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The Jarvis Street Pulpit

Full Surrender and Full Appropriation

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, February 15th, 1953
(Electrically Recorded)

“And thou shalt consecrate Aaron and his sons.”—Exod. 29:9.

IN SOME quarters in our day it is quite popular to discount the Old Testament. I remember hearing a professor say some years ago, “Who would ever think of turning to Exodus or Leviticus for devotional purposes?” I felt very sorry for him. The Epistle to the Hebrews is an inspired commentary on Exodus and Leviticus; and the New Testament tells us in many places that the great principles and promises of the gospel are adumbrated, or symbolized, in the Old Testament. “Known unto God are all his works from the beginning of the world.” God knew that Jesus would come, and He knew that He would die. He was the Lamb slain from the foundation of the world. Therefore, all the great principles of His redemptive work are set out symbolically in various parts of the Old Testament, and very especially and specifically in Exodus and Leviticus.

We learn from Hebrews that Aaron was a type and prophecy of the great High Priest and Apostle of our profession; and Aaron's sons were representative and typical of the great company of believers. For we are all, who are in Christ, priests unto God, chosen to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

The priesthood was limited by divine provision to the tribe of Levi, and the High Priesthood, equally by divine order, to the house of Aaron. So that Aaron and his sons were born to the priesthood, even as we are so born by a spiritual birth from above. But notwithstanding the fact that he was of the tribe of Levi, and of a particular house, and that he and his sons were chosen to exercise the office of the High Priesthood, they were not qualified so to do until they had been consecrated. That word “consecrate” means very much more here than it does in our day. You may have observed words do not

always honour either their birthplace or their parentage. Sometimes they are led astray, to walk in the counsel of the ungodly, to stand in the way of sinners, and sit in the seat of the scornful; with the inevitable result that they lose their proper influence and significance. They must needs then be brought again, like Mephibosheth, who was lame on both feet, and whose lameness was occasioned by a fall when in the hands of his nurse, so that he was lame thereafter,—I say some words that were born to dwell in the palace, that belong to the ivory palaces, are lamed and crippled by careless usage, so that they must needs be brought back again from Lodebar to Jerusalem, and from the house of Machir to the house and table of the king again. I have sometimes thought it might be well to establish a rescue mission for fallen words, so that they may be recovered from their sometimes evil, or, otherwise doubtful, associations, and restored to their original privileges and powers.

One such word is the word “consecration”. How carelessly that word is used! They even speak of consecrating a piece of land for a cemetery, and thereafter they call it “consecrated ground”. They consecrate all sorts of things, without any proper appreciation of the profound significance of that term in its scriptural connotation. The word “consecrate” in the Scripture, used in this connection, meant a very great deal. Of course in its English significance it means really to set apart for sacred uses. But it translates a word which meant far more than that, and when Moses was directed to “consecrate Aaron and his sons” he was told to “fill the hand” of Aaron and his sons—not to take something from him, but to bestow something upon him, to introduce him to larger privileges, and to the appropriation of larger wealth.

I.

Let me SPEAK GENERALLY FIRST OF ALL. The prime prerequisite to the office of High Priest was of course that *he should be so born*. And that is the prerequisite to this spiritual priesthood. We are born from above. We are a chosen generation, a royal priesthood, a purchased people, to offer spiritual sacrifices. We in this place are not sacerdotalists. We need no priest, save the one and only High Priest and Apostle of our profession. But as for ourselves, as I have said, if we are believers in Christ, we are born into the priestly tribe, and we are a kingdom of priests, chosen to show forth the praises of Him Who hath called us out of darkness into His marvellous light. Being born then they possess that primary and indispensable qualification to the high office of priest, one of birth.

But they were arrayed in certain garments before this ceremony of consecration was observed. I wish I had time to go into the details of that marvellous investiture. It must have been a splendid sight to see Aaron and his sons. The garments were most expensively and carefully made, of blue and purple, and fine twined linen, adorned with gold and precious stones. There were the shoulder straps, with the onyx stones, and the twelve tribes' names engraved, six on each shoulder. And then there was the breastplate. A marvellous thing that was! There were four rows, each containing three golden settings, a sardius, a topaz, and a carbuncle; then an emerald, a sapphire; and a diamond, a figure, an agate, and an amethyst; a beryl, an onyx, and a jasper, and each row contained three precious stones; and on each of the precious stones was engraved the name of one of the tribes, according to their birth. I remember years ago going through the British Museum, and being specially interested in the Egyptological department. I examined with care a good deal of the ancient jewellery of the time of Joseph, and before. And I recalled how Pharaoh had given Joseph his signet ring, and I saw such signet rings dating from that period, marvellously engraved in the hard substance of the jewel. Oh, there were some clever people in the world before we were born, and before our generation came to town! And those who wrought in making the garments, and engraving the precious stones, and setting them in gold, and hanging them over the shoulders of the High Priest, and putting the mitre on his head, that he might bear the name of the people on his head and on his shoulders and on his breast as he went in as the people's representative before the Lord, all who prepared those garments "for glory and for beauty" were made wise and skilful by the Holy Ghost. That, I say, is very wonderful, and full of instruction and interest, because after all we are similarly arrayed,—not in material and tangible vestments, but we are robed in that seamless robe of His perfect righteousness, adorned with all the jewels of grace, and we are therefore admonished to put on our beautiful garments: "They shall be mine saith the Lord of hosts in that day when I make up my jewels."

I once asked the late Dean Stockley, when he was with us. "Did you ever hear Dr. Jowett preach?" I heard him, and came to know him well after that, but I had not heard him at that time. And Dr. Stockley said, "Yes, I have heard him many times." I said, "Tell me what is the characteristic of his preaching, the outstanding characteristic?" He thought a moment, and then replied, "He makes one feel what a lovely and beautiful thing it is to be a Christian." And so it is dear friends—so to

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and

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

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be arrayed that we may be the envy—were envy possible in Heaven—of the angels. We are clothed as our Lord is clothed. In Hebrews he speaks of Aaron and his sons, saying, "Behold I and the children which God hath given me." Thus He speaks of His beloved.

Well now, born to the High Priesthood, and arrayed in all these splendid vestments of divine ordinance, it was still necessary that they should be consecrated in a particular ceremony. And so, dear friends, if we are to be all that we ought to be, and may be, if we are to enter into the full enjoyment of the salvation that is in Christ; if we are to have the privilege of the exercise of that power of the Holy Ghost which is inseparable from that high position, then we too must be consecrated in the Biblical sense.

There were three offerings presented to the Lord in connection with this ceremony. First of all the bullock was sacrificed, and then in order, two rams. The first, the sacrifice of the bullock, represented atonement. The second was called the ram of the burnt offering; it was a whole burnt offering, made by fire unto the Lord, which signified abandonment or surrender. And the third was called the ram of consecration, or the ram of fillings up, when the hands of Aaron and his sons were said to be filled. To that we shall give attention when we reach it a little later.

II.

First of all THE BULLOCK WAS SELECTED. It was brought to the door of the tabernacle of the congregation for a sin offering, and the priests laid their hands upon its head, and appropriated to themselves the spiritual significance and value of that sacrifice. They made it their own. Then the bullock was slain, and its blood was sprinkled upon the altar. The fat of the bullock was burned upon the altar as an offering to God, and the carcass of the bullock was taken without the camp, and there it was consumed by fire, a sin offering offered to God. Just as the sinless Person of our Lord was presented to

God in our behalf, and yet, because He so closely identified Himself with us, and though knowing no sin was made sin for us; He suffered without the camp, and died apart from men.

I call your attention to the fact that, notwithstanding their birth to this high privilege, and their sartorial investiture with all these splendid robes, still *Aaron and his sons needed the atonement*. Nothing but the precious blood could possibly fit them for their high and holy office. It was of course the symbol and prophecy of that blood which was the wealth of the universe in solution. What I am reminding you of is that however well born you were the first time, however certainly you have been born again of the Spirit, however really and indubitably you have been arrayed, like Aaron, in garments for glory and for beauty, you need the precious blood of Christ.

I remember years ago at an ordination service a very discerning question, with a still more discerning answer, was asked and made. The question that was asked of the candidate was, "Does regeneration precede faith, or does faith precede regeneration?" The candidate thought for a moment, and he said, "Logically faith precedes regeneration; chronologically regeneration precedes faith." It did in Aaron's case. He was born, he was arrayed, but still he must lay hold of the atoning sacrifice. In other words, he must believe. And these things are so inextricably interwoven that they are in some respects different aspects of the same thing.

I remind you that the meritorious sacrifice of our Lord Jesus Christ *lies at the basis of our acceptance with God all the way through*. I have actually heard of some people who think they have made such progress in Divine grace as at last to have outgrown the need of the precious blood, and to be able at last, having been given a good start, to stand by and by in their own merit. No greater fallacy than that could be propounded. We shall never stand in our own merit. At the basis of all your prayers and all your praises, of all your works, and of all your worship, of all your gifts, and of all your goings and comings—at the basis of every kind of service rendered to God there must be a recognition of the merit of the infinite sacrifice. I have said before, but I have heard people say, "I am a great believer in prayer." I am not; I do not believe in prayer at all. "What!" you say. No, I pray so poorly I could not believe that the Holy One would listen to my prayer, and my only reason for believing that my prayer will be answered is that it is perfumed with the merit of our Lord Jesus Christ, and that I am heard and answered, never never for my sake, but always for His dear sake. That is what it is to pray in His Name, with complete dependence upon Him for our acceptance before God. Do you love to praise? You know the Psalmist said, "It is a good thing to give thanks unto the Lord." And so it is. How we are thrilled, what spiritual exhilaration we feel sometimes, when singing the songs of Zion, and we are lifted up above the mirk and mire of this earthly life. But what makes our praises acceptable? Again I quote from Hebrews. Said our glorious Lord prophetically, "In the midst of the church will I sing praise unto thee." He is the great Singer; He is the Master Musician. And He takes my poor-attempts at praising Him, and somehow or another He adds the value of His harmonious melodious fragrant life, and when the Lord hears my poor praises, when I praise in His Name, He hears the voice of His well-loved Son, and He is well pleased.

