

# 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

COULD THERE BE A GREATER THAN CHRIST?

A Sermon by the Pastor.

Preached in Jarvis Street Pulpit, Toronto, Sunday Evening, April 24th, 1927.  
(Stenographically Reported)

"Now when John had heard in the prison the works of Christ, he sent two of his disciples.

"And said unto him, Art thou he that should come, or do we look for another?"

"Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

"The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."—Matthew 11:2-5.



HIS text presents a most instructive study in human temperament, and affords an illuminating illustration of the varying moods to which even the godly are subject. Why did John the Baptist ask so strange a question of the One Whom he himself introduced to men as "the Lamb of God who taketh away the sins of the world"? For whose sake, for whose instruction, was this question propounded? Was it for the sake of John's disciples? Were they somewhat troubled seeing their master in prison, knowing his devotion, his fidelity to the truth? Were they at a loss to understand how One possessing the unlimited authority of the Messiah could permit one so worthy as John to languish in prison? If that was the reason, then it suggests that doubt had entered the minds of the disciples of John with respect to Jesus; and if that be so, why did John send them to the Master with this question? Was it because he was himself profoundly convinced that all doubt would vanish in His presence, and under the spell of His personality? Was it the spirit of that verse we sometimes sing,—

"Just as I am, though tossed about  
With many a conflict, many a doubt,  
Fightings and fears within, without,  
O Lamb of God, I come."

Did he send them with their doubts to Jesus? Well, that is a good thing to do.

May there not, however, be strong probability, inasmuch as John was only human, that he asked this question for himself? John had heard in the prison the works of Jesus. The effect of what we hear is very often largely dependent upon the conditions under which we hear it. I think it was Spurgeon who once said that it was useless to expect a man to be converted while he had cold feet. Some allowance must be made for John in the prison, he who was the prophet of the open air, who was so accustomed to the spaciousness of the wilderness, and the flavour of wild honey; when he heard certain things in the prison, when circumstances were contracted, when shut away from the birds and the bees, the sun and the stars, perhaps it was a little more difficult for him to understand than if he had been out in the open spaces.

It is not fair to judge a man by what he says under such circumstances. Every believer here this evening has said things at times, which, in his heart of hearts, he did not believe—like the mighty Elijah under the juniper tree, who, in a state of reaction from his long three and a half years of tension, when the burden was off, and the responsibility was temporarily removed, collapsed and said, "It is enough; now, O Lord, take away my life; for I am not better than my fathers." That is very much like a tired preacher Sunday night, when he is so blue that he does not know whether he wants to preach any more or not. And how infinitely wise and gracious it was to send an angel to look after Elijah under those circumstances! If you had been there, you would have pulled down your books, you would have lectured him, and read to him, and told him that he ought to say nothing of the sort! But the Lord sent an angel who knew how to hold his peace, who said to him in effect, "You have something to eat and go to bed until you feel better." The angels know how to minister to tired folk.

#### I.

But the fact is, most men hear of the works of Christ while they are in prison; and that gives point and pertinency to John's question. We have not a very clear view of life when first of all the Sun of Righteousness dawns upon us. And when this voice, this prophet who described himself as a "voice crying in the wilderness", asked this question concerning Christ, he was THE VOICE OF UNIVERSAL HUMAN EXPERIENCE asking, "Have we reached finality? Have we come to the last road? Have we seen the brightest light? Have we heard the last word of wisdom? Is there nothing more to come? Art Thou He that should come, or do we still look for another?"

*There is not a soul but is looking for someone to come.* We are not born to contentment. Apart from all Scriptures, there is a kind of Messianic hope that is natural to men. It is essentially different from that which is born of a supernatural revelation of divine purpose and promise; but I mean that even the children of darkness lie down beneath the stars with some hope of the morning. We are saved by hope. If we could not dream of the future, if we could not spread our wings and fly away from these conditions by which we are cribbed, caged, and confined, if we could not get out into the larger spaces, how could we live at all? An instinctive "fearful looking for of judgment" is relieved by a dream of its being averted by the coming of someone. There is not a man or woman here this evening who is not looking for someone to come; there is not a man or woman here this evening who is not hoping for a better day; even though you are not a Christian you say, "I know sir, there is something within that needs a remedy. I need something within and without, a change within and a change of outward circumstances. If I were always to be shut up to the present-day circumstances, to the life I now live, I should be in despair; but I dare to dream and hope that somehow, some time, light will break in upon my darkness, and that somebody will come to lead me out into a large place.

That is true of those of you who are not Christians. Of course, your expectation is not the expectation that is wrought in the soul by the Spirit of God, but there is a spirit of discontent and dissatisfaction; and let me say that in all stages of development, in all degrees of civilization, in all modes and phases of life, the individual and the race, owe whatever progress is made to an instinctive hope of a happier day which someone must usher in, always there has been the hope that somehow we may attain to better things.

Very well then, *whatever comes into human life promising alleviation of*

*life's ills*, must be prepared to answer this question, "Art thou he that should come, or do we look for another?" Every human programme, every human reformer, every scheme that men devise out of their own hearts for the uplift of the world, be it the League of Nations, or whatever else, we have to ask of everyone of them, "Have you arrived at finality now? Is this the best you can offer to this poor sin-stricken world? Is this the ultimate? Is this the desire of all nations? Are we to find in this promise the realization of our dreams?—or shall we meet with the usual disappointment, and still look for another?" That is the challenging question that every proposal to lift the burden from human shoulders and from the human conscience, every plan for the betterment of this old world, must be prepared to answer, "Art thou he that should come, or do we look for another?"

*The prophet of sensuous delight*, to whose paradise the senses are the only gates, must answer this challenge. How many men live for the things they touch, and taste, and handle, the things they see, the world about them to which the senses respond!—but they all must ultimately ask this question, Is this the ultimate of life's philosophy. "Let us eat and drink; for to-morrow we shall die"? Is that the best you can offer us?

Are there some here this evening, "lovers of pleasure more than lovers of God", people who expect to make life a perpetual merry-go-round, always looking for some new pleasure, always seeking a satisfaction that never comes? Is it not true that you have to ask of every promise of satisfaction through the senses, "And is this the last? Art thou he that should come, or do we look for someone else? Do you mean to tell me, sir, that I can realize the dream of life, the divine pattern, on the plane of sensuous pleasure?—is that the best you can offer me?"

