominations of the visible church. But just for such a testing time is this blessed Book put here by God, so that His elect children shall be safeguarded through it from the deadly heresies of Modernism. It was to be that something that would deceive almost the very elect, would appear; and just as the manna was ready to feed the Israelites in the wilderness, so does our glorious God provide for His believing children the antidote in His blessed Word to counteract the injuries of Modernist heresies—the devil's lie, and may be the devil's final masterpiece before He comes 'whose right it is to reign.'"

"We are fighting away in the Irish Presbyterian Church. Modernism privately,—as says Scripture,—captured our Theological College about fifteen years ago, and has been undermining ever since, and wants to place its trainees in our pulpits; we have many a collision and breaking up of congregations. We

(Continued on page 16.)

Baptist Bible Union Lesson Leaf

Vol. V.

No. 2

REV. ALEX. THOMSON, Editor.

Lesson 22

June 1st, 1930

Second Quarter.

VIEWS OF FALLEN BABYLON.

Lesson Text: Revelation, chapter 18.

Golden Text: "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Revelation, chapter 18:4.

I. THE CHARACTER OF THE CITY.

This lesson depicts the doom of Babylon. The previous lesson portrayed the overthrow of "Mystery Babylon" or the apostate religious system of the world having its rise in Babylon; this lesson deals with Babylon, the commercial metropolis. The connection between them is close, both referring to the same centre although under different aspects. Various references are made to the place. These may be summed up under the general designation of the character of the city. First there is the title, "the great", implying a city of no mean influence, its greatness pertaining to material things. It is depicted as a great commercial city trading with the nations of the world in the most precious metals, ointments, linens, etc., and most significant, "in slaves" or bodies and "souls of men." (vs. 12, 13). It is a seaport, for "every shipmaster and all the company in ships, and sailors, and as many as trade by sea, stood afar off and cried", etc. (vs. 17, 18). It is a wealthy city, its inhabitants are "clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls". (v. 16). It is an influential city, her merchants are the "great men of the earth". (v. 23). It is a proud city, "she hath glorified herself, and lived deliciously". (v. 7). It is a pleasure-loving city, with harpers, musicians, pipers, and trumpeters. (v. 22). It is an ungodly city, persecuting the saints of God, in her being found the "blood of prophets, and of saints, and of all that were slain upon the earth". (v. 24). It is the centre of religious apostasy and a source of contamination to the nations of the earth. (v. 3). We do not wonder that heaven is described as being interested in the overthrow of such a city. All cities are more or less wicked, but this one is especially ungodly; its sins had "reached unto heaven", (v. 5); its iniquity was full, and the time had come to deal with it in judgment. It is well to note that cities as well as individuals reap what they sow. (Gal. 6:7). Sin unrepented of brings death. Note the characteristics of the cities of the present-day, with their wealth, their pleasure-loving spirit, and their sin and the way in which God looks upon such things. We are truly living in perilous times. (2 Tim. 3:1). It behooves us as saints to be alert to the significance of the events, and to be diligent in propagating the truth.

II. THE DOOM OF THE CITY.

The doom of the city is heralded by the cry of the angel who is seen by John to "come down from heaven, having great power". (v. 1). And he cried mightily with a strong voice, saying, Babylon the great is fallen", etc. (v. 2). This is an evidence of the special interest of heaven in this city, the significance of which is worthy of consideration. Other cities will be overthrown during that time of judgment, but about none of them do we read of any special and particular announcement being made from heaven. The judgment to be meted out to the city is to be most severe, and God would not have the innocent suffer with her, so another voice calls from heaven, saying, "come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (v. 4). Wherever there is an opportunity of engaging profitably in commerce, there the children of Abraham are to be found, and it would seem they will also be in Babylon prior to the judgment on that city.

As a further evidence of the interest of heaven and of the wickedness of the city, the voice calls for judgment, saying, "Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double." (v. 6). This is not vindictiveness, but justice, the day of grace then being past, the day of judgment having arrived. The judgment will come upon the city suddenly. In one day "shall her plagues come". (v. 8), probably without warning. The character of the judgment is then stated—"death, and mourning, and famine; and she shall be utterly burned with fire." This implies that some great conflagration will take place which will overwhelm the city. Its complete destruction is further emphasized in the symbolical action of the angel in casting a great millstone into the sea, stating as he did it: "Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all". (v. 21). The cause of such a fearful judgment is sin. (v. 5). It is necessary in these days to emphasize God's attitude toward sin. We are living in a time of grace, but judgment is surely coming. The judgment of God has fallen in the past, on the antediluvian world, (Gen. 7:21), and on Sodom and Gomorrah. (Gen. 19:25). In connection with Sodom it is of interest to note that God warned Lot and his family to flee before the fire fell upon the doomed place, just as He will warn His people to flee from Babylon before destruction overtakes it. The effect of this judgment upon the leading men of the earth will be that of sadness. The kings "shall bewail her, and lament for her, when they shall see the smoke of her burning. (v. 9). "And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more". (v. 11). This implies general lamentation on the part of those who traded with the city, wherein is expressed their sense of loss in wealth and their wonder at the suddenness of destruction. (v. 17). In contrast with their attitude is that of heaven, the inhabitants of which are called upon

to rejoice over her. (v. 20). Earth mourns, but heaven rejoices. In teaching, note the command to come out of the city, (v. 4), the cause of the judgment, (v. 5), the call for judgment, (v. 6), the character of the judgment, (v. 8), and its effect upon heaven and earth. (vs. 17-20). One may also emphasize the certainty of judgment overtaking the sinner and the only means of escape.

