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Why We Must Continue to Fight Modernism

The Need of a Canadian Council of Evangelical Protestant Churches

TO ANYONE having a clear view of the teaching of the Word of God there would appear to be no need to apologize for being a religious controversialist. The Bible is the most controversial Book that ever was written. From the first word of Genesis, to the last of Revelation, it is a record of God's controversy with a world that lieth in the wicked one, who was, as the New Testament tells us "a liar from the beginning". Every one of the Old Testament prophets was a controversialist. All the apostles, including all the New Testament writers, were controversialists. And the greatest Controversialist the world has ever known was Jesus Christ Himself. Wherever He went He caused division. Whenever He spoke the people were stirred into opposing camps; and His controversial life culminated in the cross of Calvary. The people who decry religious controversy either have no religion, or no sense. All of life, religious or otherwise, is a controversy. Education, Science, Statecraft, Nationhood — all depend upon controversy for their progress, this world has never been a friend of grace, to help us on to God.

In the Church's history there have been brief parentheses of tranquility; but they have always ended in a new outbreak of controversy. Modernism has swept, and is still sweeping, like a plague across the world. It assumes a Christian name, wears cap and gown, poses as a "scholar", and everywhere denies the supernaturalism of divine revelation, which means, to deny revelation altogether — the authority, the truthfulness, the dependability, of Holy Scripture, and hence the Virgin Birth, the Deity, and the miraculous and expiatory character of the life and death, and resurrection, and ascension of Christ. Modernism is sin disguised as intellectualism; and, like the sin which is at the heart of it, "when it is finished, (it) bringeth forth death".

Like Samson Shorn of His Locks

This is apparent throughout the professing Christian Church of to-day. The Modernistic part of it is like Samson shorn of his locks. It has no spiritual power, and practically no moral influence. It has degenerated into a lifeless mechanistic, ecclesiastical, machine, controlled by unbelieving ecclesiastical officials. It organized itself into The Federal Council of Churches, sponsoring The World Council of Churches, a synthetic-amalgam of every sort of re-

ligious perversion and unbelief. A little later in the United States The Federal Council of Churches changed its name to The National Council of Churches. The World Council has absorbed the Greek Catholic Church. It has made overtures to the Roman Catholic Church; and in its official life it is shot through with Communism.

Modernism in Britain

Modernism in Britain led the professing Christian Church into moral and spiritual bankruptcy. The churches are but poorly attended; and such as have yielded to the principles and pressures of Modernism, are destitute of spiritual power. Various unions of religious bodies have been formed, and always with the effect of putting two baskets of damaged or decaying fruit together into a larger basket, with the result that these unions have only hastened the general deterioration and powerlessness of the professing Christian Church.

The Non-conformist churches in England in an earlier day were blessed with companies of able and effective lay preachers. It was thus British Methodism was made. British Baptist churches were also much favoured, and greatly furthered by a lay preaching ministry. But the educational institutions of the various Denominations became like sponges, saturated with Modernism, and soon stipulated that the lay preachers should share the doubtful advantages of the schools.

A Social Gospel Substituted for Personal Salvation

It has ever been the practice of Modernism to substitute temporalities for the eternal verities — the profit of the life that now is, for that of the life which is to come. Hence the social gospel, bearing the inevitable fruits of Socialism. And this Socialism laid hold of Labour Unions, not to lead men to Christ, but to lead them to an adoption of a fancied "Christian" Socialism.

Many of the most prominent members of the British Socialistic Government, were lay preachers. When the Labour Government was returned after the war, Britain was in a semi-bankrupt state, because of the wastage and exhaustion of two great wars. But the Socialistic Government seemed to proceed on the assumption that Britain had suddenly become rich, and adopted methods which plunged poor Britain still more deeply into national bankruptcy.

Socialism, the Child of Modernism, Liquidated the British Empire

The Socialistic Government liquidated the British Empire — the South of Ireland, India, Burma, Egypt, and other places. When Britain was strong she acted as the benevolent Policeman of the world, and maintained law and order everywhere, and throughout the world kept the door open for full civil and religious liberty. Britain's decline, we dare to say, is primarily the result of Modernism. Queen Victoria said the Bible was the secret of Britain's greatness. Modernism has thrown the Bible into the waste basket; and the present world confusion is the inevitable result. The United States has been driven to accept Britain's place as the world's Policeman; but she does it without the Bible. At the inauguration of President Eisenhower, in the prayers offered by a Jewish rabbi, a Roman Catholic bishop, and an Episcopal bishop, the name of Christ was not mentioned.

The I.C.C.C. Organized to Oppose Modernism

In the United States The American Council of Christian Churches was called into being as an organization dedicated to make war with Modernism, and hence, to oppose what was then The Federal Council, but is now the National Council of Churches. It was a logical step to proceed from the American Council to the organization of The International Council of Christian Churches, which was brought about in Amsterdam the same year as The World Council of Churches was organized, and in the same place — indeed, the organization of The International Council of Christian Churches preceded The World Council by a week or so.

Since then, Regional Conferences have been held and branches of the I.C.C.C. organized wherever possible throughout the world. We have spoken with Dr. McIntire in the interests of the I.C.C.C. in Britain, in Europe, in India, Egypt, Siam, the Philippines, Hong Kong, Singapore, Indonesia, Australia, and New Zealand.

The National Council of Churches in the United States has its counterpart in The Canadian Council of Churches in Canada, and the Canadian Council of Churches is a member of The World Council of Churches. **BUT IN CANADA AS YET WE HAVE NO ORGANIZATION THROUGH WHICH TRUE PROTESTANTISM, WHICH IS NON-MODERNISTIC, CAN BECOME ARTICULATE, AND MAKE ITS PROTEST KNOWN.**

A CANADIAN COUNCIL OF EVANGELICAL CHURCHES NECESSARY

In Canada the Anglican, Presbyterian and United Churches, are members of The Canadian Council, and therefore, of The World Council of Churches. We believe some Modernistic Baptists also favour these Modernistic organizations. But so far as we know, Baptists have not, officially, joined The Canadian Council, — that is what we call the Old Convention Baptists.

It has been felt by many that a Canadian Council of Evangelical Protestant Churches ought to be called into being, so that all Evangelicals of all Denominations, who still believe the Bible to be the Word of God; and who still glory in a gospel that proclaims salvation by grace, should be brought together. The genius of this whole movement consists in a recognition of the indispensability of certain basic Biblical doctrines. This writer is a Baptist, and he has never lowered his flag. But he has often said that he has more fellowship with unimmersed, converted Angli-

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

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cans, and Presbyterians, and United Churchmen, than he has with many immersed pagans, who call themselves Baptists.

Many Regiments — One Army

It is, therefore, of the very essence of this Movement that the member churches who constitute it, but who can become members only if they accept these basic doctrines of the authority of scripture, the Deity of Christ, and the onliness of salvation by grace through the blood of Christ, may each hold to their other distinctive ecclesiastical tenets and organizational forms, and yet become members of such a Council. That is to say, Anglicans, Presbyterians, United Churchmen, Baptists, Associated Gospel Churches, etc., etc., do not cease to be what they are, when affiliating with such a Council as is proposed; but unite to present a common front in opposition to Modernism in all its aspects, and to Roman Catholicism everywhere.

Who Will Take the Initiative?

But who will bring such an organization into being? We have waited long, because we did not want anyone to say, "It is too much, Baptist." But nobