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THE JOYS OF SPRING

EVERY season of the year, in this beautiful world, has its charm: the Summer, with its profusion of flowers of every kind and colour; its fruits in successive sweetnesses, some of them multiplying and enlarging to Autumn maturity; the fields of golden grain; the majestic trees of every sort; the hills and the valleys covered over with flocks; the bubbling brooks, the flowing rivers, the expansive lakes — Oh, it is good to be alive in the Summer time!

Autumn is not without its beauty and alluring qualities, when the grain is gathered in, and the luscious fruits are plucked, and the humbler products of the field, so indispensable to life; and then at last the trees, challenging the spectrum with their variety of colour; and all of these things eloquent of the experience and unfolding and enlargement of the receding Summer, and with it all, a solemnizing saddening message that "we all do fade as a leaf".

Winter has its glories too. "By the breath of God-frost is given." How the thundering waters are commanded to silence, and to sleep! How whatever ugliness there are, are charitably clothed with an immaculate ermine! How the ice glitters like ten thousand diamonds in the morning sun; and the clear and frosty air induces not only a physical, but a spiritual exhilaration that makes children of the aged, and songsters of the sad! Winter is rather grand than lovely; majestic, rather than merry; mighty, in the expanding power of its cold.

But of all the seasons we love the Spring the best. It waves good-bye to the sad and sombre:

"Noiselessly the spring time
Its crown of verdure weaves;
And all the trees, on all the hills,
Open their thousand leaves."

The long-silent ice-bound waters spring into life again, and become vocal with the melody of hope. We understand Whittier when he says:

"No longer forward nor behind
I look, with hope or cheer,
But, grateful, take the good I find,
The best of now and here."

"The south winds blow, and singing low,
I hear the glad streams run;
The windows of my soul I throw
Wide open to the sun."

In the Springtime we bury the seed out of sight, but with confident hope; we plant our flowers; we watch the budding branches. We see the life that has been hidden, bursting forth through branch and bark. We see the brown earth turning green in wide-expanses, and glancing left or right we see it turn green, and yellow, and red, and blue, and violet, and purple. A smell of hope smites the nostrils when the earth is overturned, but it very soon gives place to the fragrance of a hundred flowers. And while the birds sing in the branches, and the flowers lift their lovely faces for our admiration, and the air is impregnated with a hundred harmonizing perfumes, the garden becomes a paradise of hope and inspiration. Lovely! Splendid! Beautiful!

But we write all our adjectives in the positive degree. But a few days and glorious Summer will convert them into superlatives. Yes; all things considered, we like the Springtime best, because it is the beginning of good and better things, whose present loveliness is as an eye- tonic, which strengthens our vision for the greater glories to come.

And it may be that Spring is all the more welcome because of the severer aspects of Autumn and of Winter. We saw some glorious flowers and shrubs, with indescribably beautiful foliage, in Singapore. We asked a native, "What seasons have you here?" He said, "Warm, and still warmer." We wondered if they could love the beauties of the earth when they were continuously before them, as we love the returning beauties of the Springtime in these northern zones.

Be that as it may, we are thinking of a spiritual analogy. As giving a history of the people of God, the Bible is a record of succeeding seasons from Spring to Winter, coming to God's people in almost invariable succession; and every season determined, as are the seasons of this earth, by its relation to the Sun.

The history of the Christian Church has been a history of revivals. We would not say that there may not

be spiritual Singapores, continuously lovely and fruitful. But there are not many. Most of us know even in our individual-experiences what it is to pass through the seasons we have named. But what a blessing to be able to look forward to the Springtime, and when it comes, to enlargement and enrichment!

What is the Springtime? It is a time of visitation, when the earth comes into a more direct relation to the vitalizing rays of the sun. So, as we have often said, in order to inspire ourselves, and others with hope, God has His times of visitation in the spiritual world. There is revival before us, a sound of a going in the tops of the mulberry trees.

And what is the admonition of Scripture: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may BY YOUR GOOD WORKS, GLORIFY GOD IN THE DAY OF VISITATION".

And what good works shall they be?

This, in part, is how we all may get ready for God's day, or hour, of visitation:

The murmur of a waterfall
A mile away,
The rustle when a robin lights
Upon a spray;
The lapping of a lowland stream
On dipping boughs;
The sound of grazing from a herd
Of gentle cows;
The echo from a wooded hill
Of cuckoo's call;
The quiver through the meadow grass
At evening fall.

Too subtle are these harmonies,
For pen and rule;
Such music is not understood
By any school.
But when the brain is overwrought,
It hath a spell
Beyond all human skill and power,
To make it well.

The memory of a kindly word
For long gone by,
The fragrance of a fading flower
Sent lovingly,
The gleaming of a sudden smile
Or sudden tear.
The warmer pressure of the hands,
The tone of cheer.
That hush that means "I cannot speak
But I have heard!"
The note that only bears a verse
From God's own word;
Such tiny things we hardly count
As ministry;
The givers deeming they have shown
Scant sympathy;
But, when the heart is overwrought,
Oh, who can tell
The power of such tiny things
To make it well?

If those frothy, fluctuating, and restless hearts of ours would come all about Christ, and look into His love, to bottomless love, to the depth of mercy, to the unsearchable riches of His grace, to inquire after and search into the beauty of God in Christ, they would be swallowed up in the depth and height, length and breadth of His goodness.

—SAMUEL RUTHERFORD

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and

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OUR HEARTIEST THANKS TO GOSPEL WITNESS SUPPORTERS

IN OUR Annual Letter to GOSPEL WITNESS subscribers, dated February 9th, 1953, we called attention to the enormously increased cost of publishing, and the difficulty a paper carrying no advertisements, and with no advertisers to whom it could pass on its extra costs, had in keeping its head above water.

THE GOSPEL WITNESS will be thirty-one years old in May. Our first issue was dated in May, 1922. In these thirty-one years we have passed through strenuous times. We had to survive the Great Depression. Then we had to battle with contrary winds through the long years of World War Number Two. And since that time we have had to contend with Inflation in every direction. And yet we can say, "Having obtained help of God, we continue unto this day"; for in all the thirty-one years we have never had to close our books with a deficit.

Our continuance as a religious non-advertising journal, through all these trying vicissitudes, is about as miraculous as the multiplication of the widow's little meal in the barrel, and little oil in the cruse; or as the feeding of five thousand with five barley loaves and two small fishes. We simply marvel that God, in His grace, has made it possible; and we write this note to express our warmest thanks to our GOSPEL WITNESS subscribers and our occasional readers for the very generous way in which they responded to our Annual Letter.

Sufficient funds came in to allow us to close our books with a balance on the right side. Nor, in order to accomplish this, had we to solicit gifts from particular persons. This we have never done. The only appeal we have made has been through the pages of THE GOSPEL WITNESS, and through our Annual Letter. But the money has come in, and all bills are paid. We can only exclaim, "Praise God from Whom all blessings flow!"

The Jarvis Street Pulpit

"Raised for Our Justification"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, April 5th, 1953
(Electrically Recorded)

"Who was delivered for our offences, and was raised again for our justification."
—Rom. 4:25.

Prayer Before the Sermon

We thank Thee, O Lord, for certain news of that better land. No man hath ascended up to Heaven but He that came down from heaven, even the Son of man which is in heaven. We thank Thee that He came to bring us news of the Father's love, that He came to make it possible for us to go whence He came and whither He would return. We bless Thee for His message to us: In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. We rejoice in the disclosure of the love of God in Christ, assuring us that God wants us to be where He is. He has no pleasure in our alienation from Him, therefore His sovereign grace has provided for the removal of all obstacles, that it may yet be true, The tabernacle of God is with men, and He will dwell with them.

This day we especially rejoice to remember that He Who went to the grave in our behalf rose in triumph over it, that He ascended into Heaven, and left the gates of pearl wide open for our following. Grant, we beseech Thee, that we may not be content just to hear the story of the resurrection, but that it may be true of every one of us here this morning that we shall have such an experience of the reality of Christ that we may know beyond all possibility of doubt that Christ is risen from the dead, because we are risen also with Him.

Bless us every one this morning. Grant us Thy Spirit in full measure, that we may be what we ought to be, that we may serve as we ought to serve, and that we may be ready for that land of glory of which we have just heard in song. We ask it in Jesus' Name, Amen.

IT IS unnecessary that I should adduce, in this place, any proof whatever of the vicarious purpose of the death of our Lord. He "died for our sins according to the scriptures." To the children of faith that is axiomatic. Nor do I propose this morning to argue the resurrection of Christ as a fact. It is a fact of history indisputably established. I venture to affirm there is no accepted fact of history of which we are justified in being more sure than that Christ rose from the dead. That is cardinal and basic to all saving faith, not only to believe in the death of Christ, but to believe in His resurrection. We are to confess Him with our mouths: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

The resurrection of Christ is therefore essential to the value of the death of Christ, the culmination and the climax of it. He "was delivered for our offences." That we accept almost as a truism. That He "was raised again" we accept without dispute. But my purpose this morning is, as simply and as briefly as I can, to try to explain to you the purpose of His resurrection, and, hence, the indispensability of it. He "was raised again for our justification."

That brings before us the great essential of the gospel.

What is justification? I am afraid that modern Evangelicalism fails adequately to emphasize and to expound the great principle of justification by faith. "Abraham believed God, and it was counted unto him for righteousness." And it is written, "It was not written for his sake alone . . . but for us also, to whom (righteousness) shall be imputed, if we believe on him that raised up Jesus our Lord from the dead." Multitudes of people, countless thousands of people will attend places of worship today, and will join in these triumphant resurrection hymns, without for themselves really knowing what the resurrection of Christ means.

The great Dr. Dale, one of the great theologians of his time, who was minister of Carr's Lane Congregational Church in Birmingham, one Saturday evening while in his study, though he believed the gospel with all his heart, the truth of the resurrection of Christ seemed suddenly to overwhelm him, and he rose from his chair, and paced the floor, and said aloud, "He is alive; my Saviour is alive." That is what we need to know in these days of darkness and despondency and almost of despair. There is One Who has triumphed over the last enemy, and of His grace calls upon us to be sharers in His glorious victory.

