

FEEDING THE TIGER!

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The Gospel Witness

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T. T. SHIELDS, *Editor.*

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

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The Jarvis Street Pulpit

THE GLORIOUS GOSPEL OF THE BLESSED GOD.

A Sermon by the Pastor.

Preached in Jarv.'s Street Church, Toronto, Sunday Evening, March 6th, 1927.
(Stenographically reported.)

"As ye have therefore received Christ Jesus the Lord, so walk ye in him:
"Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.
"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.
"For in him dwelleth all the fulness of the Godhead bodily.
"And ye are complete in him, which is the head of all principality and power:
"In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:
"Buried with him in baptism, wherein also ye are risen with him through faith of the operation of God, who hath raised him from the dead.
"And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses:
"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;
"And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it."—Colossians, 2:6-15.



E shall dwell particularly on the twelfth verse, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." You will observe these verses I have read to you, shut us up completely to Christ: everything for the believer is in Christ; nothing may be possessed apart from Christ; we are complete in Him Who is the Head of all principalities and powers. We are not saved by works of righteousness of our own doing, we are not saved by any kind of ceremony, we are not saved by any human relationship, whether to individuals or institutions; but our salvation consists wholly in Christ—the Person of Christ, not merely an historic figure in a book, though that is a true history which tells of the days of His flesh: salvation consists in a living Christ, Who even now is above all principality and power, with all enemies subject to His authority; and we are complete in Him. We are warned to be careful, to "beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after

Christ." We shall be spoiled if we get away from Christ: He is our all in all, He is salvation, He is heaven itself.

There are some people who have made the ordinance of baptism a mere ceremony. They dispute about it—I have not five minutes to spend in argument with any man on the subject of baptism as a mere ceremony. So clearly do I see the religion of Christ to be a spiritual experience, that were it not in the Book, it seems to me I should be inclined to be done with all ceremonies. But inasmuch as the Lord has left us two, there must be a reason for it.

Baptism is more than a mere ceremony: It is a symbolic representation of the whole truth of the gospel. It has no value if you take it out of its scriptural place. Better a thousand times that we should go with the Quakers and be done with all ceremonies, than that we should magnify baptism as a ceremony into a saving ordinance, and teach our children to repeat such things as this: "What is thy name?" "John Smith"—or whatever it is. "Who gave thee that name?" "My godfathers and my godmothers in my baptism, wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven." The only criticism I have to make of that answer in the catechism is that it is absolutely untrue—and that is enough.

Baptism is nothing apart from the spiritual experience it symbolizes; but, having that spiritual experience, then we are under a solemn obligation in obedience to Him Who enjoined it upon us, to yield ourselves to that ordinance. We are "buried with him in baptism, wherein also ye are risen with him"—how? Merely in water? Merely by virtue of the efficacy of water? Not at all. You are buried with Him, and you are risen with Him "through faith of the operation of God, who hath raised him from the dead."

Let us very briefly look at these verses this evening—you have your Bibles with you, just follow me, follow step by step what this inspired writer tells us is symbolized in the act of baptism: buried with Him, and raised with Him again.

In the thirteenth verse he says, "You, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him." By nature, we are dead in trespasses and in sins; and that old nature suffers death in the Person of our Lord Jesus Christ; we are indeed crucified with Him. We were in Him when He died; He was our Substitute and Representative, our Federal Head; and just as surely as all men were in Adam when he sinned, and as they inherited his guilt, so all believers were in Christ when He died, and by faith inherit His righteousness—we died in Him. Burial has no place in the experience of one who is not dead, burial is for the dead; and no one has any right to be baptized until he is crucified with Christ, until he reckons to be put to death in Him.

What follows? "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." Jesus Christ was begotten again from the dead—He actually died; but He was quickened by the Spirit of God, He was made to live again; and in that quickening from death, we are quickened with Him. You were dead with Him, He says, and now you are quickened with Him, made alive by the power of the Holy Ghost. The same truth is taught in the second chapter of Ephesians: "And you hath he quickened, who were dead in trespasses and sins." So that salvation is a new life derived from Christ, we are made alive in the grave as He was. Baptism is only the figure by which that is represented: baptism does not accomplish it; this is a reality only in the measure in which we believe in God, and in the operation of Him Who raised Christ from the dead. And as I believe in Him, I see myself quickened in Christ. How wonderful that is, when the law has done its work, when it has exacted the last farthing of our obligation from Him Who was our Substitute, having died, having been put to death judicially under the stroke of divine justice—yet after that, with Him we are quickened, made alive with Christ!

How is that possible? What is the basis of that? Listen: "Having forgiven you all trespasses"—He could not quicken you if He had not first of all forgiven your trespasses, if all your sins had not been atoned for, and the utmost farthing of your indebtedness to the law of God been paid, He could not have quickened you—but inasmuch as He has died in our behalf, then we are, for His sake, forgiven, and He quickens us, having forgiven our trespasses.

But how is He able to forgive us our trespasses? I remember years ago a young man came to me saying, "I am troubled about a matter. I have been reading in the Scripture about the sinful woman who was brought to Christ, and how her accusers said, 'Moses in the law commanded us, that such should be stoned: but what sayest thou?' And Jesus said, 'He that is without sin among you, let him first cast a stone at her . . . And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.' Now", said this young man—he was a thoughtful young man—"the question that troubles me is this. On what ground did Jesus Christ forgive that woman her sin? She was guilty. The stipulation of the law was perfectly clear—and He came not to destroy the law, but to fulfil it, how dare He then acquit her, and forgive her sins?"

That is a good question. How were they forgiven who were saved before Christ came? How was Abraham forgiven—he was a sinner—and Isaac, and Jacob, and all the rest of them? How were the saints saved who died before the Cross? How could God "pass over" their sins? You know that great verse in Romans where we are told that Christ is set forth as a "propitiation through faith, in His blood"—what for? Mark this, will you—"to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus." What is the meaning of it? It means that the Cross justifies God as truly as it justifies us; it is as though the conscience of the universe demands on what ground did God "pass over the sins done aforetime". Why did He not visit with judgment the multitudes who sinned before the Cross? Because, as the apostle says, Jesus Christ is now "set forth to be a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus"—which means to say that the Old Testament saints had been forgiven on the ground of the promissory note which Jesus Christ had given to the Father, that He would pay their debts. And now at last He comes, and He pays the bill that He said He would pay; and He becomes the "propitiation through faith, in his blood". He is set forth, as such, that in this last dispensation He may declare the righteousness of God in passing over the sins done aforetime.