Byron has expressed it thus:

"Yet Time, who changes all, had alter'd him  
In soul and aspect as in age: years steal  
Fire from the mind as vigour from the limb;  
And life's enchanted cup but sparkles near the brim."

But when the sparkle is gone, and the cup has been drained to its last bitter dregs, and you hand it back to the world, the flesh, and the devil, have you not to ask, "Have you got anything better than that? Is there anything else to come?—or is that the best of which you are capable?"

So of *the prophet of the mind*, who tells us of all kinds of intellectual delights, of the possibility of intellectual pursuits and achievements. Though he takes us on a longer journey, and introduces us to a vaster realm, even when you come to the brink of the bridgeless gulf, and all your books have been read, and they have failed to solve life's problems, when you will leave everything behind and go out into another world baffled by the unknown—when the prophet of the mind has done his best, you will have to say, "Is this all? Is there no one else to come? Is the mind the master? Is reason the supreme authority, and a reliable guide? Is there nothing better than that? Art thou he, Mr. Professor, with all your boast of human wisdom—art thou he that should come? or, when you have taken me as far as you can possibly go, am I still to look for another?"

Yes, and it is true of *the prophet of emotional bliss*. Love introduces us to a larger, and richer, and fuller world; but when Love's garden has fully bloomed, and no summer blight has fallen to mar its beauty, when from the "unsummed spaces" Death breathes upon the flowers, and autumn's moaning, and winter's rigid silence, in turn, usurp the thrones of summer, golden, bright, and glad, we turn from our frost-bound graves to cry, "O Love, art thou he that should come, or do we look for another?"

Certainly *every prophet of religion must answer this challenge*. Whatever it may promise us for the future, when it speaks to us of another life, and of another world, we have to ask of the voice of religion, "And is this the last? Have we come at last upon the right road? Is this the way home, if you please? Art thou he that should come, or do we look for another?"—I say, that challenge must be offered to all religions. Popular it is nowadays to say that all religions are equally good; we are told that even the religions of the heathen have in them elements of truth; and that the best of all religions will

be a composite of all that is best in all of them. People are turning away. I know, from orthodoxy, and devising a religion—like the boy who made a fiddle out of wood, all out of his own head!—they are devising a religion all their own. But we have a right to ask of every voice that proposes to guide us in this direction, "Art thou he that should come, or do we look for another?" Disappointment, my friends, works disillusionment, chronic unbelief is born of frequent betrayals; and men come at last to feel instinctively, or rather, to learn experimentally, that finality can never be found in the direction of falsity. It is the truth we must have, and of every religion we have a right to demand, "Have you the truth? Is there anybody else to come? Or is this the last word?"

May I reverently say it, that *even Jesus Christ Himself must answer this question*. Is He in the prophetic succession? Is He just one of the prophets? Or is He God's last word? Jesus Christ asked His disciples the question, "Whom do men say that I the Son of man am?" And they answered him, "Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets"—just one of the prophets! Then He challenged them and said, "But whom say ye that I am? Am I simply a voice in the middle of a long line of succession? or am I God's last word?" And one answered, "Thou art the Christ, the Son of the living God"; to whom Christ replied, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." But that is the question. Can the Babe of Bethlehem, the Prophet of Nazareth, the Sufferer of Golgotha—can He have any successor? Some of our evolutionary friends have the daring—nay, I will use a stronger term and say they blasphemously suggest that the acme of the human race has not yet been reached, and that the world may yet have a better than Christ!

Oh, but we have to answer that question. Is there anybody to come after Him? John the Baptist spoke of one "that cometh after me"; but could Jesus Christ speak of anyone as "coming after me", except in the sense of following Him as a disciple? The wise man was troubled with that problem. When building up a fortune, constructing, by the product of his life, some great monument to human endeavour, he had this to say: "I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me. And who knoweth whether he shall be a wise man or a fool?" That is the question the father asks about his son; that is the question every man who does a work for God must ask about the man who follows after him? "Will he be a wise man or a fool?"

But what about Christ? Is there another, or is He the Divine Ultimatum? Is He God's last word? I know that it is said, "The government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor. The mighty God, The everlasting Father, The Prince of Peace." Men are discussing governments, different forms of government, different kinds of authority—but is the government that is upon His shoulder the last word in governmental science?

Oh yes, I learn, too, that the key of many doors swing at His girdle, for the government of the house of David is upon His shoulder; and He shall open—but what I want to ask is, Can He open all doors, or must I look for keys that do not swing at the girdle of my Lord Jesus Christ? Is there any possible desire, for time or for eternity, that He cannot supply? That is the question. That is my subject to-night, "The Finality of Christ." Has He a successor? or is He all that God can do for a lost world? That is the great problem we have to face. When He comes, and we see Him here in all His revealed glory, is there any ministry to the conscience that He cannot exercise? In all holy exercises of the affections, in the most daring adventure of the intellect, in the height and depth of the possibility of reason's reach—do we find all in Christ? Is there a depth that reason can fathom that is not in Him? Is there a lofty peak which human reason at its best can climb that is not dwarfed by His sublimity? Is there space enough in Christ for imagination to have her way? Is it still true that in contemplation of His glories, imagination's utmost stretch in wonder dies away?

Oh, men and women, I ask you to answer this question to-night. Is His word the last counsel of wisdom on any subject? Is it the last word in religion? Someone says, "Oh yes, sir, I am prepared to listen to Jesus Christ on the

matter of religion; He is the greatest moral Teacher the world has ever known." But I want more than that: I want the last word on philosophy and the last word on science—in other words, I want the last word of truth, Truth in the Absolute. I want to know whether I have reached bedrock, so that I can never be disillusioned any more, never disappointed any more—I want to know whether there is any voice that speaks with supreme authority on all subjects, in all realms, in all ages—is there anybody else to come?

What shall I say of the cross of Christ, the blood of our Lord Jesus Christ, is that the last? Can you tell me anything better? Can you tell me of anything that can add to the infinite merit of that great Sacrifice "Art Thou He, O Lamb of God, that should come, or must this poor heart of mine still look for another?" What will you add to His merit?—that is the question. Is He God's last word?

