

WHY NOT SUPPORT THE BOARDS?

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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

STAND STILL!

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Morning, May 1st, 1927.

(Stenographically Reported.)

"And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever.

"The Lord shall fight for you, and ye shall hold your peace."—Exodus 14: 13, 14.



THE Bible was not written merely to provide entertaining reading, and it is therefore not surprising that, in some moods, people should find the Word of God less interesting than a summer novel. The Bible is designed for the most practical use; it is not a book for the student only; it is a guide-book for the road. A young man who has received his portion of goods, while his resources are still unexhausted, may be somewhat indifferent to letters from home; and even when he receives them, they may remain for some time in his pocket unopened; but when he has come to the end of his resources and begins to be in want, and no man gives to him, news from his father's house with all its fulness may be very welcome. And so there are portions of Scripture which do not always come to us with comfort and inspiration, because they may have been written for other experiences than that through which we are passing at the moment; but when we come to the experience which these exceeding great and precious promises have been designed to meet, we shall find them "great and precious" indeed.

This is rather an old text, and I suppose most of you have quoted it again and again; but it has been laid upon my heart this morning, with a feeling that perhaps there will be found within this congregation some for whose comfort it may be especially designed.

The historical setting is known to all of you. Israel have just come out of Egypt, they are being pursued by the Egyptians, and have come to the bounds of the sea; they are shut in, so that they cannot move forward, or backward; or in any other direction, and they are exhorted to stand still and wait for God. I begin with the application of the principles of this text to ourselves, for it scarcely needs an exposition.

I.

Let me remind you that THERE ARE SITUATIONS IN LIFE WHICH EVEN THE BRAVEST SPIRITS FIND IT IMPOSSIBLE TO FACE WITHOUT SERIOUS CONCERN. I know there are circumstances toward which we all may affect a somewhat carefree attitude. It is easy to be a soldier in peace time, it is not at all difficult to make declarations of bravery when the enemy is far away; but there are conditions in life, special circumstances, peculiar situations, which try the spirits of the bravest. That is a manifoldly significant Scripture which says that "fearfulness hath surprised the hypocrites". The man who lives hypocritically, who is not sincere, who is not true, cannot, in the nature of the case, be brave; sooner or later fearfulness is bound to surprise the hypocrite. It is they who face the facts of life, living in the white light of truth, who dare to look at and examine the very worst situation, who learn in such circumstances to be fearless. I doubt not that we all have come to places where we have been at our wits' end, not knowing what to do next. There is no more eerie, fearsome place in all the world in which to pass the night than "between Migdol and the sea, over against Baal-zephon". When you are at the end of your resources, and the night has fallen, when you cannot move forward, and you are pursued by foes or circumstances which are implacable, when there is nothing to do but stand, it requires some courage in such a situation to be of a cheerful spirit.

There are circumstances in which we find difficulties that are absolutely insuperable. I know that many of our difficulties may be overcome. I think it was Joseph Chamberlain who said, speaking of problems in political life, "Difficulties exist for statesmen to overcome"—and there are difficulties which may be overcome, there are situations which may be met with confidence, because there are resources at our command which may be employed for their relief; but there are times when we are compelled to admit that the word "impossible" has a proper place even in a Christian's vocabulary, there are some things we cannot do. It is difficult to fight without arms, it is still more difficult to put to sea without ships, or to essay the desert without food; and when you have a combination of all three—enemies behind you, the sea in front of you, and the desert still beyond, the situation is perplexing. If you escape the enemy behind, you are still in danger of the sea; and if you get through the sea, you may still starve in the desert on the other side.

A great company of people like this are not to be blamed for being full of fear, they needed the exhortation to "fear not". And it may be there is some man or woman here this morning who, in his or her personal, private experience, has come to that difficult spot between Migdol and the sea. Often I meet with them; they come to me for advice, when I have no advice to give; they come saying, "What shall I do? Which way shall I turn? Where shall I look for help?" When you cannot extricate yourself from a position in which subsistence is impossible, what are you going to do? Shut up by a combination of insuperable obstacles until you have thrown up your hands and said, "I am absolutely at the end of myself"—what move will you make? I do not know whether you have ever been there, but I confess that that bit of road has been well trodden by the feet of a preacher with whom I am pretty well acquainted! It is a difficult spot in which to sing praises, very difficult indeed. If you have never been there, it is easy to say what you would do! Last Thursday night we were talking about Peter, and we learned that before Peter found himself in the circumstances of which he was warned, he said, "That is all right. Other men may deny Thee, but I will never do it. I will go with Thee to prison and to death"—and he meant it. I say, it is very easy to philosophize about situations like this when you have never been there, but it is an entirely different matter when you find yourself entrenched and under the necessity of saying, "It is all up; I am done; I cannot move a step"—what are you going to do then?

There is another principle of which I would speak: there are situations in life in which some new, some foreign, element is introduced. Life, for the most part, is made up of repetition. "The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun." Sometimes you come to a position where you say, "In its outward aspect this experience is slightly different, but I have been here before, I passed through just such circumstances some years ago, and I passed through the difficulties triumphantly,—and we shall get through this." But

sometimes you come to a place where you say, "This is entirely new, I have been in many strange situations, but I never was in a position like this before"—and you turn back the pages of your yesterdays to look for comfort, and you say, "How shall I find any help for this situation? This is a new thing under the sun. It may not be new to others, but I have never been here before. Life to-day is without parallel, without counterpart, without complement. What shall I do?" You who have been there, know what I am talking about; if you do not, I cannot explain it, but those of you who have been there need no explanation, you know what I mean. At the end of the day's experience, notwithstanding the similarity of the days, there is somewhere some new element entering that makes that day different from all others, some new thing has come into your life that you have never known before, requiring you afresh to fall back upon a Wisdom and a Power that is not your own. These men had met the Egyptians before, they had made bricks, and they had had dealings with Egyptians armed with whips; but now they are pursued by Egyptians armed with swords, and in hot haste after them with all their horses and chariots of war. Nor can they move forward, because of that other new element with which they are utterly unfamiliar.