Now did I make that clear? Go back to the text then: quickened on the ground of forgiveness! Well, what is the ground of forgiveness? Oh listen, "blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." What did He do? He took the bill, the indictment that was against us, the long catalogue of our sins, and by His death He blotted it out, and He nailed it up to the cross, and said, in effect, There is the receipt on file to show that it is paid. Do you keep your receipts, and look at them if someone demands that you pay a debt the second time? Oh, how you walk into his office and say, "Aha, see that? There is your signature, I paid that!" That is the meaning of this text, and all that was against us has been blotted out, and is nailed to the Cross, it is on file; and because of that, God can "be just, and the justifier of him which believeth in Jesus".

And so we are quickened with Him, our sins are forgiven for His sake, because they are blotted out.

And what else? Listen: "And having spoiled principalities and powers." What was the death of Christ? It was the greatest triumph the universe had ever known: "For this purpose the Son of God was manifested, that he might destroy the works of the devil." Principalities and powers conspired to destroy God's handiwork; the tempter came and brought man under condemnation; and all hell exerted itself to its utmost to hold us in the captivity into which we had been brought by our own sin. But our Lord Jesus came and entered into the grave for us, He came to take our place. I wonder can I recall it?—I read it years ago:

He, Hell in hell laid low,
 Made sin. He sin o'erthrew;
 Bowed to the grave, destroyed it so,
 And Death, by dying, slew."

That is what He did. He "spoiled principalities and powers, he made a show of them openly, triumphing over them in it." I like to put beside that that great passage in the first chapter of Ephesians, where the Holy Ghost speaks of the same principle, "The exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places"—where is that? When Christ was raised from the dead, and we were in Him, and set at the Father's right hand in the heavenly places, where is that? Listen—"far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." He lifts us from the death of sin, and sets us at His own right hand, causing us to share in His triumph over principalities and powers, having made a show of them, challenging them to the utmost, and triumphing, when hell was at the peak of its power.

My dear friends, there is nothing else for us to fear—nothing else for us to fear—the utmost that the devil himself can do, has been done, he has shot his last bolt; and in that hour our Lord Himself has triumphed ("Hallelujah!" "Praise the Lord!").

What a pity to reduce baptism to a mere ceremony! Do you see what it means? It means death, it means quickening, it means forgiveness of sins, it means the triumph of Jesus Christ over death, over principalities and powers, over the rulers of the darkness of this world—it means absolute victory for a sovereign God. And baptism is simply God's way for us to tell the world that we have accepted all that by faith; and that we do really believe that just as certainly as Jesus Himself was raised from the dead, and brought in triumph to the right hand of God, so these poor sinful natures are lifted to that holy height, until we shall be without fault in His presence.

How many of you believe that? How many of you are saved? Someone says, "But you cannot know you are saved, can you?" Can you not? Yes, every believer may know that he is saved, may be absolutely sure of it, sure of it for ever. How? Well, what is your faith? Listen: "Through the faith of the operation of God"—and no one can stop the operation of God. Our faith is not in our own righteousness, or in our own efforts; but in God alone. How many are there who have believed in the Lord Jesus, who have entered into this blessed experience, in union with Christ in all these particulars, and able to say, "I praise God that I have been raised from the death of sin, and that I am at this moment alive unto God"—I wonder how many can say that? And if you can say it, have you obeyed Him? "Buried with him in baptism." Have you been buried with Him? If not, will you go to your Book and consider your duty? Nay, will you consider your high privilege as a believer thus in God's way to proclaim the great salvation of which you have been made a partaker through faith in the Lord Jesus Christ?

That takes baptism out of the realm of controversy altogether. A friend of mine was once asked by a certain lady to sit down and discuss that question—she was a Presbyterian. He said, "Mrs. So-and-So, if I show you from the Scripture that you ought to be baptized, will you be baptized?" "No, certainly not," she said. "Well, then," he replied, "I have not time to waste with you, and God has not time to waste with you either."

But are you willing to do His will? And, having done His will, having been buried with Christ, and risen with Him, standing on resurrection ground by faith, how blessed it is to come to the Table of the Lord, and to feed upon the heavenly food! Ah, this spiritual nourishment provided at the Lord's banquet is for spiritual people, it is for those who are given a taste for the heavenly manna. It is even worse to degrade the Supper of the Lord to the level of what men call a "sacrament." But there are hosts of people who think they are acquiring merit when they come to the Table of the Lord. No, my friends, you will not acquire merit by doing that. You will acquire merit by coming to the cross of Christ; and it will not be your own merit, but the merit of the Lord Jesus. And going down into the grave with Him, and confessing that

you have no merit at all, being risen with Him in resurrection power and glory, as new creatures in the Lord Jesus, then you ought to come to His Table, and you ought to keep these ordinances in their proper relation. The heavenly feast, the spiritual banquet, is for those who are on the resurrection side of the grave; and if that is where you are, then obey the Lord in these particulars. May the Lord bless you every one.

Let us bow in prayer: We thank Thee, Lord, that though in this gospel there are mysteries into which the angels desire to look, though there are heights which no one has ever explored, and depths which no mortal has yet fathomed, we bless Thee that the door into it all is so plain and simple that even a little child may believe on the Lord Jesus. Oh, we may not understand how all these things can be, but because Thou hast said it, because Thou hast told us that we were in Christ when He died, and when He was buried, and when He rose again, we would come in humble penitence to His feet this evening. We pray Thee to blot out all our sins. Help those of us who are Thy children, afresh to appropriate the fullness of grace in Christ; and as we come to Thy Table this evening, may we come with dependence upon His perfect righteousness, wondering for ever that we poor guilty sinners should be made princes of the Blood, and made to sit at the royal banqueting table. Oh, may we come with grateful hearts this evening, may we come with thanksgiving upon our lips, that Thou "hath raised us up together, and made us sit together in heavenly places in Christ Jesus." May the banquet be spread in the heavenly places to-night; may Thy dear people who have partaken of this grace of life, saved by the "operation of God"—oh, may we, in forgetfulness of all other considerations, being shut up to Him Who is the Head, may we rejoice in Him as we feed upon Him tonight! Lord, if there are any who are not saved, may they come to Thee now. And if there are any who have not yet obeyed Thee, if Thou hast brought them to an experience of this blessedness in Christ, and yet they have not obeyed Thee in this ordinance, we pray that they may be made willing so to do to-night. Lead us; and as we sing our hymn to-night, may the Holy Spirit speak to every heart, and may hearts respond to Thy call. We ask it in the name of Jesus Christ our Lord, Amen.