Let us consider for a moment the keys that are at his girdle. Supposing He locks some doors against you, supposing He says, respecting some things, "It is not for you", supposing He says, "Thou shalt not", and the doors are locked—what are you going to do? Will you look for another key, to open them? Is there aught of good behind the doors which He has locked against us? Are they the gates to heaven, or the doors to hell? "The secret things belong unto the Lord our God; but those things which are revealed belong unto us." You had better not try to pry open a door which He locks. You spiritists, if there are any of you here, you say, "I am going to get through that veil somehow, I am going to extract some message from beyond the grave somehow, I am going to make the dead speak to me"—you had better listen to Him Who has come, you had better be content with the word He speaks; lest the only word you get—if it be not an utter fraud—lest, if there be a voice at all, as in the Old Testament, it will be a voice of judgment and condemnation. Leave the locked doors alone.

As for the doors He opens: why should you and I desire any other door than that which He throws open to our view? My brethren, you need not look for another master-key. He openeth, and—blessed be His name—no man or devil shutteth; when He opens the gates of paradise to His people, there is no power that can close them.

Will you turn over that question, will you let it ring in your minds like a bell all the week long, "Do I look for another—do I look for another—do I look for another? Is there no satisfaction in Christ? Must I somehow, somewhere, look for another?"

## II.

WHAT WAS THE ANSWER?—for the Lord did answer this question. And if ever there was a case of honest doubt it was this case. Do not sneer at that quotation, "There lives more faith in honest doubt, believe me, than in half the creeds"—for there is such a thing as "honest doubt". There is no such thing as honest unbelief. Doubt is negative, doubt assumes an enquiring and a receptive attitude: unbelief is positive, unbelief rejects the truth. But many a man is an honest doubter, who has the beginnings of faith in his own soul. You must not excommunicate John because he asked this question, for our Lord said that "among them that are born of women there hath not risen a greater than John the Baptist"—and the Lord understood the question was asked out of his gloom and despondency.

The Lord Jesus will forgive you your doubt, but He will never forgive you your unbelief; when you come to dictate to Him, you will never find entrance into His heart. But if you come asking questions, whatever the questions may be, He is a patient Teacher, and He will listen to you. He will talk to you; and by the time He is through with you, the sun will be shining. "All my doubts I give to Jesus"—that is the way to deal with your doubts. They came to Him and asked Him the question, and He answered. If you are doubtful, what I insist this evening is that you should come to Christ with it: inasmuch as He is the supreme Teacher, let Him answer your question.

What did He say? You must not expect Him to deal in mere abstractions, you must not expect the Lord Jesus to argue with you; He will never do that, nor will He allow you to argue with Him. "Art thou he that should come, or do we look for another?"—"Go and shew John again these things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the

gospel preached to them. And blessed is he, whosoever shall not be offended in me,—Go and tell John My programme, and ask him to consider whether there is anything lacking in that programme which this weary world needs. Ask him if that is enough."

That is the answer of the gospel. What does it do? "The blind receive their sight." What is the gospel? It is light from above. What is the gospel? It is a revelation of truth which you can never discover for yourself, that is what it is. What is the miracle of conversion? Just this: "God who"—back there in the beginning, it is recorded in Genesis—"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."—"The blind receive their sight." Whoever comes to Jesus Christ has a vision of new worlds. You do not need a telescope or a microscope, but there is a universe of truth that is brought within the range and understanding of the mind that is divinely enlightened, that no scholar on earth can ever discover—"the blind receive their sight." I want to know if you need anybody else but Christ on that point?

"The blind receive their sight"—sight of what? What would you like to see? What would some of you who are wearing black like to see to-night? Would you like to see across the river? Would you like to see yonder your loved and lost? Would you like to see the king in his beauty, and behold the land that is very far off? Blessed be God, in Christ "the blind receive their sight." You can learn—I dare to say it—you can learn at the feet of our Lord Jesus Christ, in an instant, in the twinkling of an eye, truths that all the professors, and all the encyclopaedias, and all the universities on earth, could never teach you in a million years—"the blind receive their sight." Do not worry about the criticisms of blind men who have not received their sight—just be thankful for the new vision, and praise God for One Who has come.

"And the lame walk"! Are you lame? Are you just limping along? Do you know what modern religion is doing, for the most part? Just running crutch factories, that is what it is doing, simply making crutches for lame men—and even after they have made them, they cannot go very far, nor very fast. How constricted life is after all. We have tried a thousand things and failed, because, like Mephibosheth, we are lame on both feet. And Jesus said, "You go back and tell John when people come to Me lame, they go home healed; tell him there is a divine energy that takes possession of them, and that makes them independent of others, but dependent upon God."

Would you like to have that religion, that gospel—"the lame walk"?

And the springs of life are cleansed, "The lepers are cleansed". That is the gospel. Do you know what Modernism does? It builds hospitals, it erects lazarettoes where the lepers are confined—but the gospel cleanses them, relieves them of their leprosy, makes the hospitals unnecessary. That is the difference. Our Elijah takes the salt and puts it into the springs, and the waters of life are sweetened and purified; and Jerico, the city of a curse, becomes a pleasant place to live in when He has cleansed the springs. That is the programme—do you want anything better than that? ("No! No!")

Oh yes, you do; you spoke too soon! "The deaf hear." The deaf ear shall be attuned to distant music, and those who are deaf hear things they never heard before. I met Brother Ervine Friday night on the train coming back from Chicago in the observation car with the radio. I had a couple of ear 'phones on, and he did not know me—you do not know anybody when they are dressed up like that. But we were speeding along at the rate of forty or fifty miles an hour, listening in to singing in New York, Chicago, Minneapolis, there were all kinds of music breaking on our ears from all parts of the world—but still there was something wanting. Kelvin brought two continents together with a cable, Bell enabled men to talk over long distances by telephone, Marconi taught us how to talk to each other across the span of the ocean through the trembling ether—but nobody ever found a way to cross that gulf, and bring us a voice from the other side—nobody. And even you who have your radios sometimes say,

"The stately ships go on  
To their haven under the hill,  
But oh, for the touch of a vanished hand,  
And the sound of a voice that is still."

"The deaf hear." What do they hear? They hear the voice of the Son of God, and live. And not only that, but when the Lord Jesus comes into human life, He attunes the ear to the heavenly wave-length, and helps us to listen in while the angels sing. Can you surpass that? Do you look for "another"?