I want to find the man this morning who is in that difficult place. You said this morning, "I do not feel like going to church to-day, everything is so strange, life is all awry, all the circumstances of life seem to be adverse, the winds are contrary, and there is this one thing that surprises me, that baffles me, challenging my judgment—I have no answer to it. I think I will stay at home"—but you did not; and it may be that God has some word of comfort for some hard-pressed child of His this morning.

Then there is a third thing in this connection to be observed: all the tender associations of life, in certain situations, only accentuate our difficulties. If the men had been alone they might have faced the situation without fear, but the women and the little children were with them, and they were exposed to the same perils. Everything that had tended to enrich their lives, now tended only to complicate their difficulties. How often I have heard men say, "If I were alone, you know, this strong arm could fight through, if it were just myself I had to consider"—but there are always others. Sometimes those who are nearest and dearest to us are affected, sometimes it may be an employer's concern for those who are dependent upon his leadership; but it is because of the relationships of life that our difficulties are so great. What are you going to do when you meet a situation like that? Do not write bitter things against yourself because you cannot meet such a condition with a stoicism the Lord never intended should characterize your spirit. We may be filled with fear, yet there may be no element of sin in our fearfulness, it just grows out of the limitations of our human nature. But oh, blessed be God, we have His Word—I was almost speaking to you on that text this morning: "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust."

II.

The next thing is this: there are situations in life where we can do nothing but stand still—and that is the most difficult thing of all to do; it is far more difficult to stand than it is to run. There is a passive heroism that is very difficult to cultivate. I remember thinking in the days of the Great War, without discounting the heroism of the soldiers at the front, that some of those who stayed at home were even more courageous. I remember once speaking in a camp on the other side of the ocean—I think it was in England, roundabout Folkestone. At the close of my address two or three men came up to me and said, "We should like to ask you a question." I replied, "I shall be very glad to answer it if I can. What is it?" "Well", one replied, "we should like to know whether the people at home are at war." I said, "What do you mean?" "We should like to know whether they are really in it, or are they leaving it for us to do?" I replied, "I can answer that question. I know a great many who are more in it than you are." Somewhat surprised, they asked, "And how is that?" "Well", I said, "you left a wife or a mother on the other side of the sea. To-day you are not in the trenches, you are out in camp, in comfortable quarters; but the loved ones you left at home are always in the trenches, they do not know you are out. I know wives and mothers who are spending all their time day and night in the front-line trenches where they think you are."

It is ever true, Nansen dedicated his book, "Farthest North", to his wife in these words, "To her who christened the ship, and had the courage to remain behind"—he recognized that the "remaining behind", that passive heroism, was of a higher quality than the heroism which enabled him to dare all the perils of the Arctic. And it is ever so, that greater demands are made upon us when we are required to stand still and simply endure, and suffer the will of God, than when we may actively do His will.

Talk about the heroism of the battlefield!—splendid men they were who fought in those days, but I have seen, I am positive I have seen, an equal heroism in the sick-room. I remember three or four years ago preaching for a Presbyterian minister who is prominent in the United States. He said one day, "I wish you would come over to the house and see my wife, and talk and pray with her." I went over to see her. She was a comparatively young woman, a brilliant woman in many ways, and had been a great stay and support to her husband. But she was afflicted with a particular disease, a disease of the bone, that would ultimately kill her; but she was likely to live for two or three years. I sat by her side one day when she was suffering. Through her pain she smiled and said, "You know, it is all right; it is the will of the Lord, I am sure; but there is just a little difficulty in looking forward for two or three years and knowing that it will be a period of unremitting torture." The Victoria Cross! Of all the heroes that won the Victoria Cross, there was never one who showed finer qualities than that woman. They did it quickly, theirs was a sudden act and it was over; but she faced the plan and purpose of God for her over a period of years—she went into the furnace to stay in the furnace, facing it she smiled, ready to stand still with God.

Can you do it? Easy it is to say, "Up, guards, and at them", that is not difficult; but to be in a situation where you have nothing to do but wait—and you do not know how long you have to wait; just to stand still, that requires a quality of faith that people in active life know very little about.

What are the elements of that passive heroism? How may we have it? How may we have strength to stand still? I think there is an element of purposefulness in it. There is a sense in which inactivity is the greatest of all activity. It is easy to stand still when you are paralyzed—you can do nothing else. There are times when you stand still because you must; there are other times when you stand still because you ought to do so, when the standing involves an act of the will, a deliberate purposefulness, a dependence upon God. There are times when you say, "I will not run, I will not go forward, I will not lift my arm, I will merely stand." Did you hear what Mr. Brownlee read this morning? (What is the Christ's armor for? Is it always for fighting? No! We are to put on that glorious panoply in readiness for the day when we have done all, "and having done all, to stand".

Can you do it? Can you gather up all the energies of life—not merely idly folding your arms and saying, "I am resigned": it is one thing to be resigned to the will of God, it is far different to be passionately in love with it; it is one thing to endure a situation, it is another to welcome it as a part of the discipline of life, to put your foot down and say, "It is God's will." You cannot do it if God be absent. There is a sense in which the presence of God may become the very atmosphere of the soul. That is what is meant in that hymn we sing,—

"From ev'ry stormy wind that blows,
From ev'ry swelling tide of woes,
There is a calm, a sure retreat:
Tis found beneath the mercy seat.

"There is a place where Jesus sheds
The oil of gladness on our heads—
A place than all besides more sweet;
It is the blood-bought mercy-seat.