I.

WHAT IS IT THEN TO BE JUSTIFIED IN CHRIST? The resurrection can mean nothing to you unless you are assured of this great fact: Justification is vastly more than pardon, more than the forgiveness of sin, more than the — I had almost said — mere remission of sin's penalty. That is a great boon, no longer to have to look forward to a day of judgment with fear and trembling, but to be sure that for us the judgment is past, the penalty is paid, and there is no more fearful looking for of judgment, and of fiery indignation that shall devour the adversary. To be sure of that, I say, is a great boon. Yet that is by no means all the gospel. Justification means that the work of sin is completely undone. Jesus Christ was manifested to destroy the works of the devil, to bring to pass a condition of life equivalent to that which would have obtained if sin had never entered, — not only to relieve us of its penalty, but of its guilt and its stain, of its power, and ultimately of its presence. But what is it to be justified? I hardly meet with any exposition of that great principle in anything that I can read. But I have brought it to your attention times innumerable, that the life of the Lord Jesus was as vicarious as His death, that He could not have effectually died for our sins had He not first of all, by perfect obedience to the holy law of God, wrought out for us a righteous-

ness that is not our own. When Abraham believed God he did not become in himself righteous, but by virtue of his complete dependence upon, and belief in, the promise of God, the righteousness of God was imputed to him, reckoned to him, as though it were his own. But how? That was done just as the benefits of His death accrue to us. That righteousness was promised. He was made of a woman, made under the law. He put Himself in precisely the same relation to the law of God which we sustain as His human creatures, and throughout His life He obeyed that law — the one human who was in Himself, by virtue of His own obedience to law, a righteous person. But His righteousness was not wholly completed by the life He lived. He "took upon him the form of a servant, and was made in the likeness of men . . . and became obedient unto death." His perfect obedience to the will of God was not accomplished until He died. In Gethsemane He said, "Not my will, but Thine be done." And when He went to the cross it was His last act of complete and full devotion. He had wrought out a flawless righteousness in our behalf.

II.

But for THE PROOF OF IT, AND FOR THE IMPUTATION OF IT, IT WAS NECESSARY THAT HE SHOULD RISE FROM THE DEAD. And He was raised again for our justification. And so as we believe, the perfect flawless righteousness of Jesus Christ is reckoned to our account. And just as one of the soldiers who crucified Him received His seamless robe, woven from the top throughout without a seam, just as one of the soldiers wore that seamless robe even as Jesus had worn it, so as we believe, His robe of righteousness is given to us by the hand of the resurrected Christ. He was raised again in order that that righteousness which was the fruit of His life and death might be conferred upon us.

But He was raised again equally as a *certification of the completeness and value of His death*. Had He been what His enemies said He was,—only a man—had He been what they declared Him to have been,—a deceiver—His death could have had absolutely no value for us. But His resurrection attested His Deity, His Divine quality, and the efficacy of His cleansing blood, the life of Deity in solution, outpoured for us. He said, "No man taketh (my life) from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." But to prove the value of that life, offered as a substitute for ours, *He must take it again*, and thus establish the truth that He was made after the power of an indissoluble life. Hence, the wounds in His hands, His feet, and side, are the proof of the cancellation of our indebtedness. He paid the utmost farthing of our obligation to the Divine law; hence the penalty is paid, and His righteousness is imputed.

III.

But He must be raised again TO GUARANTEE OUR FUTURE.

What a great problem it is when a man is let out of jail. He has paid the penalty, and the law has no longer any claim upon him. But what is he going to do? The mark of the prison is there. Now we are not to walk the golden streets as ex-convicts, not to be pointed at by the angels: "There is someone who of Divine mercy is permitted to come here, but who ought to have gone to hell." No, no. We shall be without fault before the Throne of God. The last mark of sin will have been removed. Study it for yourself. Read what descriptions

we have of the ultimate estate of the blessed, and you will find that there is no mark of sin in heaven anywhere, save in one place. "What are these which are arrayed in white robes? and whence came they?" The seer replied, "Thou knowest. I never saw anybody like them. There are no marks of travel upon them as those whose robes are soiled in a journey. No wounds, as those who have lived among thorns. No scars, as those who had a place in the battle. I never saw anybody like them." Said the angel, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple. . . . They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away — the last mark of sin — all tears from their eyes." There is no mark of sin there. But John said, "And I beheld, and, lo, in the midst of the throne and of the four beasts and in the midst of the elders, stood a Lamb as it had been slain." Forever He bears the marks of His crucifixion, which have become to the eye of faith His chiefest glory, and the eternal certificate of the ultimate payment of the last cent. Now we walk amid the angels as though we had never sinned. But His being raised from the dead was essential to that sublime consummation.

But I must remind you of this. It is written, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." It is significant that in His office as Advocate, our Lord is called "Jesus Christ the righteous". Only by His death was His righteousness as our representative "under the law" complete; only by His resurrection and ascension to Heaven could He plead His righteousness in our behalf. Hence He "was raised again for our justification".

What a salvation is ours! Well did we sing "Christ the Lord is risen today, Hallelujah!" Let us pray.

We thank Thee, O Lord, that Thou hast brought many of us, we trust all of us, into some experience of the power of Thy resurrection. Help us that it may not be a mere theory to us that Christ is raised, that we may not fall into the pagan spirit of observing a day and worshipping a season. We are in the presence of the living Christ, and we are glad by faith to see the Lord, Amen.

EASTER IN JARVIS STREET

Good Friday evening the choir rendered its annual Service of Praise. There was a great congregation, and it was really an experience in the heavenlies. Mr. Hutchinson conducted, with Mr. Penney at the organ. In our opinion we have never heard one of these services of praise superior to it, if, indeed, we have ever heard it equalled.

Mr. Ronald Stewart was the special soloist. He sang four solos in magnificent voice, with fine expression, and deep feeling, which often melted people to tears. He is a superb singer, and they are fortunate always who are able to hear him.

On Sunday special Easter music was also rendered, and Dr. Shields preached both morning and evening. The sermons, printed herewith, were brief, because of the character of the services. In the evening four were baptized; and the regular service was followed by a large attendance at the Monthly Communion Service, when new members were welcomed into the fellowship of the church.

WORDS AND WAGONS

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

Preached in Jarvis Street Baptist Church, Toronto
Sunday Evening, April 5th, 1953

(Electrically Recorded)

"And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

"And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

"And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:

"And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die."—Gen. 45:25-28.

I NEED not rehearse the attendant history, for everyone is familiar with the story of Jacob, and Joseph, and his brethren. The text introduces us to an occurrence which followed immediately upon the second return of Jacob's sons from Egypt. They had gone with empty sacks, and returned with sacks that were full. But every man found his money in his sack's mouth. He was not allowed to pay for anything. But they were one-less on their return than they had been on their departure. They told of having met with a strange man, a man of rough speech, who charged them with being spies of the country, and who so questioned them that they told him nearly everything, but not all. But the governor, to ensure their return, had detained Simeon, and sent the others back to their father. Now they return the second time with a marvellous story, that the long-lost and long-mourned son was not dead, but was alive, and that he was governor over all the land of Egypt. They brought with them a train of camels, and a long train of wagons, all of them laden with the good things of the land of Egypt, and with changes of raiment, and with provisions for the journey. So they came into their father's presence with that almost unbelievable tale — that Joseph was alive, and was governor over all the land of Egypt. What a gospel that was! What good news for a mourning heart! But it was too good to be true! When their aged father heard the story his spirit fainted. He shook his head I suppose, and said, "It is no use my sons; that cannot be true, because if it were, if this man of whom you speak were my long-lost Joseph, he would know how old I am, and he would not mock a man of my years with an invitation to make that long journey into Egypt." A camel journey! Have you ever been on a ship of the desert? I have, and it provides no luxuries I can assure you. No doubt that was what Jacob had in mind.

They told him all the words of Joseph, but their words were not convincing. Then one of them, I fancy, said, "Well, father, that isn't the whole story. We have had something to tell you, but now we have something to show you. Come and see." The old man I suppose tottered out and looked at that unusual spectacle — the laden camels, and the wagons full of good things. "What are these, my sons?" "These are the wagons which Joseph has sent to carry you." "Oh," he said, "that is another story. That would be just like Joseph. It is enough; I am convinced. Joseph my son is yet alive, and I will go and see him before I die."

I.

Does it not present a very common picture after all of
A LIFE FROM WHICH ALL ORDINARY HUMAN JOYS HAD

DEPARTED? The evening found Jacob among the shadows, still with a mourning heart. He had loved all his children I suppose, but there was one who had challenged and elicited his affection as no others had. He had made him a coat of many colours, significant of his special affection, and of Joseph's heirship. Then one day his other sons came home with a blood-soaked coat. "Yes," he said, "that is the coat I made; it is Joseph's coat. It is torn, and soaked with blood. No doubt an evil beast hath devoured him. I shall go down to the grave with my son mourning." The light had gone out of his sky, his sun had gone down while it was yet day. The years passed without any relief, the shadows deepened, and despondency deepened I suppose into despair, because of a missing son.

We may make present day application of that, even literally, for there are thousands and thousands of Jacobs in the world. Their sons went out from them, and they came not back. They were reported "missing". I read, I think it was only last night, of a father who was repeating his pilgrimage to the old land. He had been there before, and among the surging crowds at Charing Cross Station he was suddenly arrested by a face which he was sure was the face of his missing son. He assumed he was the victim of amnesia, and did not know who he was. He tried to get at him, but the crowds moved, and the man disappeared. Then again and again he went wherever crowds assembled, always eagerly scanning every face. But he did not find his Joseph. So now, after several years, he has gone back to England, and he is going to Charing Cross. I do not know why, but he thinks mayhap, among the crowds somewhere, he will see the face of his beloved, and joy will return to his desolate heart. Fathers and mothers by the thousand still mourn their absent Josephs, and it is that sorrow which is uppermost in their minds. It cannot be compensated for by any other kind of joy. "Joseph is not, and now Simeon is not. I have had some comfort in Joseph's full brother Benjamin, but ye will take Benjamin also away. All these things are against me."