Then there is something else. "The dead are raised up." What is the biggest enemy we have? Death. It never was anything but an enemy. By God's grace, I know, he is made to serve God's purposes; and, as I have sometimes said, he is harnessed to His golden chariots and made to drag God's children up the shining pathway of the skies—but he is an enemy. "The dead are raised up"; and, above all, He Who Himself died, is raised again, and is alive for ever more: "But now is Christ risen from the dead, and become the first fruits of them that slept." "The dead are raised up." Someone asks. "Those who are dead in trespasses and sins?" Yes, but in the divine programme there is place for the resurrection of the dead, as Brother Ervine was telling us this evening; and some day all who sleep in Christ will be raised up again. Do you look for "another"?

"And the poor have the gospel preached to them." Will the rich people here this evening, please stand up—or are you all poor? Are you all poor? I can see only one person standing—and he is not rich, he is just as poor as can be. But "the poor have the gospel preached to them." Did you ever dream of a fortune being left you? Of course you have, and the postman came—and he did not bring that long-looked-for letter. You have looked for "another" letter, but it has not come. When you get the gospel, when the gospel is preached to the poor, and the poor receive it, there is news of a fortune there. The gospel of forgiveness of sin, the gospel of deliverance from the power of sin, the gospel of cleansing through the precious blood, the promise of restoration to the favour and fellowship of God, the promise of emergence from all the disabilities and limitations of mortality and corruption, "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Do you want anybody else? Do you look for "another"? I do not. I do not want anybody else. If anybody comes to me to tell me about another Christ, I am not interested; when anybody would destroy my faith in Him Whom I know, I resent his intrusion. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

Can you say it? Will you say it in simple faith,—

"Thou, O Christ, art all I want;  
More than all in Thee I find:  
Raise the fallen, cheer the faint,  
Heal the sick, and lead the blind:  
Just and holy is Thy name,  
I am all unrighteousness;  
Vile, and full of sin I am,  
Thou art full of truth and grace."

He is all that the Infinite can give, for He is Himself the Infinite. He who made the worlds can remake us, and save us with an everlasting salvation.

#### LAST SUNDAY'S SERVICES.

Sunday was a day of blessing in Jarvis Street. We were privileged to have with us Mr. W. J. Ervine, an official of the Metropolitan Tabernacle, London, when we first made his acquaintance, who stopped off at Toronto, with his wife and daughter, on their way back home in a trip around the world. Mr. Ervine read the Scriptures and took the evening prayer, and gave us a brief, helpful, message on the way of salvation before the Pastor's sermon Sunday evening. He was met at the close of the service by many friends who had known him in the Old Land. Five believers were baptized.

## EDITORIAL NOTES.

### DR. W. A. GUNTON

We have recently seen a notice that Dr. W. A. Gunton has just returned from an evangelistic tour of British Columbia. We wish we had more men of Dr. Gunton's type. He is an able and effective evangelist, who thoroughly understands the problems of both churches and pastors. He is thoroughly sound in the faith, and has no sympathy with any form of Modernism. He is not only sound, however; he is eminently sane. If anyone wants a spectacular evangelistic campaign, like a bonfire on the beach of a summer evening, which blazes for a moment and leaves nothing but ashes, they should not send for Dr. Gunton. He is a sound, able, and attractive expositor of the Word, who lays his foundation deep and strong. He is not in any sense a superficial worker. He believes in the church as a divine institution, and recognizes the importance, not only of leading people to Christ, but of seeing them baptized, and built into the membership of the church. Dr. Gunton is essentially a Baptist, and is utterly fearless in his preaching.

We have known Dr. Gunton for a number of years in very intimate relations, and believe in him up to the hilt. For some years, when he was engaged in a form of Christian service outside the pastorate, he was a member of Jarvis Street Church, and a deacon. During all that time we found him loyal to the church and its Pastor, and able and faithful in the offices he filled.

Dr. Gunton has always been a Sunday School man, and has a full appreciation of the importance of work among young people. We regard him as an able minister of the New Testament, who uses only the gospel as his instrument, and who depends upon the ministry of the Holy Spirit as his power.

Mrs. Gunton usually accompanies her husband, and is of great assistance to him in singing the gospel and in many other ways.

We write this note for the information of pastors and churches desiring an evangelistic helper. It is done without any suggestion from Dr. Gunton. In some quarters, indeed, the recommendation of *The Gospel Witness* might do a man more harm than good; and we hope Brother Gunton will forgive us for thus exposing him to the displeasure of those who think no good person can be on friendly terms with *The Gospel Witness*.

We very heartily recommend Dr. and Mrs. Gunton to churches in Canada and the United States. Dr. Gunton's address is: 1308 Gerrard St. East, Toronto.

### AN EXPLANATION.

In the third paragraph on page three of our last issue, we used the words: "A certain professor, whom I will not name—because I have named him so often—is reported to have told his students that when the two disciples walked on the Emmaus road", etc. The "certain professor" referred to was not Professor Marshall. Whether he would subscribe to the extreme view there referred to, we do not know; but the reference was to another man entirely.

### OTHER ARTICLES FOR NEXT WEEK.

We have no space in this issue to discuss Dr. MacNeill's article which appeared in the Toronto *Globe*, which is entitled in *The Canadian Baptist*, "Question of Conduct, not Creed". We shall give that adequate treatment next week under the same caption. Our only quarrel with Dr. MacNeill is that his creed apparently has no relation to his conduct. This we shall discuss next week with sufficient clearness to enable even a mind as obtuse as that of Dr. MacNeill to understand what we mean.

## REGULAR BAPTIST MISSIONARY AND EDUCATIONAL SOCIETY OF CANADA

We would remind our readers that while a permanent Secretary-Treasurer has not yet been appointed, the acting Secretary-Treasurer of the new Society is Rev. G. W. Allen, 75 Delaware Ave., Toronto 4, Canada, to whom all contributions may be sent, and all enquiries addressed.



## Editorial

### "Truth is Fallen in the Street" -- 223 Church Street!

There is a very striking passage in Isaiah: "In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment." When writing these words Isaiah must have had in mind such a condition as now obtains at 223 Church Street.

It was said of Ahab that "there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord". The outstanding characteristic of that wicked king was that he would not hear the Word of the Lord; and counted every prophet who dared to tell him the truth an "enemy", or as one who "troubled Israel".