"There is a scene where spirits blend
Where friend holds fellowship with friend;
Though sunder'd far, by faith they meet
Around one common mercy-seat.

"There, there, on eagle wings we soar,
And sense and sin molest no more;
And heav'n comes down our souls to greet,
And glory crowns the mercy-seat!"

Heaven greets the soul when we stand and breathe the very presence of God. Have you got it? Can you stand with Him?

Of course it involves *self-discipline*. A mob can charge—yes, a mob can charge: only a thoroughly disciplined army can stand. Anybody can run pell-mell at their difficulties: it requires a character of a different quality to face them and simply stand.

There is all that in a situation like the Israelites experienced. We are to be so subject to the Spirit of God, so mastered by Him, that we may be able to stand.

"I wait and watch: before mine eyes
Methinks the night grows thin and gray;
I wait and watch the eastern skies
To see the golden spears uprise
Beneath the oriflamme of day!"

"Like one whose limbs are bound in trances
I hear the day-sounds swell and grow,
And see across the twilight glance,
Troop after troop, in swift advance,
The shining ones with plumes of snow!"

"I know the errand of their feet,
I know what mighty work is theirs;
I can but lift up hands unmeet
The threshing-floors of God to beat
And speed them with unworthy prayer."

"I will not dream in vain despair
The steps of progress wait for me:
The puny leverage of a hair
The planet's impulse well may spare,
A drop of dew the tided sea."

"The loss, if loss there be, is mine,
And yet not mine if understood:
For one shall grasp and one resign,
One drink life's rue, and one its wine,
And God shall make the balance good."

"O power to do! O baffled will!
O prayer and action! ye are one,
Who may not strive, may yet fulfil
The harder task of standing still,
And good but 'wished with God is done!'"

These situations are designed that therein God may display His glory, "Stand still, and see the salvation of the Lord, which he will shew you to-day."

And we do not know God until He has shown us His salvation. There are blessed times when He is pleased to energize these arms, to inspire these lips, to enlighten these understandings, and through us to accomplish His purposes; there are other times when He says, "Stand back, and stand still, and I will work without you; I will let you see what I can do without you; and you shall see the arm of the Lord made bare in the salvation of the lost."

Look back over your life, my friends, and, considering, what are the outstanding periods of blessing? They have been periods wherein God has stooped to your need, and done for you what you could not do for yourself, putting you aside, putting you on the shelf, as it to say, "This is too big a task to use you, even as an instrument. I will do My own work without your assistance." Did you not see Him do it in this church? I remember a night when

He seemed to say, "Stand still, and see the salvation of the Lord, which He will shew you to-day"—and we saw God do a thing that nobody but God could do. I can picture these seats crowded as they were that night, and it seemed to me that I saw the Lord roll up His sleeves—if I may reverently say so—make bare His arm, clench His fist, and go forth to judgment. He did by one almighty stroke what no human power could have done, while we did nothing except stand still and see the salvation of the Lord which He showed to us that day.

How often He has come into your experience, into your lives, as individuals! It may have been a very sacred occasion, it may have been so intensely sacred and private that you dare not breathe it to another soul, but it was a time when God came. Oh, it was God! It is a great thing to be in the place where nobody but God can help you; to be so imprisoned that you have to say, "If ever I get out of this I shall have to believe in God, because nobody but God can get me out of this." Some of us have been there. Our God is not only the God of the Book—He is the God of the Book because we have proved Him to be our God. It is no longer an intellectual matter, but one of personal, blessed, experience, to see the salvation of God.

In order that He may do it, God sometimes gives evil a long tether; things get worse and worse. He lets the Egyptians get their horses out of the stable, into their chariots; allows them to get on their brilliant armour, to gird their swords to their sides; He permits the Egyptians, the greatest power in the world—listen—He permits the Egyptians, the greatest power in the then known world, to exert their utmost power for the destruction of a company of unarmed Hebrews—horses, and chariots, and all the implements of war. And as the Hebrew children heard the sound of their coming behind, some may have said, "Why does not God stop them? Why does He let them come out of Egypt? Why does He not smite them at once"—but they came on—and on—and on. These people could do nothing but wait for their coming.

Have you ever been there—when the lion was almost upon you? when you could feel his hot breath upon your cheek? You said, "Before to-morrow he will eat me up, and that will be the end of everything"—he was so close. That is how God lets evil come, and He is perfectly undisturbed and says, "Do not be nervous; do not be disturbed. The Lord shall fight for you, and ye shall hold your peace." And when the Lord undertakes to fight for us, He is always on time, He is never late.

When you have the promise that God will fight for you, you need not estimate your foe. That was one of the problems of the Great War: they had always that to consider, the strength of the enemy. But if God be for us, we do not need to know or care how many are opposed to us. Some one comes to me and says, "I have got to have help to-day. Do you not see the Egyptians? They are almost upon me." But do you not see that between you and the Egyptians is God? He will not let them come too close; He will not let them come upon you.

Will you observe that God uses that which we most fear to accomplish His salvation. The Israelites doubtless said, "Anything but the sea, anything but the sea. Why did He bring us to the sea? We cannot swim, and we have no ships—anything but the sea"—and if they could have heard God speaking, they would have heard Him say, "I will use the sea, I will look after the sea, do not trouble about that. You stand back, and I will bring you deliverance My way." You know the whole story. We had tales of marvellous victories and terrible destruction in the Great War; but never in the same space of time, perhaps, was so great an army so completely defeated as on that occasion. I know some tell us that they went around the great lake, or that the wind blew the water back—that is not what the Bible says; there was not a path around the sea, but through the sea, "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known." Let Him find His own way.