I say that is just a picture of life. We all experience it. Sometimes it comes literally through our affectional natures, and our domestic relationships. A son or a daughter departs. They fail to live up to the ideal which their father had set for them, and though they be living, yet they are almost dead to him. I do not think there is any sorrow like that. A man may lose houses and lands, and all his estate, but when he is disappointed in his children he has real sorrow. When such troubles come into the domestic sphere it becomes a sorrow from which one cannot get away.

But there are others. There are *children of the mind that disappoint us*. Some lofty purpose, some noble ideal, some worthy achievement, was set before the mind, and in anticipation of its accomplishment the soul was filled with joy. But it did not come to pass. There followed not victory, but defeat, not achievement, but the reverse. Even a man like Solomon, whose life had been crowned with worldly success, in the end bowed his heart and says, "Vanity of vanities, all is vanity." "There was no profit under the sun." No wonder there are pessimists in the world; there is enough to make anybody pessimistic. We are disappointed in ourselves. There are children of the heart, there are emotional objectives, things that we anticipate as an enrichment of life, some Joseph! And we clothed our ideals with coats of many colours, ex-

pecting that in the evening time we shall be enriched with the memories of great accomplishments — until the blood-soaked coat is shown us, and we have to say, "No, no, we have failed. Life has been emptied of much of its joy." So I could go on describing a hundred situations analagous in principle to that of the story of Jacob, and all of them issuing at last in the same bitter bereavement and disappointment, bringing on to the late evening time with nothing to be happy about.

I do not know any greater tragedy than that. I have seen so much of it in my life, of men who began well, and who expected so much, and promised such great things in their early career, and yet at last they came to feeding on ashes, and all the joy was taken out of life. You remember the familiar words of Byron. I have seen his statue in Athens. He spent much of his time in Greece. He was a great friend of the Greeks, and they were friends of his. He died a young man, and was one of the greatest geniuses of English literature. You remember the familiar lines:

"My days are in the yellow leaf;
The flowers and fruits of love are gone;
The worm, the canker, and the grief
Are mine alone!"

That is often true. As Whittier has it:

"Who, looking backward from his manhood's prime,
Sees not the spectres of his misspent time,
And through the shade of funeral cypress, planted thick
behind,
Hears no reproachful murmur on the wind
From his loved dead?"

Who bears no trace of passion's evil force?
Who shuns thy sting, O terrible Remorse?
Who does not cast, on the thronged pages of his memory's
book
At times a sad, and half-reluctant look
Regretful of the past?"

"No doubt an evil beast hath devoured him."

And there were some disciples of a strange Prophet. He had an incomparable personality; He attracted men, and held them to him, as the sun its satellites in its orbit. It must have been marvellous to have known the personality of Jesus, to have lived in His presence, and to have witnessed the virtue which was always radiating from His personality to the benefit of everybody who touched Him. You have had friends, have you not? friends perhaps something like Tennyson's Arthur Hallam. He says,

"One writes, that 'Other friends remain,
That 'Loss is common to the race'—
And common is the commonplace,
And vacant chaff well meant for grain."

Other friends remain, but this matchless Man called Jesus came at last to the cross, and the grave. And as the stone was rolled upon that sepulchre every worthy hope they had ever cherished they buried with Him. Jesus was dead! The music of His voice is silent; the healing touch of His hand is no longer with us. Jesus is dead! I do not wonder that they walked along the road, and talked with each other, or that the Stranger asked them, "What manner of communications are these that ye have one to another, as ye walk, and are sad?" There was no hilarity there. It was a cloudy and dark day indeed. They said, "Don't you know? Haven't you

heard of the things that happened in Jerusalem?" "What things?" "Concerning Jesus of Nazareth; which was a prophet mighty in deed and word before God and all the people. And our rulers have crucified him, and He is dead. We heard some rumor that He was alive. Some of the women said they had seen a vision of angels." But evidently they were not convinced by mere words.

It seemed to them as idle tales until the Voice that commanded the light to shine out of darkness spoke. Then they did not understand for a moment, but they were allured, they were fascinated by this Stranger. They were reluctant to let Him go when He made as though He would have gone further. They said, "Stay with us tonight. It is toward evening." And as they sat at meat He assumed the role suddenly of the Host instead of the guest, and He took meat and blessed it, and gave to them, and their eyes were opened. And He vanished out of their sight. They said, "We ought to have known; our hearts burned within us."

Are they going to bed now? No. Emmaus was from Jerusalem about a Sabbath day's journey, but they would say, "We do not care how far it is; let us get back to Jerusalem as fast as we can." They found the eleven gathered together, and others with them, and all of them having the same story: "The Lord is risen indeed, and hath appeared to Simon." "Joseph . . . is yet alive." That is the gospel of the resurrection in the Old Testament.

II.

There came to Jacob A RIFT IN THE CLOUDS OF A LEADEN SKY. Everything was dark and depressing, and suddenly there was a rift, and a ray of light. The men came home, and *they had no doubt that Joseph was alive*. They had seen him, and they had sat at the table with him. They had received his commission to go and bring their father. They knew, but Jacob did not believe it. Nobody believed in the resurrection until they actually saw Jesus. Read the story. They heard the words, the words, the words, but they did not believe them, for as yet the Spirit of God had not come. So Jacob heard the words, and his heart fainted, and he believed them not.

I suppose it is common for people to say, "It is no use to talk to me about better days; it is no use to tell me that any of the joys of life may return. I had some in my youth, but they soon departed. O yes, I will listen to your words, but I do not believe them. I would like to, but I cannot. I have heard so many prophecies and predictions, but nothing offers me any hope any more." I wonder if there is anybody like that here tonight. I say there was a rift in the clouds. There are people who listen to the gospel, and they say, "It is really an engaging and an attractive philosophy of life. I like it if it were only practicable. O yes, it has a worthy ethic, and a fine ideal to be sure, and if I could get back there and live as I hoped once to live I should have a little joy again in life perhaps. But I do not believe it; not that I do not want to, but my experience of a thousand disappointments forbids my believing it. I wish I could."

III.

And so Jacob saw the wagons. Through the leaden sky at last THE SUN IN FULL-ORBED SPLENDOR BURST UPON HIM. They said, "He is lord of all the land of Egypt." There is some of the wealth of Egypt brought to this famine stricken land, including wagons to carry an old man in the evening time down to the land of plenty.

The disciples had a great task, had they not? The Lord Jesus had become invisible. In spite of the Revised Standard Version He had been carried into Heaven. He was no longer on earth. But He had said to them, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." "Behold, I send the promise of my Father upon you." You know the story of Pentecost, and you know how they said, "These men are full of new wine. There isn't anything in this story about the risen Christ." And they saw the supernatural manifestation of the tongues of fire, but they could not understand it, until Peter explained. They had heard the sound from Heaven as of a mighty rushing wind, as the chariots of God which are twenty thousand, even thousands of angels, came down the skies, to carry the crippled and disappointed and desolate Jacobs home to the land of wealth and plenty.

You remember what Peter's message was at last. "You do not believe it? Well let me tell you. You crucified Him, and you buried Him, and you sealed the sepulchre. You did just exactly as Joseph's brethren did when they cast him into a pit, and said, 'We shall see what will become of his dreams.' But now the dreamer is on the throne." And said Peter, "Having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." This is the message of Genesis. Listen: "Therefore let all the house of Israel, know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Not Lord of all the land of Egypt, but God had crowned Him Lord of all, and made Him heir of all things, that of the incalculable, immeasurable wealth at His command He might enrich every poor sinner who would dare, not only to believe the words of the gospel, but to allow himself by grace to be lifted into one of the Divine chariots, and borne triumphantly up the shining way and through the gates of pearl, into the Eternal City.

The Gospel is just Joseph's story over again, infinitely enlarged. Our temporarily lost Saviour is risen again, and is ascended into Heaven, and God has made Him, as you sang a few minutes ago, Lord of all. I am glad of that. At His girdle swing the keys of life and death, and He opens the kingdom of Heaven to all believers. I commend to you a gospel of words and of wagons, and ask you to receive them both, and share the everlasting triumph of your Lord. Let us pray.

Thou art verily the God of hope, O Lord, which brought again from the dead the Lord Jesus, that great Shepherd of the sheep. So work in us by Thy Spirit this evening that to every one of us the resurrection, the presence, and the power of Jesus Christ, with all the joys of His salvation which accompany them, may be to us the greatest realities of life. Amen.

WE ANTICIPATE THE AUDITOR

Although the Auditors' Report for 1952-53, April 1st to March 31st, is not yet before us, we know from our Accounting Department that we shall be able to close our General Operating Expense Account, and Toronto Baptist Seminary account, without using red ink. While we cannot give exact figures, from preintimations we have received from our Accounting Department, we have every expectation that the total monetary receipts for this year will exceed any year in Jarvis Street's history. For this also we say, "Praise God from Whom all blessings flow!"

Particulars will be published after our Annual Meeting.

A SOUVENIR WORTH HAVING

WE HAVE received a copy of a Coronation Souvenir issued by *The Prophetic News*, a monthly magazine published by *The Christian Herald Co.* of London. It is copiously illustrated with pictures of the crown, the coronation of King George, Holyrood House, Buckingham Palace, Balmoral; and the history of these royal houses is given with each. There is also a sketch of the great Queen Victoria.

But the magazine is chiefly occupied pictorially with pictures of the Queen and her family, a sketch of the great Queen Mary, pictures of the Queen and her husband, taken at several places, a picture of Westminster Abbey, and the Coronation Chair, and a brief story of this historic building, an article on The Four Crowns, Royal Cavalcade, a History of London, and of the kings and queens who have lived there; a picture of the lodge in Kenya, which had been presented to the Queen and her husband, and where she received the news of King George's death; the Coronation Oath, with a brief history as to how it became necessary; and a large part of the Coronation Service. In fact, it contains historical data of great importance, which ought to be in the bookcase of every loyal British household.

There are pictures also of New Zealand and Australia; pictures of the stamps of the new reign; a poem written by Mrs. Elizabeth Barrett Browning on Victoria's reception of the news that she was to be a queen: "She wept, to wear a crown"!