On one occasion Ahab prevailed upon the weak but orthodox Jehoshaphat to join him in an attempt to wrest Ramoth-Gilead from the Syrians. In this attempt they were encouraged by four hundred prophets who promised success for the venture. When Jehoshaphat implied some suspicion of the reliability of the prophetic majority, Ahab said he hated a certain other prophet because he never prophesied good concerning him but evil; but upon Jehoshaphat's insistence that Micaiah be heard, he was sent for, and he, in his ultimate message, explained the unanimity of the false prophets by saying that there had gone forth a lying spirit from the Lord into the mouths of all Ahab's prophets. The explanation of that strange saying was that Ahab, having done his utmost to silence every voice that dared to tell him the truth, and having spent his life asking for a lie, a just God at length permitted him to have his way by allowing him to believe a lie. And that is the spiritual significance of the awful saying, "For this cause God shall send them strong delusion, that they should believe a lie. That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

We can find no other explanation for the strange moral distemper which has fallen upon our Baptist official life in Ontario and Quebec. The toxin which has its festering centre in McMaster University, seems to have so poisoned the blood stream of the denominational body as to affect Baptist officialdom with a strange delirium that inverts all logical mental processes, and makes certain Baptist officials longer incapable of telling the truth. This week's issue of *The Canadian Baptist* resembles very much a hospital chart on which are recorded the varying temperatures and strange hallucinations of the patient.

The front page of *The Baptist* is like a close-up partial view of a larger picture, this partial view representing the page of a book on which is found a passage exhorting all and sundry to love and peace and unity. But the whole paper represents the larger picture depicting a frenzied creature recommending peace and unity with one hand, and waving the torch of an incendiary with the other.

The message of the Convention Executive on the first page referring to the iniquitous Parliamentary Bill accepts full responsibility for the Bill in the following terms:

"Be it noticed that the Bill thus passed has been framed and secured not by any one of the Boards but by this Executive which REPRESENTS ALL THE BOARDS AND INCLUDES THE OFFICERS OF THE CONVENTION ITSELF."

We have now an official endorsement of this iniquity from all the Boards. No more striking evidence of McMaster's domination of the Boards, through the Executive Committee, could be imagined.

#### "CO-OPERATION".

The first article on the editorial page is entitled "Co-operation", from which we quote as follows:

"During the last year or two we have oftentimes heard quoted, 'Now if any man has not the Spirit of Christ he is none of his.' With this we all agree, and conclude that the negation of co-operation which is selfishness, is the very antithesis of the Christ's life."

We have much respect for the gentleman who writes this article, but in expounding the doctrine of co-operation, one must have clearly in mind the end in view. There are many people who are co-operating with the enemy of truth in seeking to destroy men's faith in the Bible as the Word of God, in the efficacy of the Atoning Sacrifice, in the reality of the virgin birth and the resurrection of Christ, and in the certainty of His personal return. To "co-operate" with such unfruitful works of darkness is no proof of the possession of the Spirit of Christ, but rather the reverse.

The Editor of this paper has all his life long been a co-operating Baptist. The record of the churches he has served will be found written in the Year Books from 1895 until this day, and he challenges anyone to prove that he has not taken his full share of denominational work and responsibility. And if the accursed Modernism that has established itself in McMaster University could be purged away, and the shackles which it has fastened upon every Board of the Denomination could be broken, he stands ready to "co-operate" without the slightest reservation. It is not often he speaks personally, but with a conscience void of offence toward God and man in this matter, he dares to say that he has taken his stand exclusively in the interests of that Book which is inspired by the Spirit of God; and he will challenge anyone in the entire Denomination to show greater evidences of the power of the Spirit of God through the ministry of the Word than is manifested in Jarvis Street Church to this day.

It is our firm conviction that a proper understanding of the situation would prevent any man of spiritual understanding from "co-operating" with the faith-destroying machinations of McMaster.

#### SECRETARY STILLWELL'S DEFENSE OF THE FOREIGN MISSION BOARD.

Mr. Stillwell explains that the Foreign Mission Board is representative of all the Baptists of Canada, and says:

"It is not responsible for the action of any one of the three Conventions represented in its membership and the claim which has been persistently advanced in some quarters that it is controlled by certain sectional influences is, in the very nature of things, quite without foundation."

Anybody who knows anything at all about the operation of Boards knows that there are no two men who have more to do with the Board's control than its Chairman and Secretary. The Chairman of the Foreign Mission Board is Dr. John MacNeill. Let the Baptists who read this, recall the spirit manifested by this gentleman at the Convention in London, and again at the Convention in Hamilton, and yet again at the Convention in First Avenue. Let anyone examine the record of Dr. John MacNeill and discover one single instance where he has ever opposed error of any kind, without being reasonably sure that it was popular so to do. Dr. MacNeill defended the action of McMaster University in honouring the arch-liberal Faunce; Dr. MacNeill has shown himself to be in full sympathy with the modernistic wing of McMaster University for years. We do not charge Dr. MacNeill with being a modernist—we

do not believe he has the intellectual capacity to be, in any worthy sense, a theologian. But his whole record shows that he can float with the stream as well as any drifting barge that has no engine of its own to force its way against the tide. With such a man in the Chair, and with such perils abroad, who dare say that the Foreign Mission Board is to be trusted?

As for the Secretary: no more venomous enemy of Fundamentalism and Fundamentalists is to be found among Baptists in Canada than the Secretary of Foreign Missions. For years—we have positive evidence of the fact, and can produce witnesses—at the expense of the Baptists of Canada he has gone up and down the country poisoning the springs of life, doing most of his work in the dark where his misrepresentations cannot be corrected. We must, however, disclaim any personal antipathy toward this gentleman, for we are as devoid of any sort of animus against him as we are of respect for him.

The time has come for plain speaking, and our readers may expect to find some plain speaking in this issue of *The Witness*.

Mr. Stillwell springs to the defense of Rev. R. C. Benson. In his laboured attempt to paint Mr. Benson as an orthodox Baptist, he has produced only an amusing caricature. There may be one or two features in Mr. Stillwell's cartoon which Mr. Benson's best friends will recognize as bearing some faint resemblance to him; but otherwise those who know Mr. Benson will wonder who Mr. Stillwell is talking about. At a meeting held in Stanley Avenue Church, Hamilton, protesting against Professor Marshall's retention in McMaster, Mr. Benson's own mother-in-law came forward at the close, and thanked the Editor of this paper for the stand he was taking, saying that she had had to fight Modernism in her own family for years. To represent Rev. R. C. Benson as an orthodox Baptist is as funny as it is false.