News of Revival

Annette Street Baptist Church.—Rev. W. J. H. Brown is having great blessing on his ministry in Annette St. Church. The prayer meetings are more largely attended than ever, congregations are as large as ever, and in the last three Sundays thirteen have professed conversion.

Stanley Avenue Baptist Church, Hamilton.—The revival fires are still burning in Stanley Avenue Church, Hamilton. Last Sunday a number were baptized, and fifty-three persons in all responded to the invitation.

Grace Baptist Church, Toronto.—Great blessing is attending the ministry of Rev. Geo. W. Allen, in the Grace Baptist Church. This church will be remembered as a new organization formed by the members who followed Brother Allen out of Ossington Avenue Church without the camp. Grace Church is worshipping in a hall where there is no baptistery. Brother Allen therefore administers the ordinance Sunday afternoons in Jarvis Street Church. During the last three Sundays he has baptized in Jarvis Street a total of twenty-one believers, and many more are to follow.

Oakwood Baptist Church.—The venture of the Oakwood Church (Rev. Frank Mesley, Pastor) in holding their Sunday evening services in the large Oakwood theatre is being honoured of God. Last Sunday evening witnessed the blessing of conversions.

Orangeville Baptist Church.—The thirty-ninth anniversary of the Orangeville Baptist Church was held last Sunday, Pastor James McGinlay being the special preacher. At the evening service the church was crowded, and three professed conversion. Last summer during the Orangeville revival, two daughters made a public confession, while the mother and two other daughters were converted, making five in all from one family. Later in the regular services a boy of sixteen of the same family was converted, and still later a married daughter came to the Lord. One of the three converts last Sunday

was the father of this family, and the day following the mother was so rejoiced that she had to abandon her usual Monday's washing to go about among the neighbours telling the good news that her husband was saved. News of family religion of this sort is always gratifying.

Willowdale Baptist Church.—The Seminary Evangelistic Band had a day of great blessing in Willowdale Church last Sunday. Backsliders were restored, and God's people lifted to higher heights.

Last Sunday in Jarvis Street.—Blessing attended both services in Jarvis Street last Sunday. Seven or eight responded to the invitation at the evening service. The attendance at the Sunday School was 1,128.

GOOD NEWS FROM ERIN, ONTARIO.

Readers of *The Gospel Witness* are familiar with the thrilling story of the Alton revival. About six miles from the village of Alton, there is another village called Erin. In this village there is a Baptist church; the membership is small, but there is a fairly good brick building with a seating capacity of about two hundred and fifty. The population of Erin is about seven hundred. For many years the Erin Baptist Church has worked with two other Baptist churches a few miles distant, the one pastor serving the three churches.

About thirteen months ago the Erin Church was closed. It is always unfortunate when a church is out of sympathy with its pastor. We have long had to do with many small churches, and we confess that our sympathy, generally speaking, in church disputes is with the pastor. Perhaps there is no other class of men who suffer more than faithful ministers of the gospel. These disputes are not always caused by positive wrong on either side. Some very good people were never made to dwell together—even a gold nugget may be of a very awkward shape! And so, when good people disagree, it is sometimes wise for them to separate and go their several ways finding other companions. We remember that Paul and Barnabas parted company, because they disagreed in their estimate of a man called John; and Paul took Silas, and Barnabas took John. A somewhat extended experience, therefore, of differences among good people has led us to form a very charitable judgment in such disputes. Sometimes it happens that the Lord's own people are "peculiar" people in another than the scriptural sense!—and while sometimes we may give God thanks at the remembrance of them, one element in our thankfulness may consist in the distance which separates them from us!

It is not often a church expresses its attitude toward a ministry by locking the door, thus proclaiming its opinion that no ministry at all is better than the one they have had. We are inclined to think, however, if the present quality of McMaster's teaching is long continued, there will soon be a great demand for padlocks for church doors! Be that as it may, the Erin Baptist church for thirteen months was occupied only by such creatures as the padlock on the front door could not exclude.

But what a picture—a Baptist church in a village of seven hundred people, many of whom are unconverted, and the door fast locked for over a year! During this time the dance hall, which was one of the largest in the district was open and well patronized.

The last Sunday in February, however, the Erin Baptist Church opened its doors again; and although the day was very stormy, the church was well filled to hear Pastor James McGinlay of Alton. Included in the congregation was two-thirds of the membership of the Erin Church, and at the close of the service they gave Brother McGinlay a unanimous call, which was accepted on the spot. It is not surprising, in view of the great work of grace that has been wrought under Brother McGinlay's ministry in Alton, that a village so near as Erin should desire to share the blessing of his ministry. We congratulate the Erin Church on their good judgment, and we confidently expect that such blessing as has characterized Brother McGinlay's ministry in Alton will very soon be witnessed in Erin, as he ministers to both.

The services in this reopened church have been held for three Sundays, large congregations being present on each occasion.

It could not have been the Lord who locked the door of Erin Church, for when He locks, no man can open; on the other hand, if now He has

been pleased to open it, no human power can shut it, for it is written, "He that openeth, and no man shutteth; and shutteth, and no man openeth." But what is still more to the purpose, He Who can open the door of a church, can also open the door of human hearts, as He did that of Lydia.

We ask all our readers to pray that the sound of a going may soon be heard in the mulberry trees of Erin.

OFFICIAL REPORT OF THE MEETING OF THE EXECUTIVE BOARD OF THE REGULAR BAPTIST MISSIONARY AND EDUCATIONAL SOCIETY OF CANADA,

The Executive Board of the Regular Baptist Missionary and Educational Society of Canada, of which organization Mr. Thomas Urquhart is President, met on Tuesday and Wednesday, March 15th and 16th, in Jarvis Street Baptist Church. The members present were: Mr. Thomas Urquhart, Toronto; Rev. Morley Hall, Timmins; Rev. W. J. H. Brown, Annette St. Church, Toronto; Rev. John Dodds, Wheatley; Mr. Victor Stewart, Hamilton; Rev. C. M. Carew, Fenelon Falls; Rev. R. K. Conder, Stratford; Rev. A. P. Wilson, Pembroke; Rev. T. J. Mitchell, London; Rev. C. J. Loney, Hamilton; Mr. G. A. Gretzner, Hespeler; Rev. G. W. Allen, Toronto; Mr. W. C. Boadway, Toronto. and Dr. T. T. Shields, Toronto.