And, headed by a picture of the Duke and Princess, when in Canada, a "Tribute from Canada" is taken from THE GOSPEL WITNESS and is as follows:

"In Toronto, Dr. T. T. Shields, Editor of THE GOSPEL WITNESS, reminded the Canadian people that when the Queen married her husband, she declared:

"I ask nothing more from life than that Philip and I may be as happy as my father and mother have been, and as happy as Queen Mary and my grandfather were."

"What a testimony!" said Dr. Shields. "What an example to the whole world! And how ought Britons to thank God for such a King, and such a Queen as we have had, and for the family God gave them! I am glad that Queen Elizabeth came to see us. I am glad that she and her splendid husband cast the spell of their charming personalities over the entire Dominion. We could ask for no one nobler, or better fitted, for the onerous duties she must now perform. And Her Majesty, I am sure, would agree that we should give no small share of the credit for her present fitness for her high office, to the teaching, the influence, and the Christian example of the noblest King and Queen Britons have ever known."

The booklet has sixty pages, and has a fine photograph of the Queen on the outside cover.

We are ordering 200 copies of the booklet from England, and we should be glad to send a copy postpaid to any address for 50c. Let us have your order immediately. THE GOSPEL WITNESS will make no profit. We are ordering the booklet from a desire to have it circulated in Canada.

Dr. Preston, when he was dying, used these words, "Blessed be God, though I change my place, I shall not change my company; for I have walked with God while living, and now I go to rest with God."

THE GREAT CONTENTION

Chapter XXI in the History of the Battle for the Bible
Among Baptists of Ontario and Quebec

By Dr. T. T. Shields

IN the United States there has been for some years a Congressional Committee known, I believe, as *The Committee on unAmerican Activities*. They have been busy routing out Communists and others of subversive tendencies, who were secretly plotting the undermining of the Republic. The Convention of Ontario and Quebec many years ago ought to have appointed a vigorous committee, named, perhaps, "The Committee on unBaptistic Activities."

Every Baptist Church, theoretically at least, is autonomous, and independent of all outside religious authority. It is, indeed, a law unto itself. But Modernism spreads its tentacles like a cancer, and insinuates itself into every religious and educational body, and lays hold of the vital organs, and fills the whole body with its fatal fangs. That happened in the Baptist Convention of Ontario and Quebec. It established a Fifth Column in Jarvis Street Church. It sent its professors into virtually every church in the Convention to tell them that "Dr. Shields was a liar" and that "nothing written in THE GOSPEL WITNESS was true".

That is why I have burdened my readers with so much information about the domestic affairs of Jarvis Street Church.

Understand, we are now, in the progress of our story, in the year 1921.

I published a letter some weeks ago from one who was present at the 1927 Convention, suggesting that when our story of The Great Contention is completed, it should be published in book form. Whether we shall be able to accomplish this or not, we are not at the moment, quite sure; but we have it in mind; and shall do it if possible. We shall publish a volume completely indexed, a volume which we think might well be used as a text book on Church Polity in all Evangelical seminaries of the Continent. Some Pastors, without a great deal of experience, are at their wits' end, when the Modernistic Hitler hordes sweep down upon them. Perhaps it will help them to read this story, and I would remind them that through the progress of the whole matter Jarvis Street gathered three nights every week for prayer.

I come now to tell the story of a self-appointed committee of Fifteen, the most active member of which was a friend and tool of DR. JULIAN. (Lest some of my readers should have forgotten, I have earlier called Dr. Frank Sanderson, DR. JULIAN, after Julian the Apostate).

The Committee of Fifteen

In the month of April it came to my knowledge that a company of young men, about fifteen in number, including the Deacon of the dance, had formed themselves into a committee, and, by resolution, authorized certain of their number of wait upon some of the Deacons, requesting them to convene the Deacons' Board with a view to obtaining the Pastor's resignation. Probably some of the fifteen identified themselves with the movement only

under pressure, but Dr. JULIAN'S tool was one of the leading conspirators.

Here we face a problem in psychology not easily solved. Pastors of all sorts of churches, big and little, will read what I now write, with understanding. How difficult it is to induce the majority of church members to manifest any real zeal in the Lord's work! There are always some who do, always a few who are faithful in witnessing for Christ, who can be counted on to attend all services, including the prayer-meeting, to be diligent in Sunday School work, and regular in their support of the funds of the church. But the many are slow to accept responsibility. Some of them are ready enough to accept appointment to official position, but of those who accept, it becomes evident of some that it is the honour of the position, rather than the opportunity of service, that has attracted them. But when mischief is in the wind, when the devil has a job to do, he may always be sure of a crowd of volunteers.

If these fifteen young men had ever manifested a hundredth part of the zeal in seeking to promote the spiritual interests of the church, they now displayed in opposition, they might easily have become the centre of a great spiritual revival. But they were destitute of spiritual interest. In the sense of the opening verses of the third chapter of First Corinthians, they were essentially carnal. Some of them, I doubt not, had really been born again; but the reality of the conversion of others of them, I am compelled, by their conduct, to question.

These men were not thrust into a position of leadership: they appointed themselves. While, as I have said, a few of them may have been led by those more aggressive, yet they were under no compulsion. Having formed themselves into a group, they issued a statement to the press, to which all their names were appended. If now I publish the names, it is because they published them in April, 1921. The names of the fifteen follow: S. E. Clark, F. G. Dyke, Q. B. Henderson, J. B. Lawrason, F. G. Lawson, J. B. McArthur, M. Macdonald, F. W. Merrill, Grant Ryrie, Ross Ryrie, Arthur Scott, Frank Scott, R. S. Stockwell, W. R. Smith and H. R. Wellington.

More than half of these, during the preceding eleven years of my ministry, had never once attended prayer meeting. Two or three of them were fairly regular in attendance, and one or two others may have come occasionally. But these were the men who organized themselves to promote the welfare of "dear old Jarvis Street". If any of them have distinguished themselves in any form of Christian service since that time news of it has not reached me.

The formation of this "committee" came to my knowledge, as did also their visits to certain of the Deacons, and the purpose of their call. The Deacons in question made no move to call a meeting of the Board, so I called a special meeting April 21st. At that meeting, in addition to the Pastor, there were present: Deacons Howard R. Wellington, J. Francis Brown, Gideon Grant, K.C., J. G. Hyde, W. J. Lugsdin, George Greenway,

J. E. Clark, J.-G. Scott, K.C., A. W. Record, James Ryrie, Thomas Wilkins and E. A. Brownlee. The minute of the meeting is recorded as follows:

"The Pastor made a statement in which he sought to trace the history of the opposition to his ministry, finally presenting the draft of a letter which he proposed to send to every member of the church. He was expressly desirous that this letter should go forth with the approval of the Deacons' Board.

"The wording of the letter called forth considerable discussion. It was taken up clause by clause, and finally amended by the Deacons to the following form:

IMPORTANT

A SPECIAL LETTER FROM THE PASTOR

Toronto, April 22, 1921

"To the Members of Jarvis Street Baptist Church,
Toronto.

"My dear Friends:

"A number of young men who are members of the church, held a meeting April 14th, and authorized certain of their number to wait upon some of the Deacons requesting them to convene the Deacons' Board with a view to obtaining the Pastor's resignation.

"On hearing of the action of these young men, I decided, as Chairman of the Deacons' Board, to call the Deacons together.

"The Deacons met April 21st, and I submitted a draft of this letter, which, as amended by the Deacons, is now sent to every member of the church with the Deacons' approval.

"1. The matter dealt with in this letter shall take precedence of all other business at the adjourned Annual Meeting, which the Deacons recommend shall be held Friday, April 29th, at 7.45, the first half hour to be spent in prayer.

"2. That at that meeting the following question shall be submitted: Do you desire the present Pastor to continue in the pastorate of this church? (The vote, the Deacons recommend, to be taken without discussion).

"3. The Pastor hereby informs every member of the church, that unless he is supported by two-thirds of the votes cast, he will tender his resignation.

"4. Further, the Deacons hereby recommend, that in the event of the Pastor being supported by a two-thirds vote (1) every Deacon who shall then feel that he cannot accept the church's decision, shall immediately resign, in order that others may be elected who would be in full sympathy with the church's expressed desire; and (2) in the event of the Pastor being supported as above stated, that a resolution be passed requesting all to accept the decision of the church, and enter heartily into the church's activities.

"This letter is to urge you at all costs to be present Friday, April 29th, at 7.45 o'clock. All who desire a change in the pastorate are urged to be present to register their vote; and all who desire the Pastor to continue as Pastor of Jarvis St., should also be present and vote.

"Remember: the only way to register your desire on this important matter is to be present and vote. The next day will be too late. Therefore, whatever the weather, you are urged to be present.

"I would add this personal word: I have striven faithfully to exercise a New Testament ministry. I have stood for principle when some have disagreed with me. If only we can have unity I believe there is an opportunity to make Jarvis St. one of the greatest testimonies for Christ in Canada. But a decision must be reached so that the work of the Lord in Jarvis St. may go on. Therefore, whatever your view of the matter, let me urge you to be present April 29th.

"As it is recommended that the vote be taken without discussion, it is important that everyone be on time.

Sincerely yours,

(Signed) Thomas T. Shields.

"P.S. Only members of the church are entitled to be present."

It will be observed that the minutes contain the form of the Pastor's letter as "finally amended by the Deacons". The amendment referred to consisted of the addition of Paragraph Three of the letter. I recall that Deacon James Ryrie expressed the opinion that there would be

no doubt of the Pastor's being supported by a considerable majority, but insisted on the insertion of that clause as a condition of his consent to the sending out of the letter.

Of the Deacons present at that meeting, Messrs. Brownlee, Greenway, Hyde, and Record, opposed the principle of minority rule. I consented to the insertion of the clause, however, thinking it would be better that the letter should go out with the authority of the Deacons, than as a personal letter from the Pastor only.