So of all our works, and of all our worship, and our noblest activities. I remind you of a phrase in the Old Testament which speaks of the atonement being made to take away "the iniquity of our holy things". Did you ever read that? But we are engaged in a holy enterprise when we pray. Perhaps, but we can pray very selfishly. Prayer is not always acceptable to God, and is never acceptable when we pray of ourselves, but only as the Spirit indites our petitions. And the blood of Jesus Christ takes away the iniquity of our holy things. You say, "Is it not a holy thing perhaps to preach a sermon?" Yes, and a solemn responsibility. But it would be useless to attempt to preach, useless to expect the accompaniment of the power of the Holy Ghost were I to preach this evening in any other Name than His Name. Do you not see dear friends that all that we do must be done in the Name of Jesus, and we must appropriate to ourselves all along life's pathway, right to the end of the journey, yes, and beyond; for when we get yonder we shall join in the anthem, there wearing our stainless robes, washed and made white in the blood of the Lamb: "Therefore are they before the Throne." There is no chance apart from that. So we must abide by that all the way through, and claim the merit of His atoning blood.

I remember reading years ago, a verbatim report of a sermon preached by a great Presbyterian minister in the city of New York. The sermon marked his fiftieth anniversary as the minister of that one church. His son had been his assistant for twenty-five years. It was in the days when preachers believed God's Book. In the course of that sermon—he was evidently in a reminiscent mood, he said to them something like this: "I have been with some of you for fifty years; some of you are my age, and you were here when I came. I have rejoiced with you in the birth of your children; I have seen them grow up, and I have had the privilege of marrying them. And again I have rejoiced at the birth of another generation. We have had our sorrows, we have had our difficulties, all of us, and I have tried to share your sorrows, and you have tried to share mine. When you were in special trouble you turned to your Pastor, thinking perhaps he could help you. I have been with you in your homes, and we have prayed together. You have been kind, and many many times through the years you have come to me and said, 'Pastor, thank you; you have been a great help to me. I have had much blessing in your ministry.' Now," he said, "it is toward evening, and I do not know how much longer I shall be here. It may be a little longer, and I do not know by what means God has ordained I should depart at last. It may be that He will give me a little period of waiting, perhaps a sickness, or a period of weakness at the end of the journey. Perhaps I shall be in bed for a while, and you will say among yourselves, 'We shall not see the Pastor in his pulpit any more.' Then I know what you will do; you will all want to come and see me, and as my strength shall allow I shall be glad to see you. And I expect that when you come it will be natural for you to try to remember some little thing I have done for you, perhaps some little good I have been able to convey to you. And perhaps you will try to comfort me by telling me of that. I am going to tell you now, while I have the strength to tell you, please do not do it. Come by all means, but when I am just nearing the brink of the river and you come to see your old Pastor, if you would be a real comfort to me I will tell you what I want you to say: 'Pastor, we remind you of what you have always taught us, that Jesus died for

you, a sinner." That is the only comfort now or at any time.

"Not all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain:

But Christ, the heavenly Lamb,
Takes all our guilt away;
A sacrifice of nobler name,
And richer blood than they.

My faith would lay her hand
On that dear head of Thine,
While like a penitent I stand,
And there confess my sin.

My soul looks back to see
The burden Thou didst bear
When hanging on th' accursed tree,
And knows her guilt was there."

Oh, we shall never get beyond that, in this life or the next. It will be Jesus only all the way through.

III.

Then there WAS A SECOND OFFERING, WHICH WAS THE LAMB OF BURNT OFFERING. And again it was brought to the door of the tabernacle of the congregation, and the priests laid their hands upon this ram of consecration, appropriating to themselves all the significance of that offering, so that they might see themselves in that offering presented to the Lord. They claimed it for themselves. Mr. Slade read to you this evening a passage which we must not forget. I have told you that we must first of all glory in the Lord Jesus as our substitute, as the One Who died for us. But He is our Example: "Christ also suffered for us, leaving us an example, that ye should follow his steps." "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." "You will not find your friends there; I never found any." The world crucified the Lord Jesus.

The Lord Jesus was a whole burnt offering to the Lord, and in that He set us an example. He died. The ram was laid upon the altar, and *it was slain*. We do well to glory in the objective cross, in the fact that Christ died instead of us. But we must not forget the subjective ministry of the cross, and remember that, while He was crucified for us, we must be crucified with Him. And we are of no use to the Lord until we have been laid upon the altar and slain. Jesus said, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." He said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." That does not mean getting up in a Prayer Meeting and saying, "I will take up my cross; I must testify for Christ." No. In the view of the Lord Jesus the cross was always an instrument of death. The cross always had blood on it. That is what it was for. Not a golden cross to hang from a so-called priest's watch chain, or from around his neck. That is a perversion of the cross. The cross was the instrument of the curse; it had blood on it. And Jesus said, "You must make the acquaintance of that cross, and take it up daily, and be daily crucified, and follow me, or you cannot be my disciple." Oh, how far has modern Christianity wandered from the truth of Scripture! No, we must be slain.

You remember the story of Abraham. "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." You remember how Abraham did it. He built the altar, and he laid his son upon the altar, and then he stretched forth his hand to slay his son. Oh, do you know what that meant? He stretched forth his hand to slay his son, but as he did so he drove it to his own breast, and died before the Lord. And the Lord said, "Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." My dear friends, I speak seriously, sincerely, solemnly. If we are to know anything at all about the power of the Holy Ghost in our own lives it must be a power of resurrection. And we can know it only as we die before the Lord, baptized, as we heard this evening, into His death—planted in the likeness of His death, and raised in the likeness of His resurrection. The lamb was slain, as you and I must be.

I went to a funeral service one time with a certain Anglican clergyman of this city, a very fine man. He had had a very great deal of sorrow. He had lost a son in the war, his wife had died, and he was living in his rectory alone with a housekeeper. The circumstances of the funeral which we jointly conducted were very sad—I do not remember all the particulars, but I remember I was very saddened at the time, and as we drove along to the cemetery together I expressed my great sympathy for the people who had been bereaved. "Yes," he said, "but they will recover. You can get so much that you cannot feel any more; you become benumbed, and after that not much matters." He was speaking out of his own experience. He had lost nearly everything. Well I do not think that we shall amount to much until we become insensible to the approaches of the world, until we have had so much, we have been so crucified, we are benumbed. They cannot do anything else. I have often said to you it is a fine thing for a preacher to lose his reputation, because then he will not be kept busy looking after it, and he will be able to get along with God's work, and not be afraid of what Mrs. Grundy, or Mrs. Smith, or Mrs. Jones, or somebody else, will say. He will just ask the one question, "What is the will of God?" and he will go on with it, and not care for anything or anybody under heaven. I do not think we can be useful until we get there, not any one of us. The lamb was slain.

Then *it was put on the altar, and it was cut in pieces*. "Thou shalt cut the ram in pieces." Cut in pieces! And the inwards of the ram were exposed. We have to be cut in pieces—not only slain, but then dissected, cut in pieces. How? "The word of God is . . . sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." If you let it, if you are upon the altar, and let the Word of God have its way with you, it will cut you in pieces. That is a very significant word which the Psalmist uttered: "God is the Lord, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar." Put the sacrifice on the altar, and then bind it, so I cannot withdraw it. Help me so to surrender myself to God that I cannot withdraw; bind me with cords, even unto the horns of the altar. I say it is significant that in that very verse the Psalmist should say, "God is the Lord, which hath shewed us light."

"Cut the ram in pieces." Have you ever been cut in pieces before the Lord? On the Day of Pentecost you remember it is said "they were cut to the heart". That is the kind of preaching we need. "The word of God . . . is a discerner of the thoughts and intents of the heart." Oh, to take the Word of God, and to say to Him, "Lord I do not know what I am, but please show me." You go to a doctor, and he says, "What is the matter?" "Well I don't know; I am just out of condition a little bit. There is something wrong inside; I do not know what it is." Then what does he say? He may feel about your body to see if he can find anything, and then he says, "I think we will have an X-ray and see what is inside there, and find out what is causing this trouble." Put yourself under the X-ray. It is a discerner of the thoughts and intents of the heart. Ask the Lord as you study the Word, "Lord cut me in pieces; let me see what sort of a man I am. Sometimes I feel there is something wrong inside, and I would like to know what it is. Cut me in pieces; let the Word of God discern my thoughts and intents, and show me what I am." It is surprising what things will come to light.

I have heard of people going to the hospital—I have a case in mind now. The man was very sick, and had to have a serious operation. He was operated on, so I went to the hospital to see him. He was quite cheerful, and he said, "The doctor is going to send me home in a couple of days." He did not know, but I knew at once. "You had the operation?" "O yes." The surgeon made the incision, and when he did he found something inside that was beyond human skill. He did not tell the patient, but he told the family it was too late. He sewed it up again. We buried him not very long after that. My dear friends, when we are cut in pieces before the Lord, no matter how bad we are *the great Physician never discovers anything that is beyond His skill*. No matter what He finds there, He Who made us can remake us. He can cleanse the heart and conscience, and enfranchise the will. "Thou shalt cut the ram in pieces."

Then the next thing was this: "*Thou shalt . . . wash the inwards*" Then they took the clear pure water, and they washed the offering within, to wash all defilement away. "Now are ye clean through the word which I have spoken unto you." "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word." Have you ever got into a word bath? The Word of God has come, and first of all it has cut you in pieces, and you have said, "What shall I do?" "What shall I do?" Then all that thing that you feared has just been washed away by the Word, and you have said, "I confess my sin," and the Lord said, "And I have put away your sin." Is it not wonderful what He does? And we all need it.