The Board especially considered the opportunities for progressive work that are opening, particularly in new fields, in the Province, as well as the opportunities in many old settled districts, for aggressive evangelism.

The Board also dealt with the question of the distribution of undesignated gifts, which it was agreed should be apportioned as follows:

Regular Baptist Missionary Evangelism at Home and Abroad..	50%
Toronto Baptist Seminary	10%
General Administrative Expenses	10%
Regular Baptist Literature Fund	8%
Grande Ligne Mission	8%
British Columbia Baptist Missionary Council	7%
Baptist Bible Union of North America	5%
Superannuated Ministers' Fund	2%

Arrangements were considered and plans were made for special evangelistic campaigns during the coming Spring and Summer. Fields requiring grants were dealt with, some were approved and others left to the consideration of the Executive Committee.

Rev. W. J. Millar, the Dean of the new Seminary, was present during the sessions of the Board, and gave a report of the work being done by the Toronto Baptist Seminary; and outlined the work which it is proposed to undertake during the first full year of the Seminary course. From the many applications that are coming from would-be students, a very large class is already in sight for the opening of the full session in September. The increased number of students will necessitate an increased faculty, and steps are being taken to carry this out.

Contributions have been coming in very generously to Rev. G. W. Allen, Acting-Secretary-Treasurer, during the eight weeks the Society has been organized. Address all correspondence and forward contributions to the Rev. G. W. Allen, 75 Delaware Ave., Toronto.

Next Week's Issue of "The Witness".—Next week's issue will be one of the most important we have ever published. It will be a special Northern Convention issue, and will be an exposure of the ravages of Modernism within the bounds of that Convention. It will contain at least thirty-two pages, and will discuss the Foreign Mission problem, as well as the extraordinary re-organization scheme; and we expect will contain articles by prominent members of the Northern Baptist Convention. Pastors and others who desire an extra supply of this number for distribution will oblige us by advising the number required at once. In quantities of 100 copies or more, we can supply them at 3c. a copy; smaller quantities, at 5c. per copy. Without special orders the circulation of this issue already arranged for will be twenty thousand more than the regular issue.

Editorial

SHALL WE CONTINUE TO FEED THE TIGER?

Our adversary the Devil is described in the Bible as a "roaring lion, walking about, seeking whom he may devour". Thus the champion of all evil, which includes every form of error, is represented as a beast of prey. In His parable of the shepherd and the sheep, our Lord said: "He that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep." In his address to the elders at Ephesus the Apostle Paul said: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." Therefore we have abundant scriptural authority for representing Modernism as a beast of prey.

Need we occupy space in this paper to define what Modernism really is? There are degrees of Modernism as there are stages in the development of any fatal malady; and as there are degrees of ferocity, and a variety of tastes, among beasts of prey. But what we now call Modernism, whatever it may accept or reject in the body of Revealed Truth, may always be recognized by the fact that implicitly or explicitly it denies the divine inspiration and consequent infallibility and supreme authority of the Bible as the Word of God. Modernism in its later manifestations may become agnostic, and even atheistic, but in every stage of development, it has this common characteristic, that it denies that the Bible is the Word of God.

From that it proceeds, step by step, to the rejection of the supernatural, which is really involved in its major premise,—its chief points of attack being the virgin birth of Christ, His essential Deity, His expiatory death, His bodily resurrection, and His personal, visible, return.

Upon What Does the Tiger Feed?

Upon what does this hungry tiger of Modernism feed? How is it nourished, and kept alive, and enabled to propagate its kind? Its favourite prey consists of evangelical institutions and organizations, the blood of which institutions and organizations is the sacrificial gifts of the people of God. When once this tiger, having approached by stealthy tread, has fastened his claws into an evangelical institution or organization, that organization ceases to be of any value to the cause to which it was dedicated, and serves only as tigers' meat! Let us repeat, when once such institutions or organizations are gripped by this hungry and thirsty monster, they cease to serve the cause to which they were dedicated.

The money contributed to the support of such causes serves as blood to slake the tiger's thirst. The withdrawal of financial support from erstwhile evangelical organizations will temporarily inevitably work some hardship; it will render the body anaemic, but it will make it a much less palatable meal for the tiger. Orthodox missionaries, or other workers, allied with such an organization may suffer for a while. It should be remembered, however, that so long as we keep such organizations financially full-blooded and healthy, we are only nourishing the tiger for further depredations; the starving of such organizations, on the other hand, will inevitably have the effect of starving the tiger too. The question Christian people must ask in these days is this, Shall we continue to support missionary and educational institutions under modernistic domination, and thus strengthen Modernism for a more widely-destructive work; or shall we devote our money to organizations that are made secure from the attack of modernistic beasts of prey?

HAVE WE ANY MODERNISM AMONG BAPTISTS IN CANADA?

The appointment of Professor Marshall to a Chair in McMaster University did not introduce Modernism to the Ontario and Quebec Convention, but served

only to reveal it. Dr. J. H. Farmer has so cleverly disguised his hand, that even those who abhor his political methods, believed him to be perfectly orthodox. The Hamilton and First Avenue Conventions served effectively to strip the mask of orthodoxy from the Dean's face, and reveal him as a defender of a brand of Modernism that is but little removed from Unitarianism. The support which Dean Farmer received, including that of the Chancellor and Faculty and Governors of McMaster, showed that "the leaven of the Sadducees" which has long been working in that institution in the dark, had almost leavened the whole lump.

We do not say that all who supported McMaster University at the last Convention are modernists. The *positive* output of McMaster University for a good while has been decidedly modernistic; but its *negative* output—if we may so describe it—has consisted of a stream of indifferentists, a type of religious professor destitute of conviction, and consequently devoid of moral courage. Indifferentists become the easy proselytes of modernists. The Denomination has long been suffering from a creeping paralysis which has shown itself in the stagnation of many of our churches. The denominational increase, as a whole, in these two Provinces for some years past has been negligible; and even where there have been earnest evangelistic pastors, their ministry has been largely neutralized by the stream of religious indifferentism with which McMaster has flooded the Denomination. Had she been permitted to continue without interruption or opposition a few years longer, real Baptist testimony would almost have perished from the land.