The sentence quoted from Mr. Benson's address in Parkdale Church was as follows:

"The dastardly doctrine of appeasing the wrath of an angry deity that has saturated the world."

Commenting upon this, Mr. Stillwell says:

"The simple facts are that Mr. Benson was not at that moment discussing either the Christian God or the atoning work of Christ but was depicting the pagan idea of angry goddesses in India—deities characterized by the malicious, capricious, vengeful anger that humans at their worst sometimes feel."

We would call attention to the fact that Mr. Stillwell does not dispute the accuracy of the statement—but attempts to prove that it had an entirely different significance than that which was attached to it in our criticism some weeks ago. Let our readers think a little of this: it is described as a "dastardly doctrine", as something that is "taught". And Mr. Stillwell said it has application to India—but Mr. Benson said that this dastardly doctrine had "saturated the world". Mr. Stillwell's argument is of a piece with Professor Marshall's attempt to prove that when he said baptism was not essential to church membership, he had no reference to the local church, but was thinking of the church universal!

Mr. Stillwell refers to Mr. Benson's address at the Convention as a "wonderful exaltation of Jesus as the Lord and Saviour of India". A perfectly unbiased person, who had never heard of Mr. Benson, but who heard him at First Avenue Church, later expressed amazement that a missionary should have spent the greater part of his time glorifying Ghandi; and even Mr. Stillwell represents him as exalting Christ "as the Saviour of India". That is the trouble with all these modernists. Theirs is the social gospel, a gospel of reform, a gospel of education; but not a gospel of personal regeneration by the power of the Holy Ghost on condition of faith in an Atoning Saviour.

We need not devote much space to the Hamilton incident to which Mr. Stillwell refers. We attach very little importance to the testimony of Miss Alice Booker. We have read a letter from Miss Booker in which she said that she had made a mistake in what she before related, and had been able to recall that a certain book had been lent her by someone else. We agree that Miss Booker is a very poor witness, for the testimony of a witness that is so changeable would not be accepted in any court of law in the land. Miss Booker

so spoke that Mr. Stillwell openly accused her of "tattling"; but he was evidently able to bring such pressure to bear upon her that in Canada, removed by time and distance from the events she had before related, she was able at last to recall that her former statement was quite incorrect! We submit that any missionary, whether man or woman, who is shown to be so changeable as to be driven with the wind and tossed, ought to be kept at home.

But this particular missionary is but an incident: it is the action of such men as Dr. MacNeill and Mr. Stillwell that will result at last in the utter destruction of confidence in our Foreign Mission enterprise. If the preaching of the gospel in India or Bolivia can produce no more reliable and Christ-like persons than the President and Secretary, we can see little argument for preaching the gospel anywhere; for we can find thousands of people who make no profession of religion at all, who would be ashamed of the courses these gentlemen have followed.

Years ago a certain missionary told us that passages of Scripture which could not be publicly applied to respectable people in Canada, were appropriate to people in India, even to some who had joined the church. And he cited this passage, 'Lie not one to another, but speak every man truth with his neighbour.' He said it seemed to take several generations to teach Telugus that lying was a sin. It would appear that Brother Stillwell was not altogether superior to his environment, and perhaps his strange article is to be accounted for by the fact that he lived some years in India!

#### THE HOME MISSION BOARD'S DEFENSE.

To say one word against the Home Mission Board is like speaking against our own flesh and blood. Being a Baptist from conviction, we have always believed in Baptist missions, for we want all believers to be Baptists of the New Testament sort. But the Home Mission Board has allowed itself to become a mere tool of McMaster. It muzzled its missionaries and readjusted the muzzle after the last Convention. This is intolerable for men of free spirit. The withdrawal of grants from certain churches is a small matter. The Board has had to do that for various reasons all through its history. But it is a mistake to call the Board of the new missionary society an "opposing Board." The new Board will not compete with the old Board at any point. Some of the churches which the old Board cuts off the new Board may be compelled to help. But otherwise it will seek to do work where no Baptist witness is now being given, and if all reports from 223 Church St. are true, and the Boards of the Convention are prospering as never before, the new Missionary movement will only mean more Baptist churches.

Had the Home Mission Board maintained its independence and refused to wear McMaster's yoke, there would have been no necessity to withhold support, but as the case stands, every dollar entrusted to the Home Mission Board only strengthens its hands to bring other churches into subjection to McMaster.

When we came to Toronto it was the present Superintendent of Home Missions who informed us of the ravages of Modernism in McMaster, even naming the men chiefly responsible for its defense. We love Bro. Schutt, we believe he is personally sound in the faith, but he has missed a great opportunity to save one department of our work from the general blight. We repeat the withdrawal of grants is not an important matter; but when the Superintendent interferes with a church's affairs to the extent of advising its officers to secure the pastor's resignation in order to prevent it from joining a certain missionary society, he commits his Board to a course which no true Baptist can either support or defend.

#### A CORRECTION.

In our leading article last week entitled, "What is now the Great Issue?" on page six, an error was made in the resolution quoted. The article was dictated but was not read. The paragraph, including the resolution, should have read as follows:

"Having packed the Convention with proxy voters (they dare not tell the Baptist public what proportion of votes cast for McMaster came from Toronto), they

passed a resolution doing away with proxy votes for the future; and on the morning of the last day of the Convention, when certainly not more than four hundred delegates were present—we believe it would be well within the truth, from all reports received, to say there were not over three hundred—a resolution was sandwiched in between many other formal votes of thanks, and resolutions on narcotics and other perennial subjects, in the following terms:

Resolved, that this Convention request the Executive Committee of the Convention to consider the resolution of this Convention respecting the qualification of delegates and other similar resolutions of which notice may have been, or shall be given, together with the provisions of the present constitution respecting the membership of churches and delegates in this Convention;

And that the Executive Committee draft as recommendations to the Convention such amendments to the written constitution as seem reasonable and desirable in relation to this subject matter, and that the Executive Committee is hereby given authority to apply for and secure any amendments to the Act of Incorporation of the Convention necessary to give effect to such recommendations;

Provided that no such recommendations or amendments shall be made effective until ratified and adopted by this Convention at a future regular or special meeting;

And that the Executive Committee report to the next meeting of the Convention any action taken under this resolution;

And that this resolution shall be deemed and accepted as notice now given to the Convention of the proposal to amend the Constitution at its next meeting.