You remember the story of how the path was made, and how they tremblingly went down—down—down into the depths—I accept it literally ("Amen!")—with a great wall of water on either side. Do you not see it? First of all, the very element they feared would be their destruction was their protection; it was the water that was a wall of protection on either side. And when they emerged on the other side, you can imagine the children of Israel looking back and saying, "Now let Him close the water; and put the raging

sea between us and the Egyptians." But there stood those walls of water; just as the Israelites went into the depths, so went Pharaoh and all his proud hosts. I suppose the Israelites said, "They are coming after us, they have chariots and they will destroy us yet"—but God waited until the Egyptians had all got down into the water, but not until they had got up: "Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus the Lord saved Israel that day out of the hands of the Egyptians; and Israel saw the Egyptians dead upon the sea shore."

It is not ancient history, it is up-to-date, He does it still.

"Ye fearful saints, fresh courage take!
The clouds ye so much dread
Are big with mercy, and will break
In blessings on your head."

Let us give Him thanks: O Lord our God, we thank Thee for Thine infinite tenderness to us, for the love that will not let us go, for the mercy that forgives again and again, for the grace that never fails to uphold. Sometimes we have especially to thank Thee for Thy great power: "God hath spoken once: twice have I heard this; that power belongeth unto God. Also unto thee, O Lord, belongeth mercy." And for this combination of a powerful mercy and a merciful power we render Thee our hearty thanks. For all the deliverances of the past, we thank Thee; and we pray that any who came to this place this morning cast down, and their soul disquieted within them, may yet hope in God: that they may yet praise Him, for He is the health of their countenance, and the lifter up of their head. Bless us still, and keep us true to Thee; and ever believing that God will fulfil His Word. We ask it in the name of Jesus Christ our Lord, Amen.

DR. SHIELDS' 17th ANNIVERSARY.

Next Sunday, May 16th, will mark Dr. Shields' 17th anniversary as Pastor of Jarvis Street Church. Rev. T. I. Stockley, late of London, England, will preach morning and evening. The Pastor will conduct both services

YOUNG PEOPLE'S RALLY IN SHENSTONE BAPTIST CHURCH.

The following announcement reached us by telegraph for insertion in this week's issue of *The Witness*:

"The young people of Shenstone Baptist Church, Brantford, hereby invite the young people of all other Baptist Churches in the Convention who have declared themselves in opposition to the present inroads of Modernism, to a Fundamentalist rally to be held in their church May twenty-fourth. The opening session will be held at 2 p.m.; supper will be served. There will be revival messages, and conference for organization. Churches are asked to advise acceptance, together with number of delegates, not later than May 18th. Address: Miss Eva Hopper, 155 Dundas Street, Brantford, Ont."

LAST SUNDAY.

Dr. Shields being absent last Sunday, conducting anniversary services in Wortley Road Church, London, the Jarvis Street Pulpit was very ably filled by Rev. Alex. Thomson, of Mount Pleasant Road Church, Toronto, in the morning, and by Rev. C. J. Loney, of Hamilton, in the evening. The attendance at the morning School was 1,057.

At the Parliament Street Branch several enquirers responded to the invitation, of whom one was definitely converted.

Editorial

THE FUNDAMENTALIST-MODERNIST WAR.

We are being told from certain quarters that the war between Fundamentalism and Modernism is ended. The spirit of this announcement reminds us of the former Kaiser's reference to General French's "contemptible little army"; and of the same vainglorious war-lord's assertion, made, I believe, some time about December, 1916, to the effect that he was the only man in the world related to the conflict who was in a position to offer terms of peace, and that he was able to do so because he was conscious of victory! So far from being ended, the Fundamentalist-Modernist war has only just begun—indeed, it can scarcely be said to have begun, for Fundamentalism is just now engaged in mobilizing its armies.

Fundamentalism stands for supernaturalism in religion, and accepts the Bible as a supernaturally-inspired Book: It believes in Jesus Christ as One Who was supernaturally born, Who not only was, but is now, Himself Incarnate Deity; it believes He died a supernatural death, strange as that may seem!—and that He was raised from the dead by a supernatural power; that He ascended to heaven, and that He will come again in the clouds of heaven with power and great glory. So much for the objective truth. But Fundamentalism also believes that this supernatural religion called Christianity offers to those who believe a supernatural experience, a new birth from above, imparting a life to be lived by supernatural power. Fundamentalism believes the church to be, in the true sense, a supernatural institution, something apart from the world, and different from all other organizations on earth, commissioned to do supernatural work by preaching a supernatural gospel.

Modernism, on the other hand, is essentially naturalistic: It reduces the Bible to the level of a human production. It denies the virgin birth of Christ, and its corollary, His essential Deity,—in short, it is the negation of every principle to which we have referred as belonging to Fundamentalism.

Of course there are degrees of Modernism, as there are stages in the development of leprosy, or any other fatal malady; but the end is always the same.

These things being true, it follows, in the nature of the case, that there can be no agreement between such opposites. Fundamentalism is Christian; Modernism is antichristian. There must therefore be contention where these two principles meet. Contention will continue in matters of education, so long as so-called Christian schools propagate antichristian principles. The same is true of missions, whether at home or abroad. There is every reason why Christian people should support organizations which exist for the propagation of Christianity; there can be no sound reason for any Christian's giving his money to support men in foreign lands who preach and teach doctrines which are antichristian.

So far as the Baptist Denomination is concerned, it is indisputable that Modernism has captured most of its educational institutions in the northern part of the United States and in Canada: Brown University, Rochester, Colgate, Newton Center, Crozer Theological Seminary, Chicago University, are all shot through with Modernism; McMaster University in Toronto, and Brandon College in Manitoba, are both predominately modernistic in their teaching and sympathies. Nor does it seem to be longer open to question that the

missionary organizations of the Northern Baptist Convention are practically under modernistic control. The Foreign Mission Board openly proclaims its "inclusive policy", and defends the practice of sending to, and maintaining in, foreign mission stations those who are undoubtedly modernists.