WHAT ABOUT OUR MISSION BOARDS?

We have great sympathy with those who contend that while we should cut off support from McMaster, we should not penalize the missionary agencies of the Convention. The writer of this article speaks as one who has taken second place to no man in the Denomination in his zeal for denominational interests. We repeat, we challenge a comparison of our record with that of any other pastor in the Convention of a similar length of service. We were responsible for leading Jarvis Street Church to adopt a system, and for the inclusion of "Christian Education" in her budget before there was any denominational budget, by which Jarvis Street Church gave some years as much to "Christian Education" as had formerly been given by the entire Convention. We discontinued our support of McMaster University only after we had several times warned the late Secretary of Education that we should be compelled to do so if he continued to quote the budget returns for "Christian Education" as a vote of confidence in McMaster University.

We continued our support of Home and Foreign Missions up until the last Convention. Following the Convention some monies then in the treasury were, by order of the church, retained in the church treasury pending developments.

We recognize that the cutting off of supplies to our various Boards is akin to such a military measure as is taken when a city is besieged. In the process of reducing the city, some noncombatants will suffer, but in such cases the severest measures are often the most merciful.

What About Our Home Mission Board?

Our Home Mission work was the particular department of our denominational activities to which, for years, we felt called to devote our chief energies. We believe profoundly in the necessity for Regular Baptist Home Mission work. But what are the facts? The Chairman of the Home Mission Board is a member of the Board of Governors, and the Chairman of the Board of Governors is a member of the Home Mission Board. Two thousand dollars of the salary of Superintendent Schutt is paid by McMaster, and the Superintendent is virtually under orders from that institution.

When a discussion of principles absolutely indispensable to evangelical faith occupied the Denomination, the Home Mission Board passed a resolution implicitly forbidding all pastors receiving aid from the Board to take any part in the discussion. Thus they were silenced respecting the very fundamentals of the gospel. One pastor told us that when he even quoted from the book of Jonah he was accused of introducing the controversy into his church! We repeat that no more iniquitous resolution was ever spread upon the minutes of

a supposedly evangelical body than the resolution that was passed by the Home Mission Board last spring—and it was proposed by the Secretary of Education. And that resolution, as has been proved up to the hilt, was but a very mild one compared with the tiger resolution which was proposed by the Rev. Hugh McDiarmid, then of Stratford. Our figure is well chosen, for some of the members of the Board wanted a resolution "with teeth in it". Rev. H. B. Coumans is on record as having said at the Toronto Association last year, that if he could have had his way, a very much more drastic resolution would have been passed.

At the Convention the Home Mission Board supported McMaster University and Professor Marshall's Modernism to the utmost. Immediately following the Convention the Board took almost the first opportunity to reaffirm the resolution of the spring. The wording, we understand, was slightly changed, but the principle embodied in it remained. Since that time at least one student of McMaster, standing for the faith, was informed by the Dean in Theology that he need not expect appointment to a summer field.

Why should we refuse to support the Home Mission Board? Because every missionary of the Board has been muzzled; because such students as are sent out this summer will go with the understanding that they are forbidden to discuss these matters so vital to Christian faith. Why should we refuse to support the Home Mission Board? Because of its stand for the faith, a grant has been withdrawn from the Willowdale Church, served by the Rev. J. H. Peer. He has had to vacate his parsonage, and his poor salary of sixteen hundred dollars, or thereabout, has been reduced to less than five hundred—until the heroic little band he serves, by great sacrifice, undertook to increase it to a thousand. A similar notification, we understand, was sent to other churches. The fact is, our Home Mission pastors have had the choice of permitting themselves to be muzzled, or, otherwise, decapitated. Every dollar that is put into the hands of the Home Mission Board really furnishes supplies to McMaster University to strengthen its "strangle hold" upon all Home Mission pastors.

What sort of ministers shall we have if they are permitted to eat a piece of bread by the mercy of McMaster University, only on condition that they will stultify themselves, and become like poor dumb driven cattle?

For a long time we have tried to believe the best of the Superintendent of Home Missions, but he is just now engaged frantically going up and down the country—it is a wonder the Board does not provide him with an aeroplane—apologizing for McMaster University; and, according to a report in a Sherbrooke, Quebec, paper, when the Superintendent was at a sufficient distance from home to feel that he might safely say some things without fear of contradiction, had the audacity to attribute the Alton Revival, under Brother James McGinlay, to the work of the Home Mission Board.

The fact is, the Home Mission Board is, officially, the enemy of every man in the Denomination who refuses to bow the neck to the Modernism of McMaster. We do not mean that the Home Mission Board requires the teaching of Modernism—far from it. What we mean is that it insists upon absolute submission to the Board's will, and puts loyalty to McMaster University before loyalty to Christ. We are firmly of the opinion that the Home Mission Board, as at present constituted, ought not to be trusted with a dollar of anybody's money who desires to see the money used for the propagation of the gospel. If it be said that this does an injustice to our Home missionaries, we answer let the other missionaries refuse to bow their necks to McMaster as some have already done.

Some students at McMaster who were formerly orthodox, and some even who protested against McMaster's Modernism, have been terrorized into submission. And we know of one at least who has so changed that he now ridicules the idea of an infallible Bible.

When the Convention voted to endorse the teaching of Professor Marshall, it lifted all quarantine regulations, and gave full and free scope to a plague that is more deadly than smallpox or leprosy. The doctrines and practices of Professor Marshall's school are leading the Baptist denomination in England to spiritual bankruptcy; and why a man holding such views as Professor Marshall

should have been brought to this country to teach the rising generation of preachers, it seems to us, can only be explained on the principle that the "god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

What About Our Foreign Mission Board?