I remember someone told me — I do not know whether it was my friend Dr. McCaul or not — about being at the Bible Conference in Northfield in Moody's day. There was some great English preacher there, who expounded the Word of God, and preached very searchingly. One day, out under the trees where the crowd was assembled, a photographer came to the outskirts of the crowd, and trained his camera on the speaker. Evidently in a flash of displeasure he said, "Don't do that; I will not have it." The photographer went away, and by and by this great preacher came in to luncheon, and this man of whom I speak was seated at the table. He said, "Dr. So and So I have been greatly helped by your ministry." "I am

glad," said the great preacher, "if you have been." "Yes," he said, "you made me feel like nothing at all. I felt I was a worm and no man. But," he said, "I got the greatest blessing of all in your address this morning." "How was that?" said the preacher. He said, "When that photographer tried to take your photograph, and something within just flared up, and you said, 'Don't do that.' I said, 'A little bit of the old man there still. He can get angry like the rest of us.'" Said the preacher, in apology, "Did you ever see a photograph of a man in the act of speaking, with his mouth open? What an ugly thing it is." "Aha," said the other, "a little bit of pride there, too." "Thou shalt cut the ram in pieces." I do not suppose that preacher knew he was proud. He needed that disclosure, and we all do. And then the washing of water by the word.

"Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts; false witness, blasphemies: these are the things which defile a man" — And here is another list of internal impurities: "malice, guile, hypocrisies, envies, and evil speakings." The word of God would discover, and wash these things away.

Then there is another thing. The direction was; "And put them unto his pieces, and unto his head." He said, "Cut the ram in pieces, and then put it all back upon the altar. Do not reserve anything." It was cut in pieces, and inwardly cleansed; "Now put it all back; it is to be a whole burnt offering unto the Lord." I am afraid sometimes some of us, when it comes to putting it all back again, want to save a little portion ourselves. "Let me reserve that one thing." It is only a little thing; it is no great sin, but it is some darling of your heart, and you say, "I think the Lord will forgive me if I keep that to myself." Put it all back; do not keep anything.

Years ago when I was a very young preacher I had on one occasion prepared my sermon very carefully, as was my wont, and shut myself up Saturday afternoon and evening to saturate myself with it, and be ready for the morning. Then I went to dinner, and when I came back to my study I went back to my sermon, and as one preacher I knew said, "it would not look at me." I had no interest in it at all. I said, "How is this?" I concluded, "This is not God's message for tomorrow morning; I thought it was, but it isn't. It is there on paper, but not here; I cannot preach it." I learned in those early days that it is better to be the Lord's postman than to be a preacher, and be ready to carry His message, whatever it may be. So I bowed before the Lord. It was a terrible thing to me as a young preacher to have my sermon taken away, because I hadn't got any other. I hadn't much resource, and I said, "What shall I do? How shall I preach tomorrow morning? I have nothing, and here it is late Saturday night." So I got down before the Lord, and I said, "Lord, Thou hast taken this sermon away; please give me another in its place. There must be something that I should preach tomorrow." After praying I knelt in silence before the Lord, and almost like a whisper before the days of radio the text to which I referred came drifting into my mind: "Take now thy son, thine only son Isaac, whom thou lovest . . . and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Instantly I knew that was my message for the morning, but how was I to get ready in so short a time? And then I did pray, "Lord, if ever I had the Holy Ghost let me have the Spirit now; may the Holy Spirit direct me in my thought of this text, and help me in the delivery of it." And so I cast myself upon

the Lord. Sunday morning came, and I preached, and I was peculiarly conscious of the Lord's presence and power, but I did not know that anything especially had been accomplished. I preached the sermon, and closed the service, and went home.

Then on Tuesday I received an anonymous letter, signed, "A member of the church," saying, "I have just been informed by my doctor that I have to undergo a very serious operation which may cost me my life. The operation is to be on Thursday, and I am writing to you, Pastor, to ask you if you will pray the Lord to be with me, and help me through this great ordeal." And I did pray. But on Wednesday morning a man came in and inquired for me, and I went down to see him. He said, "Did you receive a letter unsigned, just from a member of the church?" I said, "Yes." I had thought over the membership, and I could not think of anybody to whom it would apply. He said, "It was from my wife. The operation was to be on Thursday, but the doctors have postponed it until Friday." Our Prayer Meeting was on Thursday night, and he said, "My wife reflected that Prayer Meeting will intervene; I wish you would go and see the Pastor, and tell him who it is, and ask him to ask the whole church to pray that God will be with me." I said, "I will, but I should like to go out and see your wife." He said, "She will be glad to see you." So I went out to see her. They were well-to-do farmers, and they had rather an unusual family. Most of the family were grown, and some of them were married, and between the youngest, a little boy of three or four years of age, and the next child in the family there was a period of about eighteen years, so that that little boy seemed to be to the rest of the family almost like a nephew or a grandchild. He was a bright little fellow, with shiny eyes, and dimpled cheeks, and curly hair, the sort of child you wanted to take in your arms, even though he was not your own, and just love him. I knew the little chap.

She said to me, "Pastor, I want to tell you a story; I can tell it to you now quite calmly. When the doctor told me the operation might cost me my life, and said he would not promise me anything, I came home, and I went before the Lord." She said, "I took each member of my family separately, and gave him or her up to the Lord. I knew that my husband, while he would miss me, could get along without me, and the older children could manage. Then at last I came to my curly headed little boy, and I said, 'Oh, I cannot give him up.'" She said, "I put my arms around him, and clasped him to my breast, and I said, 'Lord, I cannot give him up; he cannot do without his mother.'" She said, "I was rebellious, and I had no peace at all; I could not give him up. Sunday came, (that was the previous Sunday) and I felt a little better than I expected, and I said to my husband, 'Will you take me to church? It may be the last time I shall ever go, but I think I should like to go.' 'All right,' he said, 'I will take you.' So we went, and we arrived a little bit late, because I was a little undecided. And just as I was walking in the door you announced your text: 'Take now thy son, thine only son Isaac, . . . and offer him there for a burnt offering upon one of the mountains which I will tell thee of.'" I preached as well as I could, as I said just now, but I explained in the course of that sermon that what the Lord wanted was not Isaac but Abraham, and the only way to get Abraham was to demand Isaac. She said, "While you were preaching a great peace settled upon my soul, and I said, 'Lord, I give him up. Dear as he is to me I know he is dearer to

Thee, and Thou canst look after him.' So when I came out of that church I had made a complete surrender, and there was not anything left. My little curly headed boy was my last and best, and I had given him up to the Lord."

We had our Prayer Meeting, the operation was performed, and was successful. The patient made a complete recovery. Years afterwards, after I became Pastor of this church, I read an editorial in *The Toronto Globe* on the influence of a godly woman in a country place. It told the story of a farmer's wife, who was a woman of education and culture, who was a music teacher, but who, above all, was a consecrated Christian. The editorial said that she exercised such a godly influence in all the community that she was almost revered by everybody who knew her, and that just now she had gone home, — mind you, an editorial in the *Globe* — to be with Christ, which was far better. And this was the woman who was the mother of the curly headed little boy. Oh, what she became, because Jesus Christ had become first in her life. "Thou shalt . . . put them unto his pieces."

And then the supernatural fire that had come out from before the Lord, a type of the Eternal Spirit, and the power of the Holy Ghost, that turned to ashes, as the Psalmist would have it, that burnt offering. And it was a whole burnt offering, made by fire unto the Lord. You saw that young man baptized this evening, a young airman. This morning he was here, and he came out. I said, "What does your coming mean?" He said, "I want to be saved." Then he told me, as I talked with him, "It was the hardest thing I ever did in my life; I do not know how I did it. I know I couldn't have done it" — I said, "if God hadn't helped you? There were principalities and powers holding you back, and God the Holy Ghost, came." And he walked up and became a soldier of Jesus Christ. My dear friends, that is a very high standard, is it not? You say, "We cannot attain to that." I grant you not one of us can without that supernatural fire. What is said of the Lord Jesus? — "Who through the eternal Spirit offered himself without spot to God." Only by the power of the Holy Ghost can we make that surrender, and become ourselves a whole burnt offering unto the Lord. When they watched the Lord Jesus when He went in with His whip and cleansed the temple, they remembered that it was written, "The zeal of thine house hath eaten me up." Consumed with the heavenly Flame. May God make it so with every one of us.

IV.

There was ONE OTHER OFFERING — that is the best part of my story. The ram was laid upon the altar, and it was slain. It required all three, and many more, to represent Jesus. You know how we sing,

"Join all the glorious names
Of wisdom, love, and power,
That mortals ever knew,
That angels ever bore:
All are too mean to speak His worth,
Too mean to set my Saviour forth."

He is all the offerings, and each one shows some aspect of the Redeemer's work. And this was the third. The ram was laid upon the altar, and *it was slain*. *Our Lord Jesus was slain for us*. Then the blood was put upon the tip of the right ear of Aaron, upon the thumb of his right hand, and upon the great toe of his right foot, and sprinkled upon the altar round about, significant of the communication of life. You remember it is written,

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." "Because I live, ye shall live also." "The life of the flesh is in the blood." And in symbol the life of this ram was communicated to the ear, to hear the Word of God, to the hand, to do the will of God, to the feet, to walk in the commandments of God — the life communicated to the priests that they might serve Him.

Then the blood was sprinkled upon all these beautiful garments. Beautiful as they were the Lord could not look upon them without the blood sprinkled. Spoil the garment? No, no, no. Sprinkle the blood upon all those splendid vestments, gold, and precious stones? "It is the blood that maketh an atonement for the soul."

And "thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration." What did they do with it? They took all that and they put it on the hands of Aaron and his sons. Then what did they do? They waved it before the Lord. Then they put it upon the altar and it was consumed. They saw part of that ram, in a figure, going up to God.

And the rest of the ram, what was to be done with that? It was put on their hands, and they heaved it up before the Lord, a wave offering to the Lord. "Now," said the Lord, "you eat it. That is your share." And the bread from the basket of consecration. The other offering was a whole burnt offering in which the priests had no part whatever, but now an offering in which the priests had every part. Even the part that went to heaven was theirs, as well as the part that was given to them for their nourishment. Thus, and then, the hands of Aaron and his sons were filled.

What it means is this—that if we surrender ourselves to Christ He surrenders Himself to us. We give Him everything in the burnt offering, and He gives us everything in the ram of consecration. What do I mean? "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." It means that Christ in Heaven is mine. In the exercise of all His heavenly and holy offices as my Representative before the Throne, He is all mine. He carried my human nature with Him into the presence of God. And Christ in the heavens, the offering of fillings up, is mine.