But there is another question challenging discussion and decision in all Baptist Conventions on this Continent, and that is, the development of a Baptist ecclesiasticism, an overlordsip, which is altogether anti-Scriptural. Every Baptist church, theoretically, is a self-governing institution; but Modernism is creating everywhere among Baptists high ecclesiastical machines which exist for the purpose of crushing out the life of all who dissent.

A remarkable illustration of this tendency has come to light recently. An Advisory Committee, appointed to investigate business conditions and principles of organization in the various organizations composing the Northern Convention, after two years of study, made its report at Seattle the summer of 1925. It rendered valuable service by showing that something like half a million dollars was wasted in connection with these organizations. It showed that the cost involved in maintaining missionaries on furlough, paying their travelling expenses, together with the cost of administration, exceeded the amount of money spent in the maintenance of missionaries actually on the field. The remedy, however, prescribed for these ills would be far worse than the disease; for the Committee proposed a scheme of organization, which, if carried out, would make the Northern Baptist Convention the Religious Department of the Standard Oil Company. It would put one paid official at the head, and all members of the huge machine would be practically at his mercy. The proposal, while very excellent, perhaps, from a strictly economic point of view, is as foreign to the New Testament as it might have been had its proponents never even heard of that Book.

The coming Northern Convention is to be held in Chicago, May 31st, through the early days of June, and is being announced as likely to be the greatest Baptist gathering ever held in the world's history. Dr. Johnson Myers says that since Baptists cannot unite on the Bible, they should unite about the Person of Christ! Of course, even a primary class scholar knows that we are dependent upon the Bible for our knowledge of Christ; and if we have not a reliable record of His life and death and resurrection in the Bible, simple people will wonder how we can be sure that He lived at all. But the Chicago Convention is to be a "harmony" Convention. If so, the world will witness a new thing under the sun; the marriage of light and darkness, of good and evil, of truth and error! To expect that Fundamentalists will approve the denials, the vagaries, and the programmes of Modernists, would be as reasonable as in ancient time it would have been to predict that John the Baptist would elope with Herodias! The modern Herodias, or the Herodias of Modernism, may produce "harmony" by cutting off the head of John the Baptist, but it will be the harmony of a funeral, and not of a marriage!

The Baptist Bible Union is related to Baptist interests all over the Continent; and while only such of its members as are members of the Northern Baptist Convention can vote in Northern Baptist Convention affairs, the conferences which will be held in advance of the Northern Baptist Convention will deal with Baptist interests in all Baptist Conventions on the Continent.

It is frequently asked, Will there be a division among the Baptists? The answer is, There is a division already. The Mission and Educational Boards who flout the will of the people, inevitably pile up great deficits, for people will not give to objects with which they have no sympathy. It sometimes happens in this world of contradictions that injustice succeeds and error triumphs, at least temporarily; and it is possible that a Modernism which has parted company with truth and honesty and honour may succeed in some quarters, like a cuckoo, in possessing itself of another's nest, and by such means it may make it impossible for orthodox Baptists to remain in the house they have built—but the responsibility for division will lie, not with Fundamentalists, but Modernists. Fundamentalism asks only to be permitted to retain and maintain its faith in a supernatural Christ, with all that that implies. And at that point real Fundamentalists will never surrender. Wesley did not desire to found another church. He called his groups of Methodists, first of all, Societies. The Methodist Church came into being, not because Wesley left the Anglican Church voluntarily, but because he was driven out. The

history of the church shows that great reforms have had comparatively small beginnings. We are convinced that the present movement identified with the name of Fundamentalism is only a re-emphasis upon, and a return to, primitive Christianity; and that when the present conflict is viewed in the perspective of history, it will be seen to be as important and far-reaching in its effect as was the Reformation.

WHY NOT SUPPORT THE BOARDS?

We have been informed that a considerable number of people who are one with us in opposing McMaster University, are unable to see that a sufficient reason has been adduced for discontinuing the support of other Convention Boards, particularly the Home Mission Board and the Foreign Mission Board. We have the deepest sympathy with those who take this point of view, because we confess that we have been forced to this drastic decision most reluctantly.

The church of which the writer is Pastor has always been a co-operating Baptist Church. According to the Year Book of 1926, its total expenditure abroad was \$10,436.24. The Bill to amend the Constitution, and give power to the Convention to exclude a church for non-cooperation, went to Parliament in the name of Mr. Gordon Edwards as sponsor of the Bill, who is a member of the First Baptist Church, Ottawa. The valiant champion of Baptist liberty, Dr. W. T. Graham, now President of the Convention, was present in the Private Bills Committee hearing, in support of the Bill. We find, however, that the total expenditure abroad of the First Baptist Church, Ottawa, as given in the same Year Book, was \$2,691.91 and the total expenditure abroad of the First Avenue Church, Toronto, was \$2,076.89, or a total of \$4,771.80—the two churches together co-operating with the Denomination to the extent of less than half the amount contributed by Jarvis Street Church, for the exclusion of which latter church the amendment to the Constitution is now sought. We mention this only to show that Jarvis Street believes in co-operation, and we will challenge a comparison of the record of Jarvis Street, or of the Pastor's record in any church he has served in the entire Denomination from the beginning of his ministry until now, and we will prove mathematically that he has been as truly a co-operating Baptist as any of those who now sponsor the Bill.

But why have we at last been compelled to withdraw support from the Boards? It is made abundantly evident that the Home Mission Board stands ready to support McMaster, and to penalize all who will not. Already Marshallism is bearing its bitter fruit, and students who went to McMaster avowing their faith in the Word of God, are now openly ridiculing the idea of an infallible Bible. These will be the favourites who will be appointed to Home Mission fields this summer, and Home Mission money will be used to support many who no longer have any evangelical message. For this reason it is impossible for us to support the Home Mission Board.