We have to confess that in this matter we have been greatly mistaken, and we are much wiser to-day than we were a year ago. The Baptist Bible Union of North America has given much thought to the problem of finding some sound orthodox Baptist missionary organizations through which people who will no longer give to the Unitarian—so-called Baptist—Foreign Mission Board of the Northern Baptist Convention might give their money; and a year or two ago, at our suggestion, the Canadian Baptist Foreign Mission Board was included in an official list of Baptist missionary societies which the Baptist Bible Union believed to be true to the faith. Some months after the publication of that list we received a letter from a missionary in India, telling us that some of the worst modernists in India were to be found on our Canadian Baptist Foreign Mission Field. For some time we have known there were some members of our Foreign Missionary staff who at least were somewhat sympathetic toward Modernism. We were informed while in Chatham on one occasion of the deep concern of the mother of one of our missionaries, on account of his departure from the faith; and when speaking in Hamilton since the last Convention, the mother-in-law of the same missionary came to us and expressed her deep interest in our contention for the faith, saying she had known what it was to have to fight it in her own family for years.

Probably more than twelve months ago a report reached us respecting the interest of the Secretary of Foreign Missions in these matters. We found it difficult to believe the report, and said nothing about it. We hope even now that it is wholly untrue, or that at least the report which reached us was exaggerated. And while certain recent developments seemed to lend a little colour to its greater probability, we still hope to be able to publish over the Secretary's own signature a denial that there was any truth in the report. The report which came to us was to this effect, that a certain man decided to make a contribution of books to some or all of the staff of Foreign missionaries in India, and that he asked the Secretary of Foreign Missions, Rev. H. E. Stillwell, to recommend some books; and that Mr. Stillwell recommended the books of Dr. Harry Emerson Fosdick. We repeat, we hope this is not true—we refuse to believe that it is true until we have absolute proof of the accuracy of the report. But this report has been in circulation. WE THEREFORE OPEN OUR COLUMNS TO MR. STILLWELL, AND SAY THAT NOTHING WILL GIVE US GREATER PLEASURE THAN TO PUBLISH A LETTER FROM HIM, ABSOLUTELY DENYING THAT HE HAD ANY PART IN RECOMMENDING THE WORKS OF DR. H. E. FOSDICK TO OUR FOREIGN MISSIONARIES. WE SHALL SEND A MARKED COPY OF THIS PAPER, WITH A LETTER, CALLING MR. STILLWELL'S ATTENTION TO THE MATTER; AND WE INVITE MR. STILLWELL TO SEND US A LETTER OF DENIAL, WHICH WE SHALL BE GLAD TO PUBLISH IMMEDIATELY UPON ITS RECEIPT.

The Rev. Roy Benson.

On a recent Sunday, Rev. Roy Benson, a missionary on furlough from India, preached in the Parkdale Baptist Church. We heard of an address delivered by Mr. Benson elsewhere which consisted in a glorification of Ghandi. The impression left upon the mind of one hearer, on that occasion—a person of intelligence and education, and one accustomed to weighing things carefully—was that India was to be saved by some sort of social reformation, rather than by individual regeneration. But in his Parkdale sermon a week or so ago, Mr. Benson referred to "THE DASTARDLY DOCTRINE OF APPEASING THE WRATH OF AN ANGRY DEITY THAT HAS SATURATED THE WORLD". We quote that to show that Mr. Marshall is not the only one among us—nor the first—to repudiate the idea that Christ endured on the cross in our behalf the "punishment" our sins deserved. There can be no question of the accuracy of the quotation we have made from Mr. Benson's sermon, as it was recorded by a careful stenographer.

One thing is certain, Mr. Benson is not here rejecting some new interpretation of the death of Christ,—it is a doctrine "that has saturated the world". That, one might suppose, would be one point in its favour: the fact that it has saturated the world would indicate that it has been proved to meet a deep human need. But that, of course, is nothing to the modernist iconoclast!

This doctrine which has saturated the world is described as representing the death of Christ as "appeasing the wrath of an angry deity". And is not that the teaching of Scripture? Is it not written that "God is angry with the wicked every day"? Do we not read of some who after their hardness and impenitence of heart treasure up unto themselves wrath against the day of wrath and revelation of the righteous judgment of God? And was it not to avert that judgment that our Lord Jesus died on the cross? Is it not written of Him that He Himself "bore our sins in his own body on the tree"? And again, "He made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." And is it not said of everyone who refuses to accept him, "The wrath of God abideth on him"? Was it not therefore to save us from the "wrath of God" that Jesus Christ died? Yet this foreign missionary who has been supported for years in India by the sacrificial gifts of believing people at home, describes this precious doctrine of the gospel, which is the very foundation of our faith, "that Christ died for our sins according to the Scriptures," as a "dastardly doctrine"!

That there is Modernism on the foreign field, therefore, there can no longer be any doubt. Much more could be said on this point, but we refrain from further comment on Mr. Benson's position at present, because our space is required for another matter relating to our Foreign Mission work.

IS THERE MODERNISM AMONG OUR MISSIONARIES IN BOLIVIA?

We have before us a report which appeared in *The Hamilton Herald* on Friday, March 11th, 1927. The heading is in large letters and occupies three lines. The report is of a meeting which was held in the James Street Baptist Church, Hamilton, Wednesday evening, March 9th, and is as follows:

"DISCUSSION ON MODERNISM AT CHURCH MEET."

The unexpected occurred in James Street Baptist church on Wednesday evening. After an interesting address on mission work in India and Bolivia which was listened to by a large audience, the vice-president of the Young Woman's auxiliary asked permission to present questions. This was granted.

She asked: "Are you aware that modernism is being held by some in our mission fields?"

"No," answered the secretary.

"Did you say that anyone taking the fundamentalist view in the present controversy would be lonely in India?" continued the questioner.

"I said that one who took an extreme view would be lonely."

Fosdick's Books.

"Would you consider Fosdick's books safe reading for a missionary?"

"I would have no objection to *The Manhood of the Master* or *The Meaning of Prayer*."

"Would you object to *The Modern Use of the Bible*?"

"I would not give that book to anyone."

"That book was given by one of our missionaries to a younger missionary on the field, who was influenced by the reading of it."

The secretary didn't answer.

"That missionary to whom the book was given is here to-night. Do you wish to know who it is?" the vice-president asked.

[The secretary called to the missionary: "Come along. You're sitting there pretty hard; let's hear what you have to say about it!"]

Accused of Tattling.

The young missionary then stepped forward, corroborated the statement regarding the book, and told how her faith in an infallible Bible had been

shaken. She said also that she was not the only one on her field who had been thus influenced, and added that it was the Keswick convention last summer which brought the release from this teaching.

The secretary accused the missionary of "tattling," to which she replied that in conversation with friends she had incidentally touched on the reading of books and had mentioned this book in question among others. She had been asked by one where she got the book, and replied: "Why down there."