III. THE IDENTITY OF THE CITY.

Various interpretations have been given to the teaching of this chapter. Some think of it as being purely spiritual in its application, but this does not seem fully to explain it. There is an undoubted reference to a certain city, and one that is well known. Others apply the teaching to the city of Rome, but Rome, while a great city, has never been a great commercial centre, and probably never will be, and it is not a seaport, as the city herein is described to be. There is a third interpretation which is simple, logical, and appearing upon the surface. This applies the teaching to Babylon. The inhabitants of this place were the enemies of the Lord's people, and reference is made to them in the Old Testament, also the locality of the city was the scene of man's rebellion against God. (Gen. 3:6; 9:6). The name therefore is significant of such rebellion. Objection may be made to the application of this prophetic teaching to Babylon on the basis of its fast destruction. Isaiah prophesied that it would be overthrown and that it would be as when God overthrew Sodom and Gomorrah. (Is. 13). Jeremiah also prophesied along similar lines, (Jer. 50, 51), and destruction has come upon it, but it is open for consideration as to whether that destruction has been as complete as prophesied, or if we have yet to look for the final overthrow of the city, which will blot it out in a similar manner to that of the cities of the plain. This would imply its resuscitation, and in this respect it is of interest to note Zechariah's prophecy of the woman and the ephah, (Zech. 5:5-11), symbolizing the establishment of a commercial centre in the east, given subsequent to the Babylonian captivity, and not yet fulfilled. It is of further interest to note the increasing importance from a commercial standpoint of the Euphrates Valley, since the war. The soil is very fruitful, requiring only proper irrigation, to make it bring forth abundantly. In all likelihood such work will be carried out on a somewhat large scale, surveys having already been made, and due to the increased business and prosperity which will ensue, towns and cities will come into being and there will be one chief centre through which trade will pour. Wealth will come to such a centre, the ships of the world will visit it and its influence will be felt throughout the whole earth. Note the strategic location of Babylon in relation to such trade; also study carefully the prophecies of Isaiah and Jeremiah concerning this city.

Fundamentalist Baptist Young People's Association

OF ONTARIO AND QUEBEC

FOURTH ANNUAL CONFERENCE

Stanley Avenue Baptist Church, Hamilton, Ontario

May 23-25, 1930

SPEAKERS:

	Morning (10 o'clock)	Afternoon (2.30 o'clock)	Evening (7 o'clock)
Friday (May 23rd):			Rev. J. F. Holliday, B.A. Toronto.
Saturday (May 24th):	Rev. C. J. Loney, Hamilton.	Rev. T. J. Mitchell, London.	Dr. T. T. Shields, Toronto.
Sunday (May 25th):	Special conference speakers at Hughson Street, Emmanuel and Stanley Ave. Churches.	Rev. P. B. Loney, Toronto.	Rev. F. A. McNulty, Brantford.

Conference Song Leader: Mr. O. L. Raymer.

Shenstone Quartette of Brantford will sing at all sessions of the Conference.

All Sessions on Standard Time.

EVERYBODY WELCOME

(Continued from page 14.)

formed the Bible Standards League in 1926, and with God's help defeated the attempt to change the subscription of ministers to our Standards in 1928, after a heresy trial, which the Modernists manipulated to defeat us in 1927."

* * * *

A WOMEN'S SEWING CLASS

Our ever practical and zealous missionary, Mrs. Davey, tells us of her Sewing Class for African women. In a recent letter, she gives us another

glimpse of her many-sided program—"I wanted to get hold of these women and they held off. They are not easily approached, and do not make friends readily, so I thought I would try a sewing class, and I wrote home to Ottawa and asked for some pretty wash goods . . . then, I told the women, and they came. Last Wednesday we measured and cut out. Afterwards we had a nice Bible class, and they enjoyed it so much and spread the news, consequently, on Sunday, half of the church was solidly packed with women. They all say that

they are coming this Wednesday, and I haven't any more cloth. You see, the sewing class is to get them, and we spend half of the afternoon sewing, or learning to, and the rest in a series of simple Gospel messages just for these women. Two have already professed salvation, and I believe God will give me all who come. Then again, I will get to know them intimately, and before you can do anything for a native woman, you have to reach her heart and make her feel that you are her friend."