It will be observed also that in the second clause of the letter, which also was insisted upon by all the Deacons with the exception of the four named, there was added, "The vote, the Deacons recommend, to be taken without discussion." Fair-minded people will immediately recognize the two injustices insisted upon by the Deacons. They knew that a committee of fifteen men, augmented by every disaffected member they could find in the church—and everyone they could disaffect—were working day and night in house-to-house visitation of the members of the church. They knew that every effort was being made privately to prejudice people in favour of their position. They knew also that the Pastor and his supporters would never stoop to such tactics as these young men employed. Yet they proposed that the members of the church should be assembled, and asked to vote upon the important question as to whether a ministry, after eleven years, should be continued or terminated, without any discussion.

Here was a proposal to appeal for a verdict, and then to pass sentence and execute it, without a word of evidence, or any opportunity for argument. In addition to that, it was proposed that a fraction over thirty-three per cent. of the jury were to be given power to overrule the will of a fraction under sixty-six.

I must say, however, that in consenting to these unjust conditions, I recognized that, even though I resigned, failing a two-thirds majority, the church would still have power, by majority vote, to say whether or not the resignation should be accepted if submitted. However, the matter so passed, and the letter was mailed April 23rd.

* The letter was accompanied by a card from myself in the following terms:

"Toronto, Saturday,
April 23rd, 1921.

"To the Members of Jarvis St. Baptist Church,

"My dear Friends:

"I send you this card independently of the enclosed letter which will explain itself. I write to ask you earnestly to pray that God may have His way in this whole matter; and that He may so dispose the hearts of His people that they may act in accordance with His will. To this end, I beg of you to make this week a week of unceasing prayer. The matter is so important, and such tremendous issues are involved, that I ask you, even at great sacrifice, to come to Three Special Prayer Meetings, Monday, Tuesday and Wednesday Evenings, when we will pray that God's will may be revealed and done. Please come if you possibly can.

Affectionately yours,

(Signed) Thomas T. Shields."

Following the mailing of this letter, the noble Fifteen organized a canvassing committee, adding to their number, as I have said, every person whom they could influence to join them.

The three weekly prayer-meetings had continued from the beginning of the year. Again and again, while the church was assembled for prayer, The Fifteen were engaged in the B. D. Thomas Hall, copying the church roll, and arranging the membership in districts, that

every member who was not known to be positively sympathetic with the Pastor, might be visited and importuned to come to church and vote against him. This campaign of visitation was intensified during the week April 22nd to 29th.

I heard of one poor widow who had never before received attention from prominent members of the church, who was visited by deputations from the church every day during the week, and importuned to be sure to be on hand April 29th to save "dear old Jarvis Street" by voting against the Pastor.

The Fifteen made no secret of their activities, and I heard of many a contemptuous reference to "the prayer-meeting crowd". They rather held us in contempt for substituting petitions to Heaven's throne for personal persuasion in the homes of the members.

I received an authentic report of a visit to one member by one of The Fifteen, who was a son of one of the wealthy Deacons of the church. He had subscribed a small amount to the weekly offering, but years had passed without his paying anything, until his arrears amounted to something between one and two hundred dollars. I recall that at a meeting of the Finance Committee, the man whom I have described as the tool of DR. JULIAN, reporting the case of this Deacon's son, said something to this effect: "I suggested to So-and-So that, as he was so far in arrears, he had better cancel his whole obligation on our books, and that he then begin to give regularly. I told him," said JULIAN's tool, "he could give to the church some of the money he now spends on the girls at the King Edward."

So far as I can recall, I had never once seen this young man in prayer-meeting. He came occasionally Sunday morning, but that was all. Yet he appeared at the door of one of the most spiritually-alive women in the church, and introduced himself as coming from Jarvis Street, to speak with her about the business meeting that was to be held. He presented his case, and entreated her to come out on Friday night, to save "dear old Jarvis Street" by voting against the Pastor.

That seems to have been their plea quite generally. But this spiritual woman then asked this young man his name, which he gave her. She said, "Are you any relation to Deacon So-and-So? He acknowledged he was his son. She asked him if she had ever seen him in the prayer-meeting, to which he replied that he never attended. She asked him, too, if he ever supported the evangelistic ministry of the Pastor at the Sunday evening service, only to receive a further negative answer. In response to enquiry, she learned also that he had no part in the work of the Sunday School. She did not know that for many years he had had absolutely no part in the financial support of the church. But, having heard his plea, she said something like this to him: "And so, Mr. So-and-So, you acknowledge you never attend the prayer-meeting, nor the Sunday evening service; you do nothing in the Sunday School; you make no contribution to the spiritual life of the church, nor lend any co-operation to the Pastor's ministry—yet you have the audacity to come and visit me, a person whom you never troubled to meet before, and ask me to go out and vote against my Pastor, and thus save 'dear old Jarvis Street'." Then she added, "You may tell those who sent you that I shall certainly be there if I am able—and there to vote—but I shall not vote in the way you desire."

It may well be that this persistent visitation had much to do in arousing the Bible-loving members of Jarvis

Street Church to a recognition of the danger of the hour. Be that as it may, in preparation for this meeting of April 29th, we visited no one. The only communication any member received from the Pastor and his supporters was the letter accompanied by the card reproduced in this chapter. Beside that, we did nothing at all but without ceasing offer prayer to God.

The evening of the meeting came, April 29th. In a crowded Yonge Street car, one of the Deacons in opposition to the Pastor found himself hanging to a strap, and in the seat before him a lady whom he knew as a member of Jarvis Street Church. He stooped to make enquiry of her, saying, "Well, Miss So-and-So, are you going to vote for the Pastor or for the church this evening?" To which, like a flash, that lady replied, "Mr. So-and-So, I intend to vote for both." Whether the discerning and witty remark penetrated his understanding, I have no means of knowing; but certainly it represented a conception which was foreign to the mind of the Pastor's opponents. It never once occurred to them that the great Head of the church might make it clear to those who decided to know His will, that in that crisis the only way to vote for the church was to vote for the Pastor.

The meeting began with prayer, in the Lecture Hall, at 7.45 p.m., but the Hall was soon crowded out, and on motion it was agreed to adjourn to the auditorium. Deacon Gideon Grant was elected to take the Chair, and non-members of the church and representatives of the press were then requested to withdraw.

The minutes say that the Chairman drew attention to the letter sent to the membership, on authority of the Deacons, and particularly to Clause Two, with the recommendation that the vote be taken by ballot, and without discussion. It was agreed, on motion, that the vote be taken by ballot, and that there should be no applause. The next minute reads as follows:

"It was moved by Deacon Hall, and seconded by Mr. E. C. Green that,

"Whereas in the matter of the letter addressed by the Pastor to the members of the church under date of April 22nd, and respecting clause 3, whereby it is proposed that a fraction over one-third may deprive a majority of the ministry in which they have found profit, and which would thereby establish the precedent, that a condition already existing, and approved by the majority of the members of the church, may, at any time, be overturned by a minority, which principle would give no reasonable security of tenure to any officer of the church, nor any assured continuity to any of the church's undertakings, now, therefore, be it resolved that the church, in Annual Meeting assembled, hereby rejects the principle of minority rule, and calls upon the Pastor to withdraw clause 3 of the letter."

"In the discussion the Pastor stated that the clause had been inserted in the letter because the Deacons insisted on it. He saw no analogy between the election of a Deacon requiring a two-thirds vote and the present instance where it would be a case of upsetting something already established by a fraction over a one-third vote. Deacon J. G. Scott had understood that the Pastor concurred with the opinion of the Deacons in their meeting that no pastor could lead a church successfully unless he were supported by a large majority of the members. Deacons Brownlee, Greenway, and Record, separately disclaimed approval in Deacons' meeting of the insertion of the clause. It had been inserted because the majority of the Deacons would not approve the sending out of the letter without it. Mr. T. B. Hughes asked why it was that objection should be raised now to insisting on a two-thirds vote when, less than a year before, the Pastor had resigned and had emphatically declared that he could not reconsider his resignation unless he were supported by an 'overwhelming majority'.

"On being put to the meeting, the motion carried. The Pastor withdrew clause 3, and added that he could not continue in the pastorate unless he should be supported by a 'substantial majority'."

We quote again from the minutes of that meeting:

"The Chairman gave the Deacons' reasons for recommending that the vote be taken without discussion. Most of the members had their minds made up on the question, so that discussion would accomplish nothing, while it would expose the church to the trouble likely to ensue from acrimonious remarks. Deacon Matthews moved that the vote be taken without discussion except that the Pastor make his statement if he so desires. Dr. Holman seconded the motion. As the evening was already well advanced, Mr. G. W. Holmes suggested limiting the time to be taken in the statement. Mr. Matthews and Dr. Holman then incorporated in their motion that the Pastor be allowed twenty minutes for the discussion of the question in clause 2, if he so desired. The motion carried."

"Mr. Shields reviewed his pastorate from its beginning in May, 1910. His coming had been strongly opposed by some because of the truths he preached. The leader of that opposition had criticized his preaching from the first. After some years he transferred his membership to another church but continued his opposition in Jarvis St. through 'lieutenants' whom he had left behind him. Mr. Shields had tried to preach the principles upon which he supposed the church was founded, but had always had opposition. He was sure that of those opposed to him now, not all were opposed on theological grounds, but the opposition that had begun in a small circle had spread. At the Convention in Ottawa in 1919, he had been the mover of a resolution by which the Convention expressed its disapproval of an editorial in *The Canadian Baptist* entitled, 'The Inspiration and Authority of Scripture'. A Deacon of Jarvis St. had moved an amendment concluding with the clause, 'At the same time the Convention strongly deprecates controversy at this time as to the interpretation in detail of our distinctive beliefs as uncalled for, and sure to minister to heart-burnings and divisions in our body, when we ought to be presenting a united front in grasping the opportunity of the hour.' Mr. Shields had been criticized by members of the church on account of his failing to entertain young people in his sermons, and for lack of pastoral visiting, but underneath it all there was a movement in the Convention to destroy the man upon whom Higher Criticism had split. Wherever he should be—in Jarvis Street or elsewhere—Higher Criticism would continue to engage his attention. *The Toronto Daily Star* on a recent evening had published a statement from some supposed to be leading the opposition to the Pastor, that, 'if Dr. Shields wants to carry on a religious controversy we insist that he must do it in some other capacity than as Pastor of Jarvis St. Baptist Church'. Some weeks ago he had attempted in a sermon to apply the principles of his Master, and had consequently learned that if he must preach the principles of his Master, there were some members on whom he could not count. He was sure there were members present in this meeting who were the instruments of the man who, he believed, had engineered opposition to him throughout the Convention. Whatever the result of this meeting's vote should be inside Jarvis St., he was resolved to disappoint the enemy without. The fight for the truth would go on. The Pastor expressed the wish that he could love the members all back to Jesus Christ, declaring that there was not one of them whom he did not 'love in the Lord'. He concluded with the charge, 'Consciously or unconsciously, you vote to-night for or against the great body of evangelical truth for which this denomination stands. In due course it will be proved to you.'"