If any object that this will work an injustice to orthodox men on Home Mission fields, we reply, Some obligation rests even upon Home Missionaries to avow their faith. Rev. J. H. Peer, of Willowdale, has done so; Rev. W. J. Thomson, of Long Branch, has done so—and they have had to pay the price, for the grants to these churches were discontinued. Let other Home Missionaries who are true to the faith do likewise. If they have not the courage to declare themselves, they do not deserve the support of true Baptists.

What of the Foreign Mission Board? We have already published a report of Rev. Roy Benson's scoffing remark about the doctrine of the Substitutionary Atonement as a "dastardly doctrine". The incident which occurred some time ago in James Street Church, Hamilton, if it did nothing else, proved beyond peradventure what everybody who knows him, knew long ago, that the Secretary of Foreign Missions has no sympathy with Fundamentalism. The Chairman of the Foreign Mission Board is Dr. John MacNeill, than whom the Convention holds no more vitriolic supporter of Marshallism. McMaster University will henceforth turn out Modernists, in the main; there may be a few who have sufficient spiritual health to withstand the enervating effect of the atmosphere of that institution. What sort of missionaries are likely to be appointed while Rev. John MacNeill remains Chairman? Certainly none but those who will bow the knee to McMaster University.

We have had most disquieting reports from India itself, which indicate that Rev. Roy Benson is not the only missionary of the Foreign Board who is modernistically inclined. But for the sake of argument, let us give the Board

the benefit of the doubt, and assume that such missionaries as are now in India are all true to the faith—what then? They surely have an obligation to stand for the truth; and if they are party to the Board's present programme, they must share the Board's responsibility.

Furthermore, so far as we know, every member of the Foreign Mission Board present at the Convention threw his influence on the side of McMaster University and its modernism. Moreover the representatives of the Foreign Mission Board on the Executive of the Convention co-operated with the others in applying for legislation empowering the majority to suppress evangelical testimony within the Convention. We do not know of one solitary member of the Foreign Mission Board whose voice has been heard in opposition to McMaster's modernism. And with the appalling example of the Foreign Mission Board of the Northern Baptist Convention before us we tremble for the future of our Foreign Mission interests in India and Bolivia while they remain in the hands of men committed to the modernistic programme of McMaster University.

As to the Board of Religious Education: it is so nearly a cipher that it is hardly worth mentioning; but insofar as it exerts any influence at all in the Convention, it is wholly in opposition to evangelical principles. We do not, however, regard this Board seriously; we simply believe it is sheer waste of money to give a copper to its support,—it might be more usefully employed in remunerating the man who turns the handle of a street organ.

We had thought the Church Edifice Board was a worthy work, but already this Board is doing its utmost to embarrass certain churches who have been helped by some miserable pittance from its funds.

In short, every Board of the Convention has been pressed into McMaster's service, and so articulated as to effect the organization of a machine for the crushing of all opposition to McMaster's will.

The one Board which, until now, we supposed might be supported was the Superannuated Ministers Board; but if the proposed amendment becomes law, in the day that any church or pastor, by its provisions, is excluded from the Convention, the pastor of such church would lose his standing as a Baptist minister in the Convention, and would therefore forfeit all claim upon the Superannuated Ministers Fund. Therefore until that matter is settled, to give further money to the Superannuated Ministers Fund would be like paying a premium on an insurance policy without any guarantee that the company would pay the amount pledged in the policy.

With Bolshevism at present at the helm of denominational affairs, what folly it would be for men and women, recognizing their stewardship to God, and their obligation to preach the gospel of salvation through the blood of Christ to the uttermost parts of the earth, to entrust their money to such administrators!

The arguments of this article apply, of course, with equal force to all who contemplate the making of bequests in their wills to any of these Boards. Mr. McMaster left nearly a million dollars to be used for the propagation of evangelical principles in an institution of higher learning. The administrators of that trust have absolutely broken faith with the dead, and are using the money to-day to destroy the very things which Mr. McMaster intended it should establish. Other money committed to the same hands would be used for the same purpose. We have heard of not a few who have changed their wills since the Convention in First Avenue; we believe there will be very many more—and no doubt many have done it who have kept their secret to themselves. When Professor I. G. Matthews was with us as a disturbing element in our denominational life, we said it would have paid the Denomination to raise a sum of \$100,000, and send the professor out to grass for the rest of his life: we now declare that a contribution of millions of dollars to McMaster could not compensate the Denomination for the terrible havoc that has been wrought by the unwanted presence of Professor L. H. Marshall.

But at present Professor Marshall has ceased to be the issue. We refuse to support the Boards because they are all a part of the Executive that applied for the legislation which has issued in the unbaptistic, unchristian, unbritish, utterly unethical, Bill which will come before the Convention at its next meeting. The present issue therefore before the Baptists of Ontario and Quebec is this, Shall the amendment to the Constitution, authorized by the Bill which has recently passed through Parliament, be approved by the Bible-believing, freedom-loving, Baptists of Ontario and Quebec?

AN INSPIRATIONAL ACQUAINTANCE.

While in Elyria a few weeks ago it was our pleasure to meet Mr. G. A. Lind, of the Sunshine Mission, 604 N. Clark St., Chicago, Ill. Brother Lind is well past the three score years and ten, but has been only eight years a Christian. He is a man of education, and we believe of Swedish birth. Deep sorrow and multiplied bereavements led him to seek relief in the intoxicating cup.