But not only so, *He is mine on earth too.* He is the bread of life, He is the water of life, He is my Guide, and

Counsellor, my Sustenance — He is everything to me, whatever I want. That is the meaning of consecration. That is what it is to be a Christian — so to give ourselves to God, and so to appropriate Christ in all the fulness of His mediatorial ministry in Heaven, and here, while the Spirit within makes intercession for us—to claim it all for my own. That is what it is to be able to comprehend with all saints what is the height, and depth, and length, and breadth, and to know the love of God which passeth knowledge, and to be filled with all the fulness of God.

I do not know how to make it plainer. When thus we are given up to Him, and His Spirit possesses us, then indeed we shall be able to go whither He sends us, in the fulness of the blessing of the gospel of Christ. I wish I could get you to look on the side of privilege tonight rather than of duty. It is duty, but it is duty properly understood as a privilege. There is a man who has an old car, maybe it is a Model T Ford. It has flat tires, a dead battery, no spark plugs, the glass broken, a disreputable looking thing. Imagine someone's coming along driving the best car that is made — I do not know what it is, but it is the best that is made; it has everything. Money cannot buy anything better. He drives it up to this fellow that has this old bundle of scrap iron. And as the owner of the old jalopy looks longingly at it, the man says, "How would you like a new car?" "I would like it very well." "What about having this one?" "Do you see what I have been trying to drive? I couldn't pay for that." "Well what if we were to exchange?" "What would you allow me on this, ten cents? Or would you charge me to take it away?" "No," the man says, "I will make it an even trade. You give me that, and you shall have this." "You don't mean that." "Yes I do. Here are the keys. Get in and drive away." The man gets in. He starts it, and he feels the throb of that great engine. He says, "Ah, this is luxury. Why I am a prince." The man looks in through the window, and he says, "It is all yours, without money and without price. Drive it home." Will he tell his wife, or will he hide it in the garage? No. He drives home, and says, "Come out and see what I have got." I know what she will say — "What did you pay for that?" When he tells her he didn't pay a thing for it, but he got rid of that old bone shaker, and a man gave him this for nothing, she will say, "I can hardly believe that." Ah, but that is grace!

God in the infinitude of His mercy comes to us, and takes all the things that we do not want, that will only ruin us, and takes them away. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Do you want to make the change? I am a salesman. It ought to be easy to sell a thing when you do not ask any pay for it, don't you think so? Let me offer to you, not a salvation of church membership, and ordinances, and laborious efforts, the attainment of an ideal, but a repossession by God Himself, and a salvation that begins in its fulness and completeness here, and which we can never lose, until we stand without fault before the Throne of God. "Oh, it was in my heart this evening to leave you an enriching message. I said, "I am going away for a few weeks, and I would like the people to have a view of Christ and His salvation that they will remember." Will you members of Jarvis Street take it to yourselves, and everybody else. Let us pray.

O Lord, we have no language with which to praise Thee for Thine abounding grace. We pray that Thou wilt help.

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The Gospel Witness

130 Gerrard Street East, Toronto 2 - Canada

us all to receive Thy truth, and to rejoice in it, for Thy Name's sake, Amen.

Make me a captive, Lord,
And then I shall be free;
Force me to render up my sword,
And I shall, conqueror be.
I sink in life's alarms
When by myself I stand;
Imprison me within Thine arms,
And strong shall be my hand.

My heart is weak and poor
Until it master find;
It has no spring of action sure—
It varies with the wind.
It cannot freely move,
Till Thou hast wrought its chain;
Enslave it with Thy matchless love,
And deathless it shall reign.

My power is faint and low
Till I have learned to serve;
It wants the needed fire to glow,
It wants the breeze to nerve;
It cannot drive the world,
Unless itself be driven;
Its flag can only be unfurled
When Thou shalt breathe from heaven.

My will is not my own,
Till Thou hast made it Thine;
If it would reach a monarch's throne
It must its crown resign;
It only stands unbent,
Amid the clashing strife,
When on Thy bosom it has leant
And found in Thee its life.

FREEDOM OF SPEECH FOR COMMUNISTS AND ROMANISTS?

ON ANOTHER page we reprint two fine editorials on freedom of speech from Canadian newspapers of recent date. It is a good omen that some of our papers are willing to take up cudgels for the rights of despised minorities. No one will suggest that *The Ottawa Citizen* or *The Toronto Globe and Mail* have any sympathy with the Communist cause. Nor will anyone suspect THE GOSPEL WITNESS of any hidden love for Red Russia's principles and policies. We hate them with a perfect hatred, not only on political and economic grounds but even more because of their denial of God. Yet in the name of democracy we dare to contend that even Communists should enjoy liberty of speech in Canada.

The Ottawa Citizen reports that a Mr. Keyserlingk of Montreal argued that "a democracy runs a risk if it does not clamp down on those who would destroy it." This gentleman is, if we are not mistaken, the editor of an official Roman Catholic publication. In any case, he expounds the official Roman Catholic policy which condemns freedom of speech as a plague and private judgment as a fallacy. How would this principle work if it were applied to Roman Catholics? Suppose, for a moment, that our laws decreed the suppression of any philosophy or political doctrine contrary to democracy. Now, many informed people are convinced that Roman Catholicism is utterly anti-democratic and anti-liberal. We should not need to go farther than Mr. Keyserlingk's statement for the proof of it. But other proof exists in abundance, and the Roman Catholic system stands condemned as the inveterate enemy of everything that is British and democratic. Individual Roman Catholics are often better than the system they profess, but that does not alter the nature of the papacy as recorded in its past deeds and its present official statements. Ought we, then, unleash upon the

papacy in Canada the very forces of repression that this Roman Catholic editor would let loose upon Communist propagandists? If we were to deny freedom of speech to Communists because they are enemies of our liberal and democratic way of life, we should, in all logic, also refuse freedom to the agents of the papacy. It is true that Stalin's tools constitute a small minority and that the instruments of the Vatican command a large following here, but that does not change the underlying principles of the case.

Reason Cannot Be Vanquished by Force

False doctrines cannot be vanquished by physical force. If the only argument we have against Communism is the weight of policemen's batons, then our cause is already lost. Rome always makes this unconscious confession of weakness when it invokes the secular arm against those who will not conform to its dogmas. Even professed Protestants are liable to forget their own principles in the heat of their dislike for some false and vicious teaching and to be trapped into an attempt to answer intellectual reasons with physical force. Even when the supposed arguments of our opponents are not distinguished by any great intellectual power, they should not be met with violence but countered with better, sounder reasons. We applaud the stinging rebuke administered to the President of the Western University by *The Globe and Mail*. One would have expected that the clerical rector of a French-Canadian Roman Catholic University of Quebec to have encouraged his students to answer free speech with mob rule, but such sentiments do not sit well on the president of an English-language university in Ontario.

According to newspaper reports the so-called "Red Dean" boasted on his return to England that the stink-bombs and cowbells employed by the anti-Communist students in London, Ontario, merely guaranteed him crowded houses at the rest of his meetings in Canada. In our opinion this elderly Anglican cleric cuts a pathetic figure as he clings tenaciously to his traditional ecclesiastical garb with its accompanying prestige and prebends, while evangelizing a ruthlessly anti-Christian system in whose train follow wholesale starvation, banishment, terror and war. This venerable-looking clergyman seems to many people to be nothing other than a doting old man who labours under some strong delusion. He would win respect as a sincere man if he were to resign his clerical office and its emoluments while he is seeking to undermine all Christianity stands for.

The Dean of Canterbury is, professedly, a special pleader for Russian Communism. If anything good can possibly be imagined in its favour he will be sure to find it. But what does he say? So far as we can discover, little but nonsense. We noted that a would-be questioner was ejected by an organized strong-arm squad from his Massey Hall meeting. Apparently the Dean of Canterbury's line of reasoning will not weather free discussion, and he has to rely, as did Hitler and other gangsters, upon musclemen. And this brings us back to remark that at bottom there is a striking similarity in the philosophies of Communism and of Romanism. Both of them rely upon force as their final argument. It was indicative of the intolerance of Communism that it forbade questions at the "Red Dean's" meeting; by the same token, we regret that would-be defenders of democracy employed the same violent measures in his London meeting.—W.S.W.

THE GREAT CONTENTION

Chapter Sixteen in the History of the Battle for the Bible Among
Baptists of Ontario and Québec

By Dr. T. T. Shields

MODERNISTS TRY TO EFFECT "TRAGIC SCHISM" IN JARVIS STREET

THE Modernists had been completely defeated at the 1919 Convention. The tour of all the Associations of the Convention in both Provinces, which consumed about five or six weeks, at which the two addresses named, were delivered, really confirmed throughout the Convention the testimony set up at the 1919 Convention in Ottawa.

The Forward Movement was eminently successful, financially. Had I time, and space, it would be instructive to Dr. McDormand and others, to know that the organization of the Denomination for the Forward Movement was my own work. It was done in my own study, and done with no help but that of my wife. The objective of \$300,000 was more than doubled. It had been agreed that whatever should be raised over and above the \$300,000 up to the supposedly impossible amount of \$100,000 should be given to the Superannuated Ministers' Fund. That fund received the full \$100,000.

But neither Dr. McNeill, nor anyone else, ever acknowledged who effected the organization to the last detail, and how it was done. Had I been like some of my brethren, even a passionate devotion to the Denomination such as I felt, would not have permitted me to do the work and assume all the responsibility anonymously.

A Fifth Column Organized

I have said that at the Ottawa Convention a group resolved that though they had been beaten in the Convention they would beat me in my own church. They thereupon laid hold of such members of Jarvis Street as were graduates of McMaster University, insisting that their primary loyalty was to their Alma Mater.