It should be borne in mind that the minutes of that meeting, which we have reproduced above, were not written by a friendly hand. The Clerk of the church at that time, who was the general office secretary, had given no little evidence that she was distinctly in opposition. The summary therefore of the Pastor's statement cannot be regarded as having been coloured in the Pastor's favour. The Secretary reporting the meeting for the minutes was a stenographer and therefore presumably made a verbatim report. I quote again the concluding words of the minute above printed:

"He (the Pastor) concluded with the charge, 'Con-

sciously or unconsciously, you vote to-night for or against the great body of evangelical truth for which this denomination stands. In due course it will be proved to you.'"

The years which have since elapsed have surely demonstrated that those words were unconsciously prophetic.

In all this battle, I had no truer friends, and no more faithful and ardent supporters than Dr. and Mrs. C. J. Holman. Another name mentioned in the minutes which follow is that of Mrs. John Lillie, whom I regarded until she was called to be with the Lord, as one of the noblest Christian women I had ever met, a woman who would have been equally at home in the cottage of the humblest peasant, and in the drawing-room of a king.

I cannot do better, I think, in order to give my readers the atmosphere of the meeting, than quote the last of the minutes of the meeting of April 29th:

"Proceeding to the vote, the Chairman was instructed to nominate the scrutineers. He named: Dr. Holman, Mr. E. C. Green, Deacon Hall, Mr. Mervil Macdonald, Deacon Matthews, Deacon Brown, Mr. G. W. Holmes, Deacon Brownlee, and Mr. Hector McLean. Mrs. Holman moved and Mrs. Lillie seconded that after receiving the ballots, the meeting stop for prayer. Mr. T. R. Jones suggested that the ballots be collected by each member passing the basket and dropping the ballot into it. Dr. Holman approved, provided that all return quietly to their seats for further business. After the distribution of the ballots, the Chairman called on Deacon Stillwell to lead in prayer. The Chairman then read the question and the ballots were marked. The Chairman counted the ballots as the members filed past him, dropping the ballots into the basket. While waiting for the report of the scrutineers, the Chairman proceeded to the next item on the agenda, the election of officers. He read that we had in hand the resignations of Mr. Q. B. Henderson, Mr. W. J. Lugsdin, Mr. H. R. Wellington. The Pastor added that he had received Mr. E. Sale's letter of resignation. It was moved and seconded that all the resignations be accepted. Deacon Clark asked that they be dealt with separately. The Pastor asked that no action be taken until the report of the scrutineers should be received. Deacon Stillwell moved that the election of officers be postponed for a week. The motion was seconded. The Pastor moved an amendment that action in regard to the election of deacons be deferred until the result of the vote should be known. Mr. T. R. Jones seconded the motion. Deacon Stillwell withdrew his motion, and the Pastor's motion carried. Mrs. Holman and Mrs. Lillie requested that the time of waiting for the result of the vote be spent in prayer, and Deacon Record led in intercession.

"The report of the scrutineers, signed by Deacon Matthews, was, Yes, 284; No, 199; Blank, 6. Total, 489 votes. Mr. Shields was sustained in the pastorate by a majority of 85 votes."

"Moved by Dr. C. J. Holman, seconded by Rev. E. A. Brownlee, and carried:

"That the members of Jarvis St. Baptist Church in annual meeting assembled desire to voice their love and attachment for their Pastor, Dr. T. T. Shields, and their gratitude for the ministry of one who speaks not merely in the words of man's wisdom but in the power of the Holy Spirit; and would take this opportunity of expressing their high appreciation of his remarkably strong power as a preacher; and our admiration of his fearless exposition of the great Christian verities, with his unflinching faith in the Bible, in its inspiration, its integrity, and its Divine authority; and the Church rejoices in the outstanding position on Biblical questions which Dr. Shields occupies in the denomination upon this continent. And this Church hopes that it may long have the privilege of his faithful ministry, and that the Baptist Convention of Ontario and Québec may long reap the benefit of his leadership.

"The Chairman read clause 4 of the letter addressed by the Pastor to the members of the Church under date of April 22nd. The Pastor suggested that no further action should be taken until the monthly business-meeting of the Church in May.

"On motion of Deacon Brownlee, seconded by Mr. E. C. Green, the meeting was adjourned until the date of the next regular monthly business-meeting of the Church, for the completion of the business of the Annual Meeting.

"In view of the publicity that had already been given to this meeting in the daily papers, the Pastor suggested that a committee of three or four men be authorized to make a statement for publication. The Chairman nominated Dr. Holman, Mr. J. B. McArthur, Deacon Brownlee, Deacon Matthews. The motion for the appointment of this committee carried.

"The Chairman called on Rev. Jesse Gibson to dismiss the meeting with prayer."

From the foregoing it will be seen that by the church itself the principle of minority rule was rejected. Though perhaps some did not vote for it, there was no vote registered against it. I was really not surprised that the two unjust provisions included in my letter by the Deacon's insistence should be rejected by the church. As soon as my letter had been received, people began to ask everywhere, "In what respect are the Pastor's supporters so inferior that it should require two of them to equal one of his opponents?"

It will be observed also that the proposal to take the vote without discussion was vetoed by the church, and the Pastor was allowed twenty minutes to make his statement. While the minutes record little more than the bare fact, it was only after vigorous protest had been made, and some discussion had ensued, that the motion allowing the Pastor twenty minutes was carried.

An examination of the minutes will also show that the Pastor took no advantage of his opponents. Having a majority of the meeting, he could easily have insisted on the carrying out of the provisions of section four of the letter, which would have effected a wholesale house-cleaning by the removal of all his official opponents.

As to the vote: of the four hundred and eighty-three votes cast, two hundred and eighty-four were for the Pastor, and one hundred and ninety-nine against. Thus the Pastor was supported by fifty-eight and four-fifths per cent. of the votes cast, being opposed by forty-one and one-fifth. But if the unjust proposal had been allowed to stand, the forty-one and one-fifth per cent. would have prevailed over the fifty-eight and four-fifths. But, notwithstanding all the plotting and planning it was ordered otherwise. That night fleets of motor cars plied to and fro. People were actually brought from the Home of Incurables, the Aged Women's Home, and wherever a pliable member could be found to "save dear old Jarvis St. Church" by voting against the Pastor: but the majority voted for both.

(To Be Continued)

CHRIST GROWING IN VALUE

As you grow in grace you will find many doctrines and points of church government which once appeared to you to be all-important, though you will still value them, will seem but of small consequence compared with Christ himself. Like the traveller ascending the Alps to reach the summit of Mont Blanc, at first he observes that lord of the hills as one horn among many, and often in the twistings of his upward path he sees other peaks which appear more elevated than that monarch of mountains; but when at last he is near the summit, he sees all the rest of the hills beneath his feet, and like a mighty wedge of alabaster, Mont Blanc pierces the very clouds. So, as we grow in grace, other things sink and Jesus rises. They must decrease, but Christ must increase; until he alone fills the full horizon of your soul, and rises clear and bright and glorious up into the very heaven of God. O that we may thus see "Jesus only!"

—C. H. SPURGEON

PAPAL NUNCIO'S U.S. CITIZENSHIP

A Dublin Sensation

Mr. Paul Blanshard, of Vermont, a U.S. citizen, announced in Dublin on Tuesday, that he had filed a petition on Monday at the U.S. Embassy in Dublin asking for the revocation of the American citizenship of Archbishop Gerald P. O'Hara, Papal Nuncio to Eire, on the ground that he is violating the M'Carran Act by serving as diplomat of a foreign Power.

The petition cited section 349 of the M'Carran Act, which prohibits an American citizen from "performing the duties of any office, post or employment under the government of a foreign State" requiring the oath of allegiance.

No Reflection

The petition adds, however, that "nothing in this petition shall be deemed to reflect upon the personal character or integrity of the said Gerald P. O'Hara or upon the religious faith which he holds."

The Blanshard petition charged that Dr. O'Hara had taken an oath of allegiance to the Vatican as papal nuncio in Eire in February, 1952, and that the penalty provided in the M'Carran Act was "single, obligatory and unconditional, the revocation of the American citizenship" of the nuncio.

Since going to Dublin, Dr. O'Hara has served as Dean of the Diplomatic Corps, thus taking precedence in diplomatic functions over the representative of the United States. The Blanshard petition points out this incongruity and charges that an American citizen who is also a Vatican diplomat may be called upon to withhold information from the Government of the country of which he is a citizen.

Two Passports

Archbishop O'Hara is a native of Pennsylvania. Of Irish parentage, he carries both an American and a Vatican diplomatic passport.

Mr. Blanshard is author of "American Freedom and Catholic Power" and "Communism, Democracy and Catholic Power." He has been in Eire for the past six months writing a book about Eire problems. He was formerly head of New York City's department of investigations and was for four years a member of the auxiliary foreign service of the U.S. State Department.

—The Impartial Reporter of Enniskillen

IS THE VATICAN A STATE OR A CHURCH?