Not Tattling.

"I declare that could not be rightly termed 'tattling,'" the missionary said.

The vice-president further inquired: "Do you think a missionary who would loan such a book ought to return to the field?"

"Certainly. Every missionary we have has a perfect right to be on the field. Who are you driving at, anyway?" asked the secretary.

"The missionary in question is to be the speaker at the coming London association. Can you name him?"

"I have told nothing since my interview in which I promised to keep silence about certain matters I reported to you, but I say now that I cannot permit anyone to forbid me speaking that which I feel led to say," said the missionary.

The secretary said: "Remember, we brought you home."

Caused Commotion.

There was considerable interruption from the audience. The deacons protested and one member stepped to the front and inquired of the questioner: "Who asked you to come here tonight and talk like this?"

"God did," replied the vice-president.

"No, He didn't," replied the secretary.

The challenger then read from *The Sunday School Times* an extract to show what modernism stood for. Then standing before the audience she said: "The evidence has been conclusive that our secretary is shielding modernism both on the home and foreign fields. I stand here in protest against the continuance of such a harm. Will anyone come up and stand beside me?"

One woman came forward. The chairman quickly brought the service to a close by the singing of a hymn, and thus any further demonstration of sympathy was stilled, although there were those who later said they felt they should have gone forward. The meeting broke up with considerable commotion.

The Editor's Comment on the Above.

A few words of comment on the above report may not be out of place. From another quarter we have received a stenographic report of this meeting. We shall, of course, be blamed for inspiring this discussion. The fact is we had no knowledge of the existence of the lady who so courageously challenged Mr. Stillwell. We were just about as guilty of having any part in this matter directly or indirectly, or, to be still more positive, most remotely, as "the man in the moon". Moreover, the information reached us from someone who had no part whatever in the meeting. The report we print above was sent to us by special delivery by someone who does not even live in Hamilton. We say this merely to indicate that gradually the people are getting their eyes opened. If such a matter had come up in a meeting in Stanley Avenue Church, Hamilton, it would not have been so surprising; but the truth is, in all our Baptist Churches there are people whose hearts are true to the Lord Jesus Christ. Many of them have been blinded by the campaign of misrepresentation and slander for which McMaster University has been responsible these seven years and more. But the truth, like fire, will burn its way out into the open at last, and all over the Convention true lovers of the Lord who believe the Bible to be God's Word, will rise up to demand an accounting of those who have been guilty of this deception.

In the paragraph in the report printed above headed, "Accused of Tattling" there is a report of a statement of a young missionary from Bolivia. The exact words of the young missionary in question may be interesting. The young

missionary came to the platform at the request of the Secretary of Foreign Missions, and she spoke as follows:

The "Young Missionary's" Testimony.

"During the time I was in Bolivia, I did lose my faith in the Bible as the infallible Word. I did not finish this book (Fosdick's); it may not have been the sole cause, but I do know this that I certainly did lose my faith in the Word. When I came home I had an experience that changed my whole outlook. You can understand how in speaking to others they would naturally ask, Where did you get these ideas? Well there were books there that we have been reading. Then the matter came up, Where did you get these books?"

Mr. Stillwell Abuses the Witness.

Mr. Stillwell then said to this young missionary, "We brought you home here to tell about your work, and you have been tattling. I am ashamed of you." This young missionary, who has spent some years in Bolivia, is accused of "tattling" because she frankly tells what is going on on foreign mission fields. The Foreign Mission Secretary says, "We brought you home here." Who are "We"? Is it the Foreign Mission Board? She was brought home by the money which lovers of foreign missions had entrusted to the Foreign Mission Board for administration. She was entitled to her furlough no doubt, but one might suppose that Mr. Stillwell and his associates, as so many lords bountiful, had conferred upon this missionary the great privilege of coming home. But why should the Foreign Mission Secretary object to the missionaries "tattling"? Why should he be afraid to have anything frankly told to the people upon whose support our foreign mission interests depend? Are they not entitled to know what is being said and done by those whom they support on foreign fields? This whole Hamilton episode is typical of contact with Modernism. According to the modernistic view of looking at things, if when a burglar has broken into a house, and is about to escape with his loot, he is interrupted by the arrival of the police, the proper thing to do is to mob the police for daring to interfere with Mr. Burglar while engaged in the exercise of his profession! If a physician discovers a case of smallpox in a certain street, and orders the house quarantined, and the patient removed, he should be expelled from the medical profession for interfering with the liberties of the people! If a man who is supported by the gifts of Christian people in order that he may give his life to preaching the gospel of Jesus Christ and Him crucified to lost sinners, is found spending his time in teaching that which is destructive of all confidence in the gospel itself, and anyone should call attention to his dishonest practice, that person immediately becomes an object of attack, and is metaphorically tarred and feathered for his pains.

McMaster University and its supporters have for years hated and opposed the Editor of this paper, as we fear they have never hated and opposed even the Devil himself. We have been represented as a slanderer of the brethren, as a disturber of the peace, as being altogether a bad man for the one and only reason that we have refused to hold our peace, but have endeavored to awaken the Denomination to the fact that McMaster University, first and particularly, and more recently the other boards generally, are leading the Denomination into the bogs, or perhaps more accurately, over the precipice into Unitarianism. Now it is appearing little by little that everyone, whether man or woman, who turns the searchlight on its ecclesiastical and theological burglars, is to be vilified and, if possible, destroyed.

We want it clearly understood that no threatening can turn us back; we do not fear the face of man. The enemies of righteousness, and the friends and supporters of Modernism may even seek the aid of Acts of Parliament in the hope of wreaking vengeance upon those who have discovered and exposed their duplicity; but the God of battles is with us: the Lord of Hosts is our refuge, and we are resolved that we will be more diligent and determined than ever in our efforts to expose the machinations of Modernism in the Baptist Denomination.

What of Our Home and Foreign Missionaries?

We have not the slightest doubt that many of our missionaries at home and abroad are personally absolutely true to the faith. We would not do

anything to increase the difficulties of their lot, but we insist that the same obligation to be true to Christ and to His Word rests upon our missionaries at home and abroad as rests upon all true believers. If division must come, if the battle must everywhere be joined, we are sorry, but we cannot help it. Before we are done with this thing, the same conflict will have to be fought on foreign fields. Modernism must be given no quarter anywhere. It is a thing that comes from the pit, and must everywhere be resisted, like the Devil whose child it is.