I do not know what conditions may obtain in the Baptist Churches of the Ontario and Quebec Convention today, but in that day, almost without exception graduates of McMaster University, in any Evangelical church, constituted a Fifth Column, just as Romanists do, who believe their supreme loyalty must be given to the Pope, and not to the Government of the country where they live. We could name instances all over the Convention area where McMaster Arts graduates, as well, of course, as graduates in theology, were propagators of Modernism, and opponents of Evangelicalism everywhere.

In the early part of 1920 it was proposed that the Forward Movement should be still furthered by holding meetings throughout the Convention territory for the deepening of spiritual life. We shall refer to some of these meetings in a later chapter. But here it must be said that the members of Jarvis Street who were graduates of McMaster University soon organized themselves, with some other snobbish volunteers, into an aggressive Fifth Column; and some of these younger people belonged to families that had long been members of the church and were quite influential in its councils.

I must apologize to my readers for introducing so

much of my Jarvis Street experience here. But the fact is, the battle had been transferred from the Convention to Jarvis Street Church, and whatever difficulties arose in the church, they were aided and abetted by the enemy from without.

At this writing I have had nearly forty-three years' experience in the pastorate of Jarvis Street Church, and some years of experience in other churches before that; and I can honestly say that I never had so much as a pronounced ripple on the surface of our church fellowship, save as it was caused by some attack from without.

How the Modernist Toxin Works in a Church

Had I been content to be Pastor of a local church, and to do nothing to help weaker churches, I should not have had the slightest disturbance at any time.

I had long felt what I thought was a holy pride in Jarvis Street Deacons, and in its entire membership. There are portions of the scripture specially written to save churches from such trouble as afflicted Jarvis Street. But it is not always possible to recognize trouble in the germ, and sometimes it has to develop before it can be dealt with, like the course of a fever in one who is desperately ill: it has to run its course.

So the Modernistic ecclesiastical toxin that had been injected into the Jarvis Street church body was some time in showing itself for what it really was. People who are bent on trouble in a church may often find an ally in someone in the choir, or else in someone connected with the financial department of the church's life.

We are just now taking a detour into the life of Jarvis Street Church, because all that we suffered during that period was due to Denominational influence, and was really part of the general Modernist-Evangelical war.

My citation of the experience of Jarvis Street Church in this connection is really not inappropriate. Many a Pastor has been deterred from taking an heroic stand denominationally through fear of the effect his course might have upon his own church. But in time of war the soldier of necessity cuts himself loose from everything. If he has a business he must leave it, and in leaving it be prepared to lose it. If he has a family he must be willing to leave them behind. And in doing so, and counting the cost, he must recognize that in the end he may be leaving a widow and orphans behind. And unless and until he has prepared himself to make just such a complete severance of all ties with civil life, he cannot qualify as a soldier.

So is it in the battle for the Book, and in all the wars of the Lord. Business interests and domestic ties must be subordinated to the believer's primary loyalty to his Lord. That, in part at least, is my reason for now adverting to the life of Jarvis Street Church in general, and to the Jarvis Street choir in particular.

The work of the Forward Movement occupied everybody's attention denominationally until the financial canvass had been completed.

The Jarvis Street Choir

I must return to the affairs of Jarvis Street Church. Jarvis Street had long been proud of its musical service, and for years it had been the home of the finest musical productions. Under Dr. A. S. Vogt, who had been its organist for nearly twenty years, the Jarvis Street choir had made for itself a fine reputation.

Dr. Vogt was succeeded as organist and choir-master by Dr. Edward Broome, who had served the church five or six years when I became its Pastor in 1910. Dr. Broome was an excellent musician, and a great choral leader. By some he was rated as superior to Dr. Vogt. He lacked, however, the combination of qualities which made Dr. Vogt a conspicuous success. Dr. Broome was successful, too, though not in precisely the same way, and perhaps not to the same extent. He was an exemplification of the proverbial saying that such an one had "the defects of his qualities". Which I understand to mean, that the very qualities which make a man conspicuously able in one direction, may limit his success in another. Personally, I had the most happy relations with Dr. Broome for a number of years.

Dr. Broome was ambitious to succeed as a choral leader, and organized the Toronto Oratorio Society. For his oratorio concerts in Massey Hall he brought to Toronto such musical organizations as the Cincinnati Symphony Orchestra, the Philadelphia Symphony Orchestra, and I believe, the Chicago Orchestra. Bringing these great organizations of nearly one hundred musicians to Toronto involved an enormous expense. Indeed, they came at a cost that would have been prohibitive had not Dr. Broome had the backing of friends who were financially strong.

I always revelled in Dr. Broome's productions, and, by observing him just before some great occasion, learned something of his temperament. He was like a violin tuned for a performance. Every nerve was taut. When an instrument is thus prepared for service, it should be used, played upon. I have known Dr. Broome, after one of his performances, like any other public man who has been under great nervous strain, react very suddenly; and, under such circumstances, he was often greatly misunderstood and misjudged.

When all this has been said, Dr. Broome was a professional musician who felt that his own and his choir's musical standards must be maintained. The musical numbers in Jarvis Street were heavy. They were superbly rendered, but were not sufficiently simple to minister to people who were not musically trained. No one could ever justly complain in those days of the conduct of the choir in the public service. Their general deportment, so far as I was able to observe — and they sat in front of me — was all that could be desired.

But the musical numbers were too heavy, too long, and too numerous. They were always, of course, carefully prepared in advance, and if one should be omitted there was grave danger of giving offence. What was designed to be an "opening sentence" sometimes turned out to be an anthem that required ten minutes to complete. The result was that, do as one would, it not infrequently happened that the Jarvis Street preacher would begin to preach about the time other congregations were hearing the benediction.

I have observed other than regular church services cumbered with too heavy a programme. Time is occupied unnecessarily by a chairman's address that means

nothing. Then one or two other persons are called upon to speak, and at long last the "principal" speaker is introduced. This so-called "principal" speaker has usually been specially requested to give an address on that occasion, and has prepared himself with a message requiring certain time for its delivery. It often occurs that his name has been used to advertise the meeting and assemble the people, and that the majority of them have come particularly to hear that address. But the people are wearied to the point of exhaustion with divers preliminaries before the speaker of the evening is called upon. He may be perfectly innocent of any transgression. He may curtail his speech, and occupy but half the time he was requested to occupy — but it makes no difference. When the meeting concludes, the time of the conclusion is marked, and the last speaker is blamed for it all.

A Resolution

During the years up to the Spring of 1920, I had noticed many people go home before the sermon began, who later advised me that they were so wrought up by the prolonged musical service that they were in no condition to listen to a sermon. I once heard the late E. O. Excell on a Convention occasion, when the speaker was Dr. G. Campbell Morgan, on an August night with the temperature running somewhere in the nineties, wear out a congregation for nearly an hour and a quarter in "preparing" them for Dr. Morgan's sermon!

In the early part of 1920 I reached the limit of my patience, and proposed in a Deacons' meeting that some action be taken to bring the musical service within reasonable limits. A resolution was adopted as follows:

"In the judgment of the Deacons, the best interests of the church would be served if the musical church service were so changed as to allow the anthem to be sung in the morning service, while the offering is being taken, and to have not more than two anthems at the evening service, one of which shall be sung while the offering is being taken, and to allow no additions to these numbers at any particular service except after first conferring with the Pastor and obtaining his consent."

The Committee interviewed Dr. Broome, but he strongly objected to the choir's singing while the offering was being taken. The Committee was continued, and the matter dragged out from February to April, with no action being taken. At last I determined to call the church together and ask for a decision on the subject. Having made the announcement, I called the Deacons together at the close of the morning service. That was on May 2nd, 1920.

Unspiritual Church Officers

The gentleman who had moved the amendment to my resolution at the Ottawa Convention was Chairman of the Music Committee. He was a very excellent man, but was not biblically informed. I never observed any evidence that he was a student of the Bible. From the kind of book he occasionally quoted in prayer-meeting, and what I learned from himself of his religious views, I know that he had never been "rooted and grounded" in the principles of Evangelical Christianity as historically held by Baptists. His idea of a religious service, it seemed to me, was that the sermon should occupy a subordinate place, and that the music, as represented by the choir, was the most important element in the service.

When the Deacons assembled that Sunday morning, and

I explained my purpose to submit the choir's place in the service, to the church, this particular Deacon objected, and said something to this effect: "I have no doubt that the Pastor would be overwhelmingly supported in his objection to the proportion of time occupied by the choir; but a vote taken on that matter would only beg the question, for there are other issues involved in the present situation." I knew what that meant, for we had in Jarvis Street Church a number of young men who were graduates of McMaster University; and I cannot think of one of them who ever gave evidence of a spark of spiritual life. They belonged to Jarvis Street families; most of them had joined the church from the Bible School when quite young; and I can think of only one who was ever seen at the prayer-service — and he was the most mischievous of all, who came, not to do the Lord's work, but unquestionably as the agent of that spirit "that now worketh in the children of disobedience". The decision taken at the Ottawa Convention, that the one whom the Convention had supported in his protest against Modernism should be beaten in his own church, was being given effect; and these alumni of McMaster University were now distinctly unfriendly.

An Undercurrent of Antagonism

Every Pastor who reads these words will understand what I mean when I say that I detected an undercurrent of antagonism which was just as difficult to define exactly, as it would be to define the exact course of the Labrador current that flows from the Arctic region. I had felt the chill of it in many directions, and when this Deacon made that remark, I replied, "Very well, sir; I will make my communication to the church next Wednesday as broad as my relationship to the church as its Pastor. I will present my resignation, and will tell the church exactly why I present it. I will tell them what they may expect from me in future as a Pastor if I remain in the pastorate of Jarvis Street Church, and will make it possible for the church to decide whether they want a new Pastor or not. I will accept the verdict as a vote of confidence, or the reverse, as the case may be."

That proposal was, in this gentleman's view, as objectionable as the other; but I said to him: "What would you propose? I cannot be fairer than to give every member of the church the opportunity, by merely raising the hand, to say whether or not he wants a change in the pastorate."

A Letter Sent to Church Members

I adhered to my proposal, and sent the following communication to all the members of the church:

"Toronto, May 3rd, 1920.