We have read two small tracts of his, one of which we publish below; we publish it because there is nothing which so inspires us with a determination to keep on preaching the gospel of the blood, and to accept no substitute for it, like the case of a glorious conversion such as Brother Lind. He does not know we are publishing this tract; and we suggest that those who receive blessing from reading it should write Brother Lind at the address given.

How a Skeptic Found Christ.

"Him that cometh to me I will in no wise cast out—John 6:37.

By G. A. Lind.

It was a disagreeable, gloomy and dark day, January the 26th, A.D., 1919, which also was a Sunday. Snow and rain made the streets and sidewalks almost impassable and very few pedestrians were seen in Chicago's "loop" that day.

An old man, with his overcoat buttoned up to his chin, staggered onward, one street after another. His walk and whole bearing indicated despair and hopelessness—and unhappy he was. He had seen better days, and like the "prodigal son" he had in those better days many friends. Now he had not one.

After three months of dissipation and "home-life" in the saloons, he now staggered on and on with no destination, his heart filled with despair. Memories of his childhood and youth, of a lovely Christian mother, and sweet sisters brought, instead of happiness, only curses. Then he turned around, walking faster and faster until he stood looking down into the cold, black waters of Lake Michigan. Why not end this life of misery? Only a plunge, a little struggle and all would be over. But just then a policeman came walking in that direction, and as he did not want to be dragged up alive, the old, unhappy man walked away.

This time his aimless walking took him to the Northwestern R. R. station, and there he destroyed all articles bearing his name, saying to himself that when he was dragged up nobody should identify him. Again and again he went to the lake, but every time there was someone too near. With a strong desire to end it all he determined to wait until after dark, and continuing to walk up and down several streets he at last became attracted by music and singing. Looking up he saw a big sign with these words in electric letters, "Jesus Saves," and understood it to be a mission. And so it was—the Pacific Garden Mission. Poorly dressed men went in, one after another, some well dressed people also, and after long consideration this old man followed the crowd and went in.

In vain for many years he had tried his utmost to prove the non-existence of God and of a hereafter. Now without hope and with the blackest despair he took his seat amongst ex-convicts, ex-gamblers, ex-drunkards, and others and heard them all tell wonderful stories about their conversion, in which testimonies were often "the blessed name of Jesus," and "the Blood shed on the Cross", and he could, by the ring in their voices and by their smiling faces, understand that they had a personal experience of real salvation. Yes, he understood that they knew exactly what they were talking about. So when the altar call was given, the first to respond was this old man, who staggered forward, looking neither to the right nor to the left, and if ever a prayer was cried out from an unhappy sinner's heart, it was heard in heaven from that poor, and more than miserable man, just then and there.

So instead of ending it all in Lake Michigan, he ended it in the "fountain filled with blood, drawn from Immanuel's veins" and became the happiest among the happy. His mother's prayers were that night answered, glory and all praises to God!

Since that wonderful night he became not only happy, but younger.

and has been used as an instrument in many a soul's salvation in many different states. He is a member of North Shore Congregational Church in Chicago, but will until death, call that blessed rescue mission, known all over the country as Pacific Garden Mission, his home.

Who is that man, once so far away from God and now His joyful messenger? He is the writer of this true story and, "only a sinner saved by grace."

When he could be saved there is hope for anyone who will come.

REPORT OF THE DEACONS' BOARD

Jarvis St. Baptist Church—Annual Meeting April 29, 1927.

Note:—Many enquiries have reached us from our readers respecting the Annual Meeting of the church. Below we publish report submitted to the meeting by the Deacon's Board which gives a general outline of the church's activities during the past year.

Once more it is our privilege to bear witness to the good hand of the Lord upon us throughout the work of another year. We have sometimes experienced periods of phenomenal growth; our growth this last church year may be characterized as "steady" rather than "phenominal".

The Church Clerk's report shows a membership at the close of last church year of 2,011. Additions to our membership this year were: by baptism, 173; by experience, 35; by letter, 67—total increase, 275. Losses during the year have been as follows: by death, 13; dismissed by letter, 54—total 67. Our net increase has been 208, making the membership as of March 31st, 1927, 2,219.

While humbly gratified with these results, we should not be satisfied. Only with the Lord's "one hundred fold" can His servants be satisfied. Devoutly we give God thanks for what He has wrought in our midst, and earnestly petition the continuance of His presence among us.

Financially, we have been prospered. Never before have the financial demands of the work been so heavy. The Treasurer's report has shown a number of extra, and yet unavoidable, expenditures. Nevertheless, through the blessing of God, and the liberality of His people, we have been able to close the year with a credit balance in all accounts, after having financed the largest budget in the entire history of the church, with a grand total of \$78,760.65.

We would express our thankfulness that throughout the year the evangelistic tone of our Sunday morning and evening service has been consistently maintained. The emphasis in these gatherings has ever been upon the gospel message. The way of salvation has invariably been made plain. The gentle, and yet mighty, urgency of the Divine Spirit has been constantly manifested, calling sinners to repentance, and faith; and saints to deeper, fuller consecration. This has been with us a regular weekly experience.

As a Board we would express our appreciation of the Pastor's strong, wise leadership, and of the able, courageous initiative he has always shown in all that pertains to the life and work of the church. We give God thanks for His faithful, biblical pulpit ministry, which, under the Divine blessing, has opened the way of life to a multitude of Jarvis Street worshippers, and has challenged us all to walk more perfectly in the ways of the Lord.

It is a matter of gratification that our Bible School has maintained its high standard throughout the year. A great volume of enthusiastic service has been rendered by a faithful band of officers, teachers, and visitors, whose reward has been that a large number of boys, girls, and young people, have made profession of their faith in Christ.

A new interest in the life of the church this year centres round the Toronto Baptist Seminary. While not exclusively a Jarvis Street enterprise, the responsibility for its management now rests with the officers of the church. The work of the Seminary is being done upon our property, and the church finds itself in fullest sympathy with the principles and aims of the new institution. Our prayers go out on its behalf, that in all its future development the will of the Lord may be done.