We do not suppose there were half of the people who voted for that resolution, if they gave it attention at all, who had any idea they were authorizing the Executive of the Convention to prepare an amendment to the Constitution, and have it passed through Parliament, that it might come to the next Convention with the prestige of a measure having Parliamentary approval, without the Convention itself being permitted to consider the terms of the proposed amendment."

## BAPTIST BIBLE UNION SENIOR LESSON LEAF

Vol. II.

T. T. SHIELDS, Editor.

No. 22

Lesson 9.

Second Quarter.

May 29, 1927

### PAUL AT CORINTH

LESSON TEXT: Acts, Chapter 18.

GOLDEN TEXT.—"Be not afraid, but speak, and hold not thy peace"  
(Acts 18:9).

#### I. PAUL AT CORINTH.

1. Paul had the faculty of finding useful people (v. 1 & 2). A bishop should be a lover of good men. A teacher or preacher or anyone who would be a leader of others must learn how to search out people of talent and piety, and press them into service. We shall learn more of these quiet believers, Aquila and Priscilla, later. 2. Paul was not above living and working with tentmakers. In Paul's day it was not considered specially praiseworthy to live by the sweat of somebody else's brow. Any honest employment is honourable. Surely this should teach us that it is not difficult for a man to work with his head and his hands at the same time. 3 Paul wrought with his hands on week days and preached on the Sabbaths. He had no missionary society behind him. Such societies have their places and it is well that their funds should be supported, but there is a place also for individual initiative in Christian work, and we need to get back to the inexpensive way of carrying on missionary operations which was characteristic of the apostolic period (v. 4). 4. The gospel is an eminently

reasonable thing, and having the scriptures of truth as a foundation, Paul was fond of arguing the point to show that the gospel of Christ was in full accord with the Old Testament scriptures. 5. A significant phrase: Paul was "pressed in the spirit". This seems to be somewhat akin to a similar expression in the seventeenth chapter when at Athens we are told Paul's "spirit was stirred in him". When a teacher or a preacher deeply feels his message, it is likely to be effective in its delivery. 6. Apparently Silas and Timotheus did not join Paul in Athens, but came from Macedonia direct to Corinth. Perhaps there is a lesson here. As it was necessary for Barnabas to get out from the shadow of Paul, so it may have been necessary for Silas and Timotheus to do some work independently of Paul's presence. 7. Here again the Jews opposed. The people of exalted religious privileges were in opposition and blasphemed. How often it is so! The people one might reasonably expect to receive Christ become His bitter enemies, while the people who sat in great darkness, see a great light (v. 6). 8. How terrible the sentence, "Your blood be upon your own heads". It is not possible for the gospel preacher to compel acceptance of his gospel. He can at best be but a witness, and if men will not receive his message, their blood must be upon their own heads. The gospel is a savour of death unto death, when it is not of life unto life. 9. Notwithstanding there is always some elect soul who will hear the Word. In this case it was a man called Justus who worshipped God, and whose house was next door to the synagogue. What an extraordinary circumstance! So often it happens that the people next door either do not come at all, or else are always late, and have but little interest. But God always finds someone to respond. This is so in a Sunday School class. How the scripture always emphasizes the cheerful side of things! Is a teacher discouraged on account of the attitude of scholars who come from religious homes? That may be, but by God's good grace there is always someone like Justus, whose heart will be opened to receive the truth. 10. The chief ruler also believed. "Not many wise men after the flesh, not many mighty, not many noble, are called", but there are always some, and for this we may be thankful. 11. Notwithstanding teachers and preachers must find their chief encouragement not in their circumstances, nor yet in their hearers, but in God alone. By this means was Paul encouraged. (1) God bids him not to be afraid. When God bids us exercise courage, He always inspires the grace He commands. (2) The Lord assured Paul that His presence would be his protection; "I am with thee, and no man shall set on thee to hurt thee". If we have God with us, it matters little who may be opposed to us. (3) God had a purpose of grace in many lives in Corinth. Although as yet they had not confessed faith in Christ, He had much people in that city. There Paul continued for a year and a half.

## II. THE ENEMY SHOWS HIMSELF IN CORINTH—Vs. 12-17.

The aloofness and attempted neutrality of Gallio, the deputy, is very suggestive. The Jews united to make trouble, to stir up the whole city against Paul, but Gallio refused to be drawn into the controversy; he declared the subject of their dispute was entirely beyond his province, and they would have to settle it for themselves, but notwithstanding, he did not prevent them from beating the ruler, even before his judgment seat. But such neutrality, however, reacted, as it always does, upon the defenders of the faith.

## III. PAUL PAYS A BRIEF VISIT TO EPHEBUS.

He takes his new-found friends, Priscilla and Aquila, with him (v. 18). He met with good reception, and found a company of people who were hungry for the truth; but having determined to be at Jerusalem for the feast, he declined to stay, but promised to return to them later.

## IV. PAUL VISITS ANTIOCH AND GALATIA.

The places visited were Caesarea, Antioch, Galatia, and Phrygia. Here we have suggested the attraction of Christian fellowship,—wherever there was a company of believers, the apostle delighted to go. His general purpose, however, was to strengthen all the disciples. This was and is still a much-needed ministry. We do well to remember that the enemy is ever abroad dogging the steps of weak and youthful saints. Let Sunday School teachers pay heed to this, and consider how much of the time of the great apostle was spent in

journeying from place to place for the special purpose of confirming the souls of the saints and strengthening the disciples.