"To the members of Jarvis Street Baptist Church,

"My dear Friends:

"At the Communion Service last evening, I informed the church that certain events had occurred which led me to feel that some members of the church desired a change in the pastorate; and that, therefore, in order to give the church an opportunity to express itself on the question, I would present my resignation for consideration, Wednesday evening, May 5th.

"I then asked the church to authorize me to call a special business meeting on that date. This was done; and I now write to ask you to do me the personal favour of being present Wednesday, if at all possible. Unless the church expresses a wish for me to remain by an overwhelming majority, I shall feel obliged to insist that my resignation be accepted.

"The only way by which any member may show his or

her desire for me to remain will be by being present and voting Wednesday evening.

"Praying that the great Head of the church may direct us all into the knowledge of His will, and hoping to see you Wednesday, I am,

Heartily yours,

(Signed) Thomas T. Shields."

The Minutes of the Meeting

The meeting was held, as announced, on May 5th, the Chair being taken by Mr. R. S. Hudson. The church minute says:

"The attendance of members and friends filled the main part of the Sunday School Hall to capacity, and the galleries were brought into use to some extent."

The minutes also record the following:

"The Pastor then briefly read his resignation to take effect on July 31st, or at an earlier date at the convenience of the Church.

"The Pastor then addressed the congregation at length, explaining fully the situation which led to his presenting his resignation. There had been complaints of the length of the services and of the fact that the preacher frequently had no opportunity to begin the sermon until the hour for service was nearly gone. On February 24th, the Deacons had passed a resolution curtailing the music to some extent. On March 7th, the resolution had been somewhat modified. There had been a growing antagonism in the choir ever since the passing of the resolution. The situation had been discussed in the Annual Meeting when a report from the choir and the music committee was called for. The Pastor had then asked for a decision on the question whether the musical part of the service was to be so controlled as to allow the preaching of the gospel to be the supreme end of the services, but no vote was taken and the matter was referred back to the Music Committee. The following Sunday, the Pastor had announced that he was calling the entire membership together to vote on a certain question and that on their decision would depend whether he continued his ministry in Jarvis Street or not. On consultation with the Deacons, he had been told that the question was a broader one than that of the music alone, and he had decided to submit his resignation. He then dealt separately with a number of criticisms which he knew had been made concerning his ministry, and vindicated his own position. Concluding his address, he declared that his commission to preach the gospel still remained, and that he was perfectly sure that the Bishop was still planning his life. He was absolutely independent of Jarvis Street, and if the meeting decided that his resignation was what the church needed, it might be that that would be God's way of showing him that he was needed elsewhere.

"The address had been punctuated with a good deal of applause, and at its conclusion, several, including the chairman, spoke strongly in support of the Pastor."

"An Almost Unanimous Standing Vote"

After several suggestions as to how the matter should be dealt with, in the form of motions and amendments, this minute occurs:

"Dr. Holman then presented and moved the following resolution, which was seconded by Deacon Grant:

"That this Jarvis Street Church refuses to accept the resignation of Pastor T. T. Shields, and would express its thankfulness for his unswerving loyalty to truth, and would take occasion to express its high appreciation of his faithful and successful ministry in this church."

"On being put to the meeting, the resolution was carried with much applause by an almost unanimous, standing vote."

Following this, the Pastor presented and moved a resolution with reference to the music, in the following terms:

"That the church hereby resolves that in the services for public worship, Sunday mornings and evenings, precedence shall be given to the ministry of the Word; and that each service shall be so ordered that all the elements of the

service may be of such character and in such proportion as to contribute to the exaltation of Christ through the exposition of the Word of God.

"And in order that these principles may be given effect, the church hereby places the conduct of the public services of the Lord's Day entirely in the hands of the Pastor of the church, or of such other preacher as may at any time minister in his stead; it being understood, as a matter of course, that the Deacons are the Pastor's proper advisers in all matters relating to the conduct of the public worship of the church; and that, therefore, henceforth the Music Committee shall be considered a sub-committee of the Deacons' Board, of which the Pastor shall be, ex-officio, a member."

The resolution was carried by the same vote. The Secretary of that time was distinctly in opposition. The minute says:

"The resolution was carried with much applause by an almost unanimous standing vote."

It is true there were a few who did not stand, but no opposing vote was recorded; therefore the vote was technically unanimous.

SECURITY

Your life is hid with Christ in God (Col. iii. 3), and therefore ye cannot be robbed of it. Our Lord handleth us, as fathers do their young children; they lay up jewels in a place, above the reach of the short arm of bairns, else bairns would put up their hands and take them down, and lose them soon. So hath our Lord done with our spiritual life. Jesus Christ is the high coffer in the which our Lord hath hid our life; we children are not able to reach up our arm so high as to take down that life and lose it; it is in our Christ's hand. O long, long may Jesus be Lord Keeper of our life! and happy are they that can, with the Apostle (2 Tim. i. 12), lay their soul in pawn in the hand of Jesus, for He is able to keep that which is committed in pawn to Him against that day.

—SAMUEL RUTHERFORD

A SIX-MONTHS' STORY CONTINUED IN THIS ISSUE

The story of **THE GREAT CONTENTION FOR THE FAITH** by Bible-believing Baptists of Canada, which began in the front-page article of Nov. 20, will continue in instalments week by week for probably four to six months.

We earnestly solicit the co-operation of all our readers in making this story as widely known as possible. In order to give currency to it we will send **THE GOSPEL WITNESS** containing this story week by week for the full time of its continuance — not less than six months — for \$1.00. Send in your subscription immediately, and all subscriptions will begin with the first instalment in the issue of Thursday, November 20th.

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NO SALVATION OUTSIDE THE R.C. CHURCH?

THE daily press reports the curious case of a Roman Catholic priest, a former member of the Jesuit Order, who has recently incurred excommunication because he insisted on teaching the authentic but embarrassing doctrine that "Outside of the Roman Church there is no salvation." This took place in the year 1953 in the Archdiocese of Boston, in the United States. In the centuries when the Inquisition was ferreting out heretics with fire and sword, there was no question of the validity of the celebrated formula "Extra ecclesiam nulla salus." The professional clerical torturers who wielded the thumbscrew and the stake, the chief instruments of Roman Catholic argumentation, did not extend to the unhappy wretches who fell into their hands any shadow of a doubt on the validity or the applicability of that infamous maxim. The medieval inquisitioners would have burned in the same fire with the heretics those astute modern propagandists who suggest that there may be some vague hope for those who have never been received into the bosom of the Roman Church. But times and circumstances change, and the allegedly unchanging church bows to the force of public opinion by allowing its professional publicists in Protestant countries to contradict in word its mediæval practices and dogmas.

Romish duplicity in the matter is demonstrated by its persistence in persecuting in Roman Catholic countries those very persons whom it finds expedient in Protestant lands to describe as not without hope of salvation. Likewise its steadfast failure to show any signs of repentance for the bloody Inquisition points to the superficiality of the love of religious liberty professed by its American publicists.

Rev. Leonard J. Feeney, a priest in the archdiocese of Boston, was condemned by his ecclesiastical superiors in 1949 for having taught that there is no salvation for non-Romanists. He was ordered to desist from teaching his interpretation of the doctrine of salvation. Finally, the "Holy Office" (the Inquisition) ordered him to appear in Rome in January of this year under pain of excommunication. Mr. Feeney has made it known that he would not obey the church, though he had persisted in teaching that it had the monopoly of salvation. What irony!

Scraping the Sugar Coating Off the Pill

We can fully understand how embarrassing it is to the members of the American Romanist Hierarchy to be reminded by one of their own priests of the genuine Roman Catholic dogmas that they have been hushing up through the expensive publicity campaigns conducted in the name of the Knights of Columbus. This stream-lined advertising was assigned to transform the intolerant and ferocious Romanism of the Inquisition and of the Papal Syllabus into a genuine native American product that breathed the spirit of good will, liberty, and broadmindedness. It is a matter of common observation that the sugar coating on pills is exceedingly thin, and if the patient hesitates even a moment before swallowing, the bitter taste begins to make itself known. Woe, therefore, to the recalcitrant priest who dared to warn the American public to pause for a moment before swallowing the whole clever K. of C. concoction without troubling to scrape off a little of the candy covering.

There is very strict legislation regulating the honesty and accuracy of advertisements concerning foodstuffs.

The manufacturer who labels his product as "pure" when it has ever so little artificial colouring or flavouring is liable to severe penalties. But there are no such laws restricting religious advertising, hence the priests are free to do what they will to the truth of history. They may fly in the face of the bloody records of their church in order to deny any dogma that may be embarrassing in the free atmosphere of Protestant lands.

An Easy Solution of the Hierarchy's Problem

Proof that the ex-communicated priest was simply teaching the oft-repeated doctrines of his church will be given later in this article, but we venture at this place to offer an easy solution to the problem of the heretical American R.C. Hierarchy as to what to do with their too-Catholic priest. Instead of placing him under interdicts here in the land of the free they should transfer him to Spain or to Colombia where his conscientious insistence on the authentic Romanist dogma would be welcomed by the priests and prelates there who are engaged in persecuting and repressing heretics and schismatics precisely because they believe in applying the maxim that "Outside of the Roman Church there is no salvation." This priest's dogged loyalty to papal principle that makes him an unwanted nuisance in Boston would render him eligible for the office of one of the chief Inquisitors in Franco's fascist Spain or under the reactionary clerical government in Colombia. The French have a proverb to the effect that heresy on one side of the Pyrenees is orthodoxy on the other side!

Proof of the Priest's Loyalty to Roman Dogma

We now proceed to give the proof of the orthodoxy, by Roman Catholic standards, of the excommunicated priest. In the nature of the case, this is also a proof of the hypocritical double talk of those Roman Catholic publicists who for the sake of immediate advantage attempt to throw a cloak of respectability over the horrid nakedness of their bloody, intolerant church.