We rejoice in an increasingly wide sphere of influence for *The Gospel Witness*. Its circulation is growing ever larger, while its strong, unequivocal testimony for evangelical truth is steadily maintained. We are confident it is

carrying a helpful spiritual message to thousands of people in many lands who have never come into personal touch with our church.

For fear of invidious comparison we will not mention names, but we wish to express our thankfulness to God for all the hearty co-operation and self-sacrificing service rendered by the many leaders in the various departments of the church's work. We feel sure their service has been rendered gladly as unto the Lord, and are confident that the reward of the faithful will be apportioned to each, by Him Whose work it has been their delight to do.

As we lay down to-night the office to which we were chosen by our fellow-church members two years ago, we crave your indulgence for the frailty and imperfection of the service we have rendered, and wish to express our appreciation of the loyal support given the Board by the rank and file of the membership. We thankfully acknowledge the generous way in which the church has rallied behind the suggestions the deacons have brought forward from time to time. As the church faces the future, we would exhort you to keep in mind the Scriptural requirements for this office: "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Seek ye out men who are grave, men who are proved, not double-tongued, not given to excess, not greedy of filthy lucre, ruling their own houses, holding the mystery of the faith in a pure conscience; and let these, being found blameless, constitute our incoming Deacons' Board.

Signed on behalf of the Deacons' Board,

E. A. BROWNLEE,

Secretary.

BAPTIST BIBLE UNION SENIOR LESSON LEAF

Vol. 2.

T. T. SHIELDS, Editor.

No. 24.

Lesson 11.

Second Quarter.

June 12, 1927.

PAUL EN ROUTE FOR JERUSALEM.

LESSON TEXT: Acts, Chapter 20.

GOLDEN TEXT.—"It is more blessed to give than to receive" (Acts 20:35).

I. PAUL'S RETURN TO PHILIPPI.

1. Paul is still revisiting the scenes of a ministry exercised in his former missionary journey (vs. 1-3). We may profitably re-emphasize this principle that as a wise master-builder, Paul was ever intent upon consolidating his work. 2. He enjoys the fellowship of a growing number of fellow-soldiers (v. 2). One of the compensations of an extended ministry is that it grows rich in Christian fellowship. 3. Paul conducts a long service at Philippi (vs. 6-12). It is common nowadays to attempt to popularize religion by serving it in homeopathic doses! There is no special virtue in long services, but when our Christianity becomes a serious business, we shall certainly give more time to the cultivation of our souls. We are supposed to be much cleverer than our fathers, and it is sometimes contended that people are incapable of prolonged concentration, and that all that may be understood and retained may be given in half an hour. Paul's discourses, we may be sure, were not wanting in intellectual quality. We are not told when Paul began to speak, but as they came together to break bread, and it was usual for them to break bread in the evening, it may have been in the early evening when the disciples assembled. At all events, he "continued his speech until midnight", with the result that one man fell into a sleep and fell from the third loft, and was taken up dead. Paul went down and embraced him, and Eutychus was restored to life. Such an event would be likely to break up a modern meeting, but after this he began again and preached a long while, even to break of day. Of course, it is well to remember that Paul was delivering a kind of farewell message to the Philippians; and there was some justification for a speech that lasted from early evening until the break of day.

II. PAUL'S CHARGE TO THE ELDERS AT EPHEBUS.

1. Incidents of the journey (13-16). He hurries through many places, having Jerusalem as his ultimate objective, determining to be there for Pente-

cost; but incidentally he must pass by Ephesus on the way. 2. From Miletus, which is not far from Ephesus, he sent for the elders of the Ephesian church, and reviewed his ministry among them. He calls them to witness to the quality of his ministry: that it had been with all humility of mind, and tears, and temptations; that he had held nothing in reserve, but that publicly, and from house to house, he had given witness to the one great subject of the gospel—repentance toward God, and faith toward our Lord Jesus Christ. 3. He then predicts what will happen to himself in the future. He does not know the particulars (v. 22), but only in general (v. 23), "that bonds and afflictions abide". Notwithstanding, he declares himself to be unmoved, and to be careless even of his life, that he may finish his course with joy in the ministry he has received of the Lord. What an achievement for a man to finish his course—and to finish it with joy! 4. He declares his confidence that he is pure from the blood of all men, because he has not shunned to declare the whole counsel of God. 5. He charges the elders to care for the flock, reminds them that they are overseers set over the flock by the Holy Ghost, and that their duty is to feed the flock. Notwithstanding his careful teaching, he predicts that after his departure wolves will come from without, and that from among themselves will arise men speaking perverse things, to draw away disciples after them. This should teach us that it is not possible so to establish any church that it will cease to be in danger of any kind of ism. Hence the necessity for constant vigilance. 6. He commended them to God and to the Word of His grace, and ere he left them, knelt down and prayed with them all. They parted from him with great affection, sorrowing most of all for his prediction that they should see his face no more.

INTERNATIONAL SUNDAY SCHOOL LESSON

June 12th, 1927.

Comments by the Editor.

PETER DELIVERED FROM PRISON.

Acts 12:1-17.

GOLDEN TEXT: "Many are the afflictions of the righteous, but the Lord delivereth him out of them all."—Psalm 34:19.

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 th's 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 keeper 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.

THE EDITOR ABSENT.

The Editor was in the city only a few hours between trains on Tuesday—arriving from London in the afternoon, where he had been speaking in Wortley Road Church on Sunday, and in the Masonic Hall Monday night; and leaving Tuesday evening for East Orange, New Jersey, where he was engaged to speak,—and consequently had no time to edit this issue of *The Witness*.