It will be necessary to open other channels through which missionary benevolences may flow, as it has been from time to time in the history of the church, necessary to build new fires and establish new churches in order that a testimony to the gospel might be maintained, so it is likely we shall find it will be necessary to do again. But whatever the cost, we are resolved we will have no fellowship with the unfruitful works of darkness, but will everywhere and always reprove them. We appeal to our readers to unsheath the sword of the Spirit against this subtle enemy; and above all things to pray that God may give wisdom and courage to all who take up arms in this great cause.

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Lesson 3.

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PETER'S DELIVERANCE.

Lesson Text: Acts, chapter 12.

I. PETER'S IMPRISONMENT.

1. The Devil always finds someone to vex the church (v. 1), and the church is not a mere abstract, but is made up of individual Christians. They are not of the world, and therefore the world hates them. 2. An anti-Christian course will always be popular with those that hate Christ, even to the point of blood-shed (vs. 2, 3); but it is a terrible price to pay for the world's applause. 3. James is permitted to drink of Christ's cup; even as He said. James was one of the sons of Zebedee, whose mother prayed that her sons might sit the one on the right hand and the other on the left hand of the Lord when He should come into His kingdom, and when, in reply to His question, they said they were able to drink of His cup and to be baptized with His baptism, He promised them that this should be their experience. But how briefly the awful tragedy is here related: "He killed James the brother of John with the sword"! Only ten words! Thus the earthly chapter is finished, and James is honoured as the second Christian martyr. Yet he, like Stephen, had fulfilled his life's day. The Jews had a legend that the prosecutor of James was so impressed by his Christian demeanour that he became a Christian on the spot, and for his testimony died at the same time as James. 4. Peter is securely shut up in prison, for no other reason, apparently, than that it "pleased the Jews". What little value the world sets upon the lives of men who are among the world's greatest assets!

II. PETER'S DELIVERANCE.

1. For him the church prayed. It was united prayer—the whole church was engaged; it was importunate prayer, or, it was made without ceasing; it was real prayer, for it was prayer offered to God Himself; it was a prayer which asked for the apparently impossible, for the whole power of the State was arrayed against Peter. 2. God allowed Herod to keep Peter in prison almost to the hour in which Herod had planned he should be brought forth to execution. What anguish must have torn the hearts of the watchers! What real faith was required to still hold on to God as the last night came and Peter was still undelivered! Thus God often keeps His saints waiting, and allows His enemies a long tether. 3. Meanwhile He keeps His faithful ones in peace. What an illustration of the peace which faith can give: the night before the day appointed for his execution, Peter slept soundly with chains for his bed-clothes, and soldiers for bed-fellows! This preacher was given no Pullman car in which to ride: his was a hard lot; but because his mind was stayed on God,

he was kept in perfect peace, and was enabled to sleep. 4. When God's preachers cannot get out of jail, God's angel can always come in (v. 7): (a) The angel brought a light with him, as angels always do; (b) he awakened Peter with a stroke—this was further proof of the soundness of Peter's sleep; (c) he instructed him how to dress. What a luxury to have an angel for a valet! (d) The angel utterly ignored the soldiers, and did not go to the trouble of disarming them, or of asking their permission for what he did. How futile is the utmost power of man's opposition when God's angel comes to the rescue; (e) Peter follows him almost in a trance. Often we are too close to our circumstances to recognize their supernatural character. Events which are in themselves just as supernatural as this have place in the life of every believer, but we pass through them not knowing that it is true that is done to us by the angel. 6. As he followed the angel, Peter found all barriers were dissolved—the iron door opened of its own accord, and the Roman guards did not dare oppose while God's angel led the way. 7. Coming to himself, Peter realized what had happened. We need also to come to ourselves (v. 11). 8. Consideration of deliverance took him to the place where many were gathered together praying (v. 12). If Christians would deliberate upon God's mercies, and study their own deliverances, and discern the hand of God in their daily affairs, they would often seek out the prayer meeting as a place in which to give God thanks.

III. THE ANSWER TO THE CHURCH'S PRAYER CAME KNOCKING AT THE DOOR (vs. 14-17).

1. The shut door was significant,—it was probably locked "for fear of the Jews". Often the church must pray for others who are shut up and imprisoned in circumstances, while being itself within shut doors. 2. Yet the damsel heard the voice of Peter. How natural the story which tells us that in her excitement she ran back to the meeting without opening the door! 3. They who prayed, found it difficult to believe that deliverance could come in that way. Perhaps they were not wholly unbelieving: they may have believed that God would deliver him, but perhaps had formed their own view of how He would do it. So may we often fail to recognize the answer to our own prayers. 4. It is not always that a testimony concerning a divinely supernatural intervention is believed at once: the praying church was so overwhelmed, it could not believe that Peter was there; but wisely, he continued knocking. If we have been the subjects of divine deliverance, we must give our testimony—and continue knocking until it is received. 5. Peter at length gave his testimony (v. 17). (The James here referred to was surnamed "the less" or "little". The death of the James who was the brother of John is recorded in verse 2—the James to whom Peter here referred is described as "the Lord's brother", for he was the son of Mary. He was the President of the council at Jerusalem, and the author of the epistle which bears his name.) 6. It is better and safer to be in prison with God's angel for our keeper, than to be the keepers of the door in Herod's employ when the preacher is inside. Like Nebuchadnezzar's "great men" who were appointed to cast the Hebrew children into the fire, and who themselves perished in the fierce flame, so here the preacher is saved, and the persecutors perished.

IV. THE PRIDE THAT GOES BEFORE DESTRUCTION.

1. How the angel of the proud is placated with flattery (vs. 20-22). 2. The vanity men feel in the ability to make a great speech. We have been amazed to observe how many men who have obtained distinction in business and professional life, but who have almost no ability as speakers, yet have a perfect mania for speech-making. 3. Swift judgment falls on him who robs God of His glory (v. 23). 4. But though Herod died, and with him, the guards that kept the prison, the Word of God grew and multiplied.

To "Gospel Witness" Subscribers.—Our subscribers have sent us within the last few weeks a thankoffering of about \$2,000.00. The expenses of this paper for the last year have been enormously heavy, and we shall appreciate it if other subscribers from whom we have not yet heard, if they can possibly do so, will have a share in this great missionary effort.