In 1864, Pius IX issued the famous *Syllabus of Errors*, in which the following propositions, among others, are solemnly condemned, anathematized and execrated:

Condemned by the Pope:

"That every man is free to embrace and profess the religion he shall believe true, guided by the light of reason." (XV)

Condemned by the Pope:

"That the eternal salvation may at least be hoped for, of all those who are not at all in the true Church of Christ." (XVII)

The last proposition of the *Syllabus of Errors* was quoted verbatim from an allocution delivered by the same pope, Pius IX, before a consistory in 1854, in which he recalled the well-known maxim "Outside the Church, there is no salvation." In that allocution the pope said:

"We have learned with sorrow that another error, not less fatal, has been spread abroad in some parts of the Catholic world, and that it has laid hold upon the minds of a great number of Catholics, who imagine that the eternal salvation of those who are not members of the true Church of Christ can be hoped for . . . In accordance with our apostolic charge we wish to stir up your solicitude and your episcopal vigilance, in order that, to the full extent of your strength, you may banish from the minds of men this impious and fatal opinion that the way of eternal salvation can be found in all religions. Show . . . to the peoples who are confided to your care, that the dogmas of the Catholic faith are in no wise contrary to the mercy and the justice of God. We are required by the faith to admit that outside of the Roman, Apostolic Church, no one can be saved, that

it is the sole ark of salvation, that he who has not entered it will perish by the flood; however, it must also be recognized on the other hand with certainty that those who are in a state of invincible ignorance with respect to the true religion do not bear the fault in the eyes of the Lord. Now, in truth, who will go so far in his presumption as to mark the limits of this ignorance, according to the character and the diversity of nations, of lands and of minds and of so many other things? Doubtless when, freed from these corporal bonds, we see God as He is, we shall understand what a close and lovely bond unites the mercy and justice of God; but as long as we are in this earthly dwelling place, crushed under the mortal burden that weighs upon our souls, let us believe firmly, in accordance with Catholic doctrine, that there is one God, one faith, one baptism; to go farther in one's enquiries is no more permitted by law."

—Pius IX in the allocution *Singulari quadam*, 1854.

Canon Law Condemns Heretics

Can. 2314.— S. 1.—All apostates from the Christian faith and each and every heretic or schismatic incur the following penalties: 1. *ipso facto* excommunication.

In the above law, the phrase "Christian Faith" means, of course, the Roman Catholic Church, since in the minds of the priests their Church is identified with the Christian Church.

An authoritative commentator (Woywood, *A Practical Commentary on the Code of Canon Law*, issued in 1943 with the *imprimatur* of Archbishop Spellman) remarks concerning those persons "who never knew the true faith," and hence "cannot be said to have stubbornly denied or rejected the Catholic Faith" that "in the external forum, they are not free from the penalties of Canon 2314 for, in accordance with Canon 2200, when there is the external violation of a law of the Church, malice is presumed in the external forum until its absence has been proved. The Holy See has insisted that converts from heretical or schismatic sects shall not be received into the Church, until they have abjured heresy or schism and been absolved from the censure."

The meaning of these statements is obvious, and no one but a Romish casuist could twist them from their plain meaning. Beyond the Pyrenees and in other darkened lands where Rome is supreme, heretics are subjected to violence in keeping with these edicts. On this side of the border that divides Roman Catholic countries from Protestant ones, it is impossible for the Church of the Popes to burn and harry those who differ from it in opinion. In these lands, the priests have learned to make a virtue out of necessity, and by jesuitical casuistry they work a face-lifting operation on their official intolerant dogmas to press them into some semblance of the fair form of liberty and Christian charity. Their efforts are rewarded with a certain success, we must admit, because there are only too many ill-informed Protestants who would believe the Devil himself on his word of honour, especially if he wore a clerical collar and assumed a grave and reverend air. But among instructed persons, both Protestant and Roman Catholic, the doubtful success of the subtle priests among the ignorant and indifferent is more than offset by a loss of confidence in the moral integrity of those who practise systematic duplicity in the name of religion.—W.S.W.

ROCKING HORSE CHRISTIANS

Visiting a home in his congregation, Rev. Rowland Hill saw a child on a rocking horse. "Dear me," exclaimed the aged minister, "how wondrously like some Christians! there is motion, but no progress." "Grow in grace" is an exhortation much less regarded than it should.

"GOD PRESERVE QUEEN ELIZABETH"

With this prayer the age-old Ceremony of the Keys concludes at the Tower of London each night of the year.

From The Christian Irishman

THE Tower of London is the oldest Fortress-prison in Europe. Much of the building which we see to-day, in gloomy strength overlooking the Thames, has stood for more than 870 years, but beneath are the remains of another Fortress a thousand years older.

London was always the first important place to be seized when enemies invaded the land, and the site of the Tower was seen by all soldiers throughout the ages to be the best defensive position. Julius Caesar is said to have made a fortress here in 55 B.C. Certainly the White Tower is built on Roman foundations. It was William the Conqueror who began the Tower which is famous to-day. He was crowned in Westminster Abbey on Christmas Day, 1066; and when during the Recognition, those present were asked if they accepted him as King, they replied with such tumultuous acclaim that the Norman guards outside, thinking the English had revolted, rushed in with drawn swords. Although London had accepted him, he felt that he would never be safe until he could be surrounded by his troops and had built himself a castle. He chose Gundulf as his architect and builder; and the buildings are to-day safer and stronger than any buildings of their age in Europe.

Throughout the ages Wardens have grown up with the Tower and the earliest Yeoman Warder must have performed duty in 1078 A.D. They are the oldest Corps of men with continued existence, as a body, in the world. All chosen men with exemplary character in the Services, they are hardened Campaigners, and have rendered valuable and distinguished service to both Queen and Country.

Within the Tower on the Inner Wall is the Wakefield Tower built in 1221. It houses the Crown Jewels, the majority of which will be used at the Coronation of the Queen. The most important are the Crowns, Sceptres, Orb, and the Anointing Vessels.

There are nine Crowns in the collection in the Tower, three belonging to the Sovereign, five Queen's Crowns and the Prince of Wales' crown. Two Crowns are used at the Coronation: The St. Edward's Crown and the Imperial Crown of State. It is with the St. Edward's Crown that the Queen is actually crowned, and is the Crown of the Realm, weighing 5 lbs. When this crown is placed on the Queen's head, the Archbishop of Canterbury recites the following prayer:—"O God the crown of the faithful; Bless we beseech Thee and sanctify this Thy servant Elizabeth our Queen; and, as Thou dost this day set a crown of pure gold upon her head, so enrich her royal heart with Thine abundant Grace, and crown her with all virtues, through the King Eternal Jesus Christ our Lord. Amen." As the crown is put on the Queen's head "the people, with loud and repeated shouts, shall v 'God save the Queen'; the Peers and Kings of Arms shall put on their coronets, and the Trumpets shall sound, and, by a signal, the great guns at the Tower shall be shot off."

After the Acclamation, the Archbishop repeats the following prayer: "God crown you with a crown of glory and righteousness, that by the ministry of our benediction, having a right faith and manifold fruit of good works, you may obtain the crown of an everlasting king-

dom-by the gift of Him Whose Kingdom endureth for ever. Amen."

The Royal Sceptre is placed in the right hand of the Queen at the Coronation, the Archbishop saying:—"Receive the Royal Sceptre, the Ensign of Kingly power and justice." In this Sceptre is the largest cut diamond in the world, and weighs 530 carats. It was cut from the Cullinan diamond which was presented to Edward VII by the Transvaal Government in 1907.

The Orb is of pure gold about 6 inches in diameter. At the Coronation the Orb is delivered immediately after the putting on of the Royal Robe. The Archbishop of Canterbury recites the following prayer: "Receive this Imperial Orb and Robe; and the Lord your God endue you with knowledge and wisdom, with majesty, and with power from on high, the Lord embrace you with His mercy on every side, the Lord clothe you with the Robe of Righteousness and with the garments of Salvation, and when you see this Orb set under the Cross, remember that the whole world is subject to the power and Empire of Christ our Redeemer."

The Bible. The Bible is presented immediately after the Crowning—"the most valuable thing in the world. Here is Wisdom; This is the Royal Law; These are the lively Oracles of God." In 1547 King Edward VI came to the throne at the tender age of 10, and, as an indication of his attitude towards the Holy Bible, it is related of him, that, seeing the three Swords being borne before him, he asked where the fourth Sword was, the Sword of the Spirit? Whereupon the Bible was handed to him. This simple and touching incident made such an impression on the Nation that, ever since that time, the presentation of the Bible to the Sovereign has formed a prominent part in the Coronation Ceremony.

The Coronation is no mere pageant, it is a day on which "past, present and future meet," a solemn consecration of the Queen to the lifelong service of her peoples, a consecration which, we believe, will be maintained by Her Majesty Queen Elizabeth II.

SEMINARY STUDENTS WORK AND GIVE

A FEW weeks ago the Seminary students decided to devote their profits from the Seminary Bookroom to covering the Ladies' Common-Room with a new flooring. The men students laid the plywood foundation and helped the expert lay the tile. The result is a pleasing transformation of a rather drab room that the men saw only on such state occasions as our *soirées françaises*. As a reward for their good services they were given the privilege of performing a similar task on the main entrance hall, a privilege which they willingly accepted. We are happy in these two improvements in our Seminary home, and even happier because they are concrete indications of the sense of partnership our students have in the work of their school.

Another welcome gift was received from the students' paper, *The Seminarian*, in the form of a hundred dollar cheque for THE GOSPEL WITNESS. The student-editor explained to us that THE GOSPEL WITNESS had given his publication several "plugs" and that the gifts of Jarvis Street friends in large part had made the surplus possible. We have already expressed our sincere appreciation to the students for their work and their gifts, but we mention them here as a testimony to the spirit of Toronto Baptist Seminary on the part of those who have the best opportunity of knowing its aims and work.—W.S.W.

FREE SPEECH FOR COMMUNISTS?

From *The Ottawa Citizen*

Should "Communist sympathizers" be free to propagate their views in Canada? The most persuasive argument against placing any extraordinary restrictions on them is the unpopularity of Communism in Canada today. It was convincing to the majority of a CBC Citizens' Forum panel that debated the question Thursday evening—two members of Parliament, Mr. David Croll and Mr. Solon Low, and Professor Frank Scott of McGill University. The basis for the minority position taken by Mr. Robert Keyserlingk, Montreal publisher, is that democracy runs a risk if it does not clamp down on those who would destroy it.