AN INTERESTING point is raised in the above news item taken from an Irish newspaper which was given to us by good friends from the Emerald Isle. An American citizen now in Ireland, Mr. Paul Blanshard, has protested against the double citizenship and the double allegiance of the American-born Papal Nuncio to Eire. The Bible warns us that "no man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." The truth of the Scriptural principle is so obvious that it requires no argument or explanation. No reasonable man could object to the enforcement of this clause of the McCarran Act. If an American citizen were to take an oath of allegiance to the supreme head of Soviet Russia, we should soon see the logical course followed with the greatest severity and the utmost haste. But because it is to the pope that the second oath of allegiance is given there appears to be a reluctance to take action.

The Vatican Press office has gone to the pain of replying to the charge by stating that "The Nuncio at Dublin, as all pontifical representatives, represents not the Vatican State but the Supreme Pontiff, the Holy See and the Church in affairs that are exclusively religious and ecclesiastical." It will be noted that no denial is made that the Vatican is a state as well as a church. In Canada and the United States a campaign has been sedulously conducted in favour of embassies to the Vatican

on the ground that it is a sovereign state. The argument has been advanced that such an appointment would not be of a religious nature but primarily for a political advantage. When it suits the turn of the papacy it uses Scriptural language to assert that its kingdom is not of this world. But when it does so, it is usually seeking some material and political profit for itself. The Vatican State, the Holy See, the Roman Church, are synonymous expressions to describe various aspects of one and the same organization which is essentially a politico-religious system, in which temporal interests and spiritual concerns are so inextricably tangled that it is impossible to separate them.

The impossible dilemma in which the Papal Nuncio to Eire finds himself by reason of his double oaths of allegiance to two diverse political powers is but an intensification of the dilemma which is imposed upon every Roman Catholic bishop and upon every faithful member of the Roman Church. Any person with profound religious convictions may find himself thrust into a place where he is compelled to say with the Apostles: "We must obey God rather than men." The Apostles, however, together with those who share their faith in a Risen and Ascended Lord as the only way of salvation, were compelled to disobey the civil power only when it was contrary to the higher law of their Lord and Master whose kingdom is not of this world. In contrast to this simple yet profound faith in the Saviour, exalted at the Father's right hand, is the loyalty required of a member of the Church of Rome of which the supreme pontiff is at once the final arbiter in religious matters and also in civil matters, and who is also the head of a secular state. Because the kingdom of the pope is of this world, his subjects are obliged to deny the authority of their civil governments whenever their supreme arbiter may so order them to do, whether his reasons be found in the moral, the religious, or the political spheres.

The ordinary Roman Catholic in democratic countries is generally spared the unhappy necessity of being faced with making a choice between his loyalty to the pope and his loyalty to a civil government, for the papacy well knows that it cannot enforce its dictates without the power of the civil arm, and it is, moreover, not willing to show openly its bigoted fanaticism as it does in Roman Catholic lands. Many Roman Catholics are thus left only vaguely aware of the real claims of the papacy upon their obedience, but the all-embracing demands of the system are stated in the official documents of the church and may at any time be imposed on any and every Roman Catholic. The Papal Nuncio in Eire, like other high officials of the Roman Church, has put himself in a different category from the mass of Roman Catholics in that he has taken an oath of loyalty by which he doubtless binds himself to obey the pope in preference to any other law or government. One is constrained to ask why one who has thus flung away his allegiance to a civil government would desire to retain his citizenship in it. And on the other hand, why should any self-respecting nation allow its citizenship to be exploited by the sworn agent of a foreign power?—W.S.W.

The Master hath said it! Rejoicing in this,
We ask not for sign or for token;
His word is enough for our confident bliss,—
"The Scripture cannot be broken!"

—FRANCES RIDLEY HAVERGAL

BLASPHEMOUS ARROGANCE

The Council of Trent in the 16th century was one of the most important councils—if not the most important—of the Roman Church. The Catechism of the Council of Trent was published by command of Pope Pius the Fifth, and translated into English by Prof. J. Donovan of Maynooth College. In it we read: "Priests and bishops . . . are the representatives of God upon earth. Impossible, therefore, to conceive a more exalted dignity, or functions more sacred. Justly, therefore, are they called not only angels, but gods, holding, as they do, the place and power and authority of God on earth." What blasphemous arrogance!

PROTESTANTS — AWAKE!

Can you survey this land of vast potential,
Its forests', fields', and mines' unmeasured worth,
Its lakes and rivers and its falls torrential,
The vision darning of a paradise on earth?
Can you contemplate homes for millions, giving
A myriad children life and health and peace;
And hear the music of the laughter and the joy of living
Of multitudes rejoicing in their woes' surcease?

But, rather, can you, by a higher norm of reckoning,
Above, and far beyond, the plane of things,
Where treasures of the mind and spirit, beckoning,
Let fancy soar afar on Freedom's wings,—
To see a land where Freedom reigns in splendour,
And every soul may worship as he will,
And, consciences, unleashed, unseared, and tender,
No longer grind like blinded Samsons at the mill;

But, in a land of a boundless enterprise and vision,
Of plenty for the poor, and liberty for all.
Each finds a foretaste of the life Elysian,
So far as mortals may, secure from thrall;
Here, fearing God Who all things giveth;
And honouring the King as Britons must,
Each citizen his meed undiscounted receiveth
Rejoicing in a land whose laws are always just?

And then!—and then, can you behold the garden blighted,
By priestly subtlety the minds of men beguiled,
Until the populace, by pagan rites benighted,
Their land's impoverished, enslaved, defiled?
And then!—and then, the consequential superstitions waxing,
The country's wealth sequestered to the priest,
While church and prelates, by their sacramental taxing
Impose their penances to make themselves a feast?

Can you be silent while you see the garden wasted,
A country's freedoms gradually betrayed,
Men's hope for this life, and the life beyond it, blasted,
By priestly craft, aggressive, daring, unafraid?
Can you allow the word of God's withholding
Its converts persecuted and its preachers jailed,
And Canada's enslavement, actionless, beholding
And every Christian truth relentlessly assailed?

Who dares to sheathe his sword while still the battle rages?
Who dares withhold the light while darkness reigns?
Who dares to cease contending, or to ask for wages
While ancient tyranny would put free men in chains?
Awake! Awake! O men of Canada, awaken!
Array your forces in the name of God!
He will not fail, nor let you be forsaken!
Come march in triumph where the martyrs trod! —T.T.S.

MOTIVES OF SERVICE

The man who is deeply conscious of his own guilt and corruption, and deeply convinced that without the blood and intercession of Christ he would sink deservedly into the lowest hell, this is the man who will spend and be spent for Jesus, and think that he can never do enough to show forth His praise. Let us daily pray that we may see the sinfulness of sin, and the amazing grace of Christ, more clearly and distinctly. Then and then only, shall we cease to be cool and lukewarm and slovenly in our work for Jesus. —BISHOP RYLE

FRENCH-CANADIANS WHO ARE NOT ROMAN CATHOLICS

IT IS generally assumed that all French-Canadians are Roman Catholics, just as all Italians, Spaniards and Southern Irish are commonly supposed to be loyal sons of the pope. Such assumptions are not true. Take for instance the following comment made in a report of the French-Canadian Education Association on the religious affiliations of French-speaking persons in Ontario. This Roman Catholic association laments the large losses suffered by the defection of French-Canadians from the church of their fathers. It remarks:

In the census of 1931, about 35,000 French-Canadians in Ontario were registered as Protestants or impious (impies); in the census of 1941 the number had increased from 35,000 to 44,667. These considerable losses took place in the English-language dioceses of Toronto, Kingston, Peterborough, Hamilton, etc. The causes of these losses are easy to demonstrate, and we find them in the English ministry, in attendance at public schools or neutral (non-Romanist) clubs, in reading Protestant books, papers, in personal interests and above all in mixed marriages. The Education Association, in fighting for the survival of French and Catholic Schools, and in insisting among the authorities of the various dioceses on obtaining their national parishes did have not and do not now have any other purpose than that of protecting the faith of their compatriots.

When occasion serves the French Roman Catholic Hierarchy boasts of the large and influential minority it now controls in Ontario, but at such times it conveniently omits any mention of its huge losses among French-Canadians who have been withdrawn from the strict regimentation imposed upon them in Quebec. The number of non-Romanists among French-Canadians in Ontario must amount to more than ten per cent of the total French population of this province.

The greatest losses to Romanism, whether French or English, are not revealed by the statistics. They are not to be found among those who boldly list themselves with the census-taker as Protestants, or non-Romanists. Some such persons, alas, are Protestant in name only and, as the report suggests, have borrowed their religion, as a matter of convenience, from their prospective wife or their husband. The only conviction involved in such a change or churches is sentimental and not religious and would more properly be reported in the matrimonial statistics. The same may also be said of many persons who become Roman Catholics, let it be noted by priests who love to report Roman Catholic "gains". Men and women whose religious convictions sit so lightly on them that they can be changed as a matter of course for material or matrimonial advantages add little to a church they join and withdraw as little from the one they quit.

The real strength or the real weakness of a church is not gauged primarily by the size of its congregation or its membership any more than it could be measured accurately by the height of its steeple or the length of the preacher's coat-tails. It is: spiritual vitality, depth of conviction and intelligent understanding of eternal truths that indicate the true strength of a church. How does Romanism stand in this respect? That question would be answered differently by different persons, but we point to the above statistics as some indication of the constitutional feebleness of Rome. In Quebec, French-speaking Roman Catholics find themselves surrounded by a *cordon sanitaire* erected by the church to seal off all possible sources of Protestant infec-

tion. The Church of Rome is not merely a religion but an economy, a school-system, a language, a culture, a fatherland, a labour-union, a professional guild, in a word, it creates the whole world in which the habitant lives and if he dares to withdraw from its pale he is not only damned for eternity but also starved in body and ostracized from society for the rest of his earthly life. In such a Roman Catholic world as this, to defy the church of one's fathers requires the stuff of which heroes and saints are made. But in Ontario, at least where the priests have not organized French separate schools and parishes, the French-Canadian is released from the religious and economic straight-jacket of an all-powerful church, and hence the large losses suffered by Rome.

Relatively important as are the thousands of French-Canadians who have openly avowed their break with the Church of Rome, among the number of those who are still listed as its adherents there are many more thousands to whom it is merely a matter of convenience, and they belong to it not because of a genuine interest in religion but for the very opposite reason: because they have no vital concern in spiritual affairs and through sheer apathy they give lip service to the church in which they were born. It is, in any case, a church which offers most to religiously indifferent persons who are willing to bow the knee but not the heart.