#### V. HOW APOLLOS WAS HELPED BY LESS CONSPICUOUS DISCIPLES.

1. The special characteristics of this remarkable man are worth studying. We are told he was eloquent, mighty in the Scriptures, instructed in the way of the Lord, fervent in spirit, and taught diligently. One might suppose he would be a very useful man. Certainly he had qualities which promised great things. His one defect was a defect of knowledge, he knew only the baptism of John. As yet the great news of the crucifixion and resurrection of Christ had not reached him, but like Cornelius, he had followed the gleam, and he had believed all that was given him to believe. 2. If Apollos had not made use of the knowledge he had, he would never have received more. We must all learn this lesson. 3. Aquila and Priscilla did not criticize or find fault with him, but instantly recognized his defects of knowledge, and observing his spirit and his attitude toward the truth, "they took him unto them, and expounded unto him the way of God more perfectly". This done, he became so mighty a man that he is later classed with Paul and Cephas. And when he left Ephesus the brethren wrote exhorting the disciples to receive him, and wherever he went he too proved a helper of those who believed, and mightily convinced the Jews:

## INTERNATIONAL SUNDAY SCHOOL LESSON

May 29th, 1927.

Comments by the Editor.

### PETER UNDAUNTED BY PERSECUTION.

Acts 5:17-42

Golden Text: "We must obey God rather than men."—Acts 5:29.

#### I. THE FURTHER PERSECUTION OF THE CHURCH.

1. Religious naturalists oppose the supernatural. The Sadducees were the naturalists of their day; they said there was neither angel, nor spirit, nor resurrection. They were especially antagonistic toward the doctrine of the resurrection of Christ. Supernaturalism argues the sovereignty of God, to this, the natural man always opposes himself. The angel opens the prison doors. The Head of the Church has declared Himself to be "he that openeth, and no man shutteth; and shutteth, and no man openeth". There is no door to which He has not the master key; no combination of men and devils can shut a preacher in jail when the Lord wants him to be in his pulpit. 2. But He never opens the prison merely for the sake of setting a preacher at large, but always liberates him for further service (vs. 20). 3. They took the first opportunity to do as they were told, and early in the morning they preached and taught. There is a special advantage belonging to the morning hours. It is well to remember that we are not called to a life of idleness and ease, but to a life of strenuous labour. 4. The holy humour of the Bible (vs. 21-25). When read with spiritual discernment, these verses are full of humour. Observe the dignified religious officials affecting the arrest of the preachers and putting them in jail over night, while they retire to rest, in order that they may be fresh for their work of persecution in the morning! Then the council is called together, and all the senate of the Children of Israel, and they take their places with all dignity, and send for the prisoners. Presently the officers return, and they report the prison in the same place as it was last night, the prison doors are safely shut, the keepers were without standing at the doors, all of them, we may assume, dignified and proud of their office—but when they get within, they discovered that they had been keeping guard over an empty prison, for the prisoners were not there! It is not difficult to imagine the consternation expressed in the countenances of the council, nor surprising to read that "they doubted of them whereunto this would grow". And while they are solemnly deliberating on the matter, some one comes in to tell them that the men whom they put in prison, are down in the Temple preaching and teaching the people! This bit of inspired humour which has in it a dash of Divine irony, is but an anticipation of

that day when "he that sitteth in the heavens shall laugh". 5. The enemy's unwilling confession. They complained that their command had been disobeyed, and that they had filled Jerusalem with their doctrine, and were bringing this Man's blood upon them. They were utterly unable to understand why the command of such important people should be disobeyed! And there are still many who presume to command the consciences of others. In this confession, a great truth is implied, that they who receive not the cleansing which the Blood of Jesus offers, would share the guilt of those who nailed Him to a tree.

## II. THE RESPONSE OF FAITH.

1. These preachers declare they will put God first: "We ought to obey God rather than men". We have here the principle of all joyful living and effective service; we must put God before men, before the world, and before the things of the world. This is the supreme consideration of a true Christian: "We ought to obey God"; for it is not enough that we profess to love God, that we join with those who profess to worship God; our supreme duty is to obey God. 2. The preachers' message: (a) Observe their further emphasis upon the resurrection, in contrast with man's attitude toward Christ; by man He was hanged on a tree; by God He was raised up. (b) Christ has been exalted by God's right hand. The exaltation of Christ is not dependent upon the efforts of man; "Him hath God exalted". God has sovereignly determined to glorify His Son, and in spite of all human opposition. He is by the right hand of God exalted. (c) He is exalted "to be a Prince and a Saviour". He could not be a Saviour without being a Prince; He saves by conquest, He brings men into liberty by subduing them. (d) He gives repentance and forgiveness. Repentance is a Divine gift; men will never repent until they see sin in God's light; nor even then will they repent until their whole natures are changed. Repentance involves a recognition of sin as sin, a desire and determination to turn from it; Repentance is a prerequisite to forgiveness; and both are gifts of the exalted Prince and Saviour. Hence "whosoever shall call on the Name of the Lord shall be saved". (e) Men are called into partnership with the Holy Spirit in witnessing to the exaltation of Christ (vs. 32). Before His ascension He promises: "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me". It is useless to witness to these great truths of the invisible realm unless our witness is energized by the testimony of the Holy Spirit.

## III. WHAT FOLLOWED.

1. These religious people were cut to the heart: "The Word of God is quick, and powerful, and sharper than any two-edged sword". Men are cut to the heart whenever it is preached. On the day of Pentecost we read, "When they heard this, they were pricked in their heart"; and when Stephen was preaching, they were "cut to the heart". Faithful preaching is a kind of moral surgery. There may be a place for the soothing word, but in teaching and preaching we should endeavour to get beyond the externals of life and penetrate the heart and conscience. 2. This cutting to the heart does not always issue in penitence; but when men do not repent, they always become angry with the preacher. Preaching the Gospel is sometimes mistakenly regarded as a somewhat easy, and almost effeminate occupation; but faithfulness in this ministry requires an heroic spirit, for men are never indifferent toward a faithful witness; they either receive his testimony, or hate him with a feeling that is akin to murder. 3. Gamaliel's counsel. It amounted to a recommendation to allow things to take their course. He referred to certain historical events as proving that human efforts come to nought. On the other hand, he warned them that if it were of God, they could not overthrow it. And it is true that there is no human or satanic power that can stand against the purposes of God. God's purposes in the spiritual world are as irresistible as are His laws in the natural world. 4. They agree with Gamaliel thus far, that they desisted from further attempts to kill them; but having beaten them, they commanded them not to speak in the name of Jesus. 5. The Apostles rejoiced, and esteemed it a signal honour that they were counted worthy to suffer for the Name of Christ. So ought we to do. 6. But so far from diminishing their labours, persecution served only to feed the flame of their devotion; and they served their Lord more zealously than ever.