To the case for free expression of political ideas, Mr. Keyserlingk replies that Communism—in Russia, Yugoslavia, or anywhere else—is simply a criminal conspiracy against religion and private property. It seems feasible to him to make the advocacy of Communism, or even the expression of sympathy for Communist regimes, a crime. Yet the strength of Communism's appeal to numerous followers in many countries is not that of a criminal conspiracy, however ruthless some Communist policies may be. It lies in its theories and its prescriptions for social ills.

Throughout history, repression of ideas on grounds of heresy or sedition has been notably unsuccessful when conditions were ripe for change. The rise of Christianity, the religious Reformation, the English civil war, the French Revolution, are cases in point. Where social ills are being treated effectively, the appeal to bring about change by force becomes weak. But religious or political fascism, the attempt to stop change by force, may grow stronger. Nowadays it commonly tries to intimidate critical thinking by indiscriminate charges of "Communist sympathy." It can be seen at work in several countries at the present time.

So the safe general rule for a free society is to let the law deal with criminal incitements and criminal acts, and to leave an open field for the expression of ideas.

HOW TO HELP THE REDS

From *The Globe and Mail*, Feb. 25, 1953

It is alarming to find Dr. Edward Hall, President of the University of Western Ontario, applauding the students at that seat of learning who broke up Dr. Hewlett Johnson's meeting in London last Monday night. Stink bombs, cowbells and balloons were used, in addition to the human voice at its most raucous, in this demonstration of bad manners and intolerance. Dr. Johnson, better known as the Red Dean of Canterbury, was prevented from making a speech and had to fly for cover.

According to President Hall, "he got what was coming to him." Dr. Hall went on to say, "Maybe this will do something to belie people's feelings who say that Canadian universities are riddled with Communist supporters." It is hard to imagine a more disastrous bit of counsel to the younger generation than this. If the idea is to be encouraged at Western University that the right way to express an opinion on the most controversial question of the age is to ring cowbells and explode stink bombs, then indeed the calibre of our intellectual leadership is sinking fast.

Dr. Johnson is lamentably mistaken, perhaps through sheer simplicity of mind, in the opinion of a great majority of people in this country and in Britain as well. Nevertheless he has the right to a hearing in any country that professes to be free. If the students of London wished to express disapproval of his views, two courses were open to them: They could have stayed away from his meeting; or they could have attended, listened and then asked questions.

By acting as they did, they merely gave every Red propagandist a chance to say that the opponents of communism are afraid to hear the Marxist point of view expounded. The old quotation from Voltaire: "I disapprove of what you say, but I will defend to the death your right to say it," may be a political chestnut; but it still expresses an idea that is a vital part of the democratic philosophy. The students at London have done democracy no service. They have given aid and comfort to every Red in the land and beyond.

HAVE YOU ANSWERED THE EDITOR'S ANNUAL LETTER?

DR. SHIELDS IN FLORIDA

WE have received no telegraphic message from Dr. Shields and Mrs. Shields since they left for Florida, but Mr. Slade, who drove them to the southland, informs us that there was a large audience present in the Berea Baptist Church, Jacksonville, and that Dr. Shields delivered two great messages. These sessions were, if we are not mistaken, the opening meetings of the World Baptist Fellowship, and a number of old friends were on hand to greet the Editor. We hope to have further word from him for later issues, and in the meantime pray the Lord's blessing upon him and Mrs. Shields.

—W.S.W.

BLESSING IN AFFLICTION

Oh, what owe I to the file, to the hammer, to the furnace of my Lord Jesus! who hath now let me see how good the wheat of Christ is, that goeth through His mill, and His oven, to be made bread for His own table. Grace tried is better than grace, and it is more than grace; it is glory in its infancy. I now see that godliness is more than the outside, and this world's passments and their huskings. Who knoweth the truth of grace without a trial? Oh, how littlegetteth Christ of us, but that which He winneth (to speak so) with much toil and pains! And how soon would faith freeze without a cross! How many dumb crosses have been laid upon my back, that had never a tongue to speak the sweetness of Christ, as this hath! When Christ blesseth His own crosses with a tongue, they breathe out Christ's love, wisdom, kindness, and care of us. Why should I start at the plough of my Lord, that maketh deep furrows on my soul? I know that He is no idle Husbandman, He purposeth a crop. O that this white, withered lea-ground were made fertile to bear a crop for Him, by whom it is so painfully dressed; and that this fallow-ground were broken up!

—SAMUEL RUTHERFORD

Bible School Lesson Outline

Vol. 17 First Quarter Lesson 12 March 22, 1953

OLIVE L. CLARK, Ph.D. (Tor.)

THE LIGHT OF THE WORLD

Lesson Text: John 9:1-11, 35-41.

Golden Text: "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."
—John 8:12.

I. Christ Gives Physical Sight: verses 1-11.

In some quarters it is a common practice to attribute affliction to the presence of sin in the individual or those associated with him, as did the disciples on this occasion. It was foolish of them to suggest the man's own sin as the reason for his being born blind: that would be putting the result before the cause. Affliction may be sent as chastening or discipline (1 Cor. 11:29, 30), but not necessarily so. When trouble comes, we should not conclude that God does not love us (John 11:5, 6), or that He has cast us away (Isa. 41:9; 48:10), but we must remember that God desires the affliction to be the occasion for a manifestation of His love and power, that it may redound to His glory (John 11:4; 1 Pet. 1:5, 6).

The works of God were to be made manifest in the blind man through Christ (John 5:36). For the sake of the disciples the Saviour spoke in terms of human limitation. The day represents the time of opportunity for labour. The night was approaching for Christ, in the sense that the period of His personal ministry upon the earth was drawing to a close.

As He laboured earnestly and incessantly, so should we (John 4:35; 5:17; 2 Tim. 4:2).

In order to see well, two conditions are necessary; good light and good eyesight. A man whose vision is unimpaired cannot see in the darkness, nor can a blind man see in the light. The same applies in the realm of the spirit. Spiritual perception is impossible until the truth be illuminated, and until the heart and mind be enlightened by the Holy Spirit. Christ came as the Light of the world to reveal the truth to men (Psa. 36:9; Isa. 9:2; Mal. 4:2; 2 Tim. 1:10), and also to anoint their eyes and quicken their hearts to comprehend that truth (Isa. 42:6, 7; 2 Cor. 4:4-6).

Christ exercised His sovereign will in the manner of the cure, as well as in the fact. He used material means—the clay of the ground and the water of Siloam—and He restored the man's sight instantly, while others were healed differently (Matt. 9:29; Mark 8:24, 25). The man was asked to exercise faith in the word of Christ by washing in the pool of Siloam (2 Kings 5:10; Luke 17:14), an act which illustrates cleansing from sin by the blood of Christ (Zech. 13:1; Tit. 3:5; Heb. 9:22; 1 John 1:9).

The neighbours of the man born blind questioned his identity, for the change wrought in him was so great (2 Cor. 5:17). Our associates will soon know when Christ has transformed our lives.

II. Christ Gives Spiritual Sight: verses 35-41.

The hostile Pharisees attempted to cast reflection upon the character of Christ (v. 24), but the one who had been healed of his blindness had just one answer to every word of criticism, and his honest testimony could not be gainsaid (v. 25; 1 Pet. 2:15). His very presence among them and his joyful acknowledgment of the change which Christ had wrought in his condition were more powerful, perhaps, than an eloquent sermon would have been (John 12:9; Acts 4:13, 14). Let us tell men that we, who were blind, now can see, and that we, who were lost, are now saved in Christ.

But, faithful testimony does not always result in the conviction and the conversion of the hearer; he may become angry. The truth is often unpalatable to the guilty heart, and the rejection of the message may lead to hatred of the messenger (Isa. 29:20, 21). This was not the only instance of men being cast out of the synagogue because of loyalty to the truth. Many have suffered like persecution for Christ's sake. We must be true to the Lord, regardless of consequences.

Although men may revile and persecute, God will reward His faithful disciples (Matt. 5:10-12; Mark 10:29, 30; 1 Pet. 4:14); if not here, hereafter. Christ sought and found the outcast.

The man who had been born blind now beheld for the first time the Christ Who had restored his sight, and recognizing Him, perhaps by His voice, addressed Him as Lord. He already knew that this Healer must be a Prophet from God (v. 17), and his quest for further light met with instant response. The eyes of his understanding were enlightened, and he was given faith to see in Christ the Son of God. He had been delivered from the power of darkness and had been translated into the kingdom of God's dear Son (Col. 1:13). He confessed the Saviour with joy and worshipped Him as God.

Men cannot behold the light which Christ brings, and yet remain unchanged. Those who see not, yet desire to do so, will be shown the truth, as was the man born blind (John 7:17). Those who, like the Pharisees, pose as having superior wisdom (Rev. 3:17, 18), and close their eyes to the revelation which God can give, will remain spiritually blind and dead (Rom. 1:18-20, 28; Eph. 4:17, 18). That being the case, their sin lies not in the fact of the absence of light, but in their act of disobedience to the light (John 3:19; 15:22). There is a poem which goes like this:

"Light obeyed means increased light,
Light refused, darkest night;
And who shall give the power to choose,
If the love of light we lose?"

DAILY BIBLE READINGS

March 16—The Light Anticipated Isa. 42:1-12.
March 17—God's Word is Lamp and Light Psa. 119:89-112.
March 18—Christ is the Light of the Word John 8:1-16.
March 19—Ye are the Light of the World Matt. 5:1-16.
March 20—God is Light. Fellowship 1 John 1.
March 21—Are You in Darkness or Light? 1 John 2:1-17.
March 22—The Lamb is the Light of Heaven
Rev. 21:22; 22:1-7.

SUGGESTED HYMNS

The whole world was lost in the darkness of sin. Do you fear the foe will in the conflict win? There is sunshine in my soul to-day. Blessed assurance—Jesus is mine. Jesus bids us shine. I wandered in the shades of night.

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