In closing we would call special attention once again to the accustomed theme of Roman Catholic leaders, who never fail to emphasize the prime importance of the separate, priest-controlled school. In Ontario such schools are subsidized heavily from provincial funds and supported by taxes collected by the state and thus withdrawn from the public schools which are open to all without distinction of creed. The Province of Ontario also maintains a French-Canadian Roman Catholic Normal School directed by monks and designed to produce missionary teachers for priest-controlled but publicly-supported schools in Ontario. Hence in this great and wealthy province that is overwhelmingly Protestant, the most important missionary enterprise of the Roman Church is supported not by the free-will offerings of its own adepts but by the taxes of citizens who are in great majority non-Romanists.

The Roman Catholic estimate of Protestantism is suggested by the cavalier fashion in which the report quoted above lumps "Protestants and impious" in one grand amorphous mass. The classification is not taken from the official census which is quoted in this connection. There the separate denominations are separately listed and followed by inclusive listings of "No religion" and "Other" and "Not stated". The Roman Catholic simplification of statistics makes only two classes: "Protestants and impious". What is the old proverb about giving a dog a bad name? But even at that, the classification is a slight improvement over the usual designations adopted in the official ecclesiastical statistics of each diocese noted from time to time in the press of Quebec: "Schismatics, heretics and Jews". —W.S.W.

IGNORANCE OF THE CARNAL MIND

The tree planted by the river feels not the ague which breeds in the fen and lurks in the morass; but, put a man there, and you will see him shivering from head to foot ere long; and the carnal mind, dead in sin, knows not the miasma of temptation which lurks around him; but oh, if you were alive unto God your struggle would begin, and you would cry to the strong for help.

—C. H. SPURGEON

SOMEWHAT WORSE!

War Has Not Brought Hardship to the Soldiers Only

"Are there any greater hardships than those endured by our brave boys at the front?" asked the speaker.

"Well, I don't know," replied the demure little woman in the back of the hall, rising. "Were you ever in a house where four boys between 10 and 16 caught the martial spirit, mounted guard eight times a day and made it a point to charge on the cook at least twice? Did you ever note the enthusiasm with which four boys can enter into the spirit of military operations and patrol the front of the house insisting upon the countersign when callers arrive?"

"Madam," broke in the speaker, "I assure you, I" —

"Did you ever return from a short call at a neighbour's to find the front door barricaded and gimlet holes bored in the hardwood panels in order that the approach of the enemy might be easily detected?"

"Madam, I concede" —

"Did you ever have your front porch mined and the mine exploded just as you were welcoming a maiden aunt who is expected to leave you quite a little money, even though it is well known that she has an antipathy to children and never has quite forgiven you for having so many?"

"There can be no question" —

"Did you ever have a new sheet torn up to make hospital bandages and three yards of colored silk cut up into signal flags? Did you ever have a flower garden ruined because it was deemed necessary to throw up fortifications where the flowers happened to be? Did you ever have a whole new clothesline cut up into short pieces that could be used to securely bind prisoners of war? Did you ever" —

"Madam," broke in the speaker at last, "I never did. If I had, I wouldn't have spoken as I did. I now publicly concede that the sufferings in the field really amount to nothing compared with what this war has brought upon some of those who have to remain at home."

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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FOR YOUNGER READERS

THE GRACE OF HUMILITY

THE Kings and Queens of England live in a large and grand mansion called Buckingham Palace, situated in London. There are other palaces for the Royal Family, including lovely Balmoral Castle at Deeside in Scotland.

At the foot of a hill outside a village, some distance from Balmoral Castle, there lived an elderly lady with her two daughters. They were poor, and all three had to work hard.

One day, some years ago, the aged mother went to a nearby woods to look for some dry sticks for the fire. She gathered a pile of them, then, tying them into a bundle, began to drag the load slowly and with difficulty along the path, which was narrow and rough.

Before she had gone very far, a group of people came by, so she quickly pulled her bundle to the side of the path, to give them room to pass. She glanced at them as they came nearer, but she did not know them. She thought they must be some visitors from one of the hotels, out for a walk.

One of the group, a stately lady, went over to the elderly person and began to talk to her in a kindly manner. The stranger said they would help her to carry the bundle of sticks. She called to two of the young men in the party and told them they must carry the load for the woman wherever she was going.

The elderly woman was to lead the way, but she was not left to walk in front alone, for a beautiful young woman of the group stepped up beside her, while the two young men and the others followed.

At first the aged mother was shy, and spoke very little, but the gracious lady by her side talked in such gentle tones that it was not long before she felt at ease, and the two were chatting happily together, as the little procession moved along. Who could these fine people be, she wondered, that were so good to a poor old body? She looked again at the stately person who had first spoken to her, and all at once she thought of something. Turning to her companion, she said:

"You know, that lady looks a bit like the Queen."

"It is the Queen," said the one beside her.

Yes, it was Queen Mary, who recently went to be with the Lord. Although she was a Queen, she was not proud, but humble, kind and gracious to all who were in need. It was she who had called to her sons, the Duke of York (later King George VI) and the Prince of Wales (Duke of Windsor) to carry the burden. It was the Duchess of York (now Queen Mother Elizabeth) who walked along with the aged woman. They did not leave her till the load was safely carried to the cottage, where the mother thanked them heartily.

Now, the Queen did not need to stop; she might easily have gone right by the lady with the load of sticks, but she did what she could to help. In doing so she was trying to be like the Saviour, Who, although He was the Son of God, stooped to help us. He will carry for us the load of sin, if we will but trust Him. O.L.C.

He that goeth forth and weepeth, seed of grace in sorrow bringing,
Laden with his sheaves of glory, doubtless shall return with singing.

—FRANCES RIDLEY HAVERGAL

Bible School Lesson Outline

Vol. 17 Second Quarter Lesson 4 April 26, 1953

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

CHRIST WASHES THE DISCIPLES' FEET

Lesson Text: John 13:1-17.

Golden Text: "By this shall all men know that ye are my disciples, if ye have love one to another."—John 13:35.

I. The Incident: verses 1-11.

The five circumstances mentioned in verses 1 to 3 shed light upon our Saviour's action of washing the feet of the disciples. (1) The hour of His departure was at hand. His last acts and words would have a peculiar significance and would likely long be remembered. Also, He would leave them an example, that they should follow in His steps (1 Pet. 2:21). (2) He loved His own unto the end. The phrase "unto the end" (compare 1 Pet. 1:13) signifies that His love was complete, and that it was everlasting; He loved them unto the uttermost (Heb. 7:25). Love prompted this manifestation of humility. (3) The Passover supper was ended or perhaps in progress. The supper was a memorial supper picturing Christ's suffering and death, His humiliation and obedience unto death (1 Cor. 5:6, 7; Phil. 2:8). (4) The plans for the betrayal of Christ were soon to be carried out, and His loving service included even the man who had plotted against His life. (5) Christ came from God and was departing to God, and yet the outward manifestation of His equality with God was not something to which He would tenaciously cling (Phil. 2:8). Humility, like mercy, is mightiest in the mighty. Christ the King (Isa. 9:6, 7) was also Christ the Son of man (Isa. 42:1, 2).

The menial task of washing the feet of guests was usually assigned to servants. Such ablutions are necessary to the comfort of travellers in Eastern lands, where hot dry sand prevails, and where sandals are worn. It would seem that our Lord performed this service at this time, not because it was necessary for Him to do so, but because He desired to teach the disciples certain lessons.

Peter deemed himself unworthy to receive the service of the Lord (Compare Matt 3:14), but was reminded that the

one not washed by Christ with the washing of regeneration did not belong to Him. Peter desired to be wholly His. Our Lord replied: "He that is bathed needeth not save to wash his feet, but is clean every whit" (verse 10, Revised Version). The Greek word translated "bathe" is a word used of washing or bathing the whole body, whereas the word translated "wash" is used in reference to washing part of the body, such as the feet or hands. The one who has been born again by the washing of the Holy Spirit through the Word of God (John 3:5; Eph. 5:26; Tit. 3:5; 1 Pet. 1:22, 23), whose sins have been forgiven on the basis of his faith in Christ, needs only to be cleansed from the defilements of sins day by day (Psa. 51:7; John 15:13; 1 John 1:9), in order to be pure from sin. We do not need to be saved over and over again. When cleansed once for all from the penalty of sin by faith in the Christ Who died for us, we must go frequently to Him in confession to be cleansed from the defilement of sin.

All the disciples were not clean, for the heart of Judas was unregenerated; he was filled with iniquity.

II. The Instruction: verses 12-17.

The disciples had received from their Lord and Master an example of humility, a grace which was becoming in their attitude one to another (Eph. 4:2; Phil. 2:3; 1 Pet. 5:5), but the deeper meaning of His symbolic act is revealed in His conversation with Peter. Christ had given the disciples a picture of the service of restoring the sinning saint (Gal. 6:1). It is our duty as Christians to assist one another in getting rid of the sins which mar our fellowship with God and with one another (Jas. 5:6). The disciples did not fully understand the Lord's action at the time, but they did understand it later. Peter, for example, who denied His Lord, was afterwards forgiven, cleansed, and restored to fellowship (John 21:15-17).

Knowledge of the will of God must be followed by obedience (Matt. 7:24-27; Jas. 1:22; 4:17; 1 John 2:3). It is not sufficient to call Him Lord; we must obey Him as Lord (Psa. 45:11; Matt. 7:21; Luke 6:46).

DAILY BIBLE READINGS

April 20—The Saviour's Humility Phil. 2:1-11.
 April 21—The Repentant Sinner's Humility Luke 7:36-50.
 April 22—The Washing of Regeneration Tit. 3:1-7.
 April 23—The Cleansing from Sin Psa. 51.
 April 24—The Sinning Disciple Restored John 21:15-17.
 April 25—The Sinning Saint Restored Gal. 6:1-5.
 April 26—Following in His Steps 1 Pet. 2:15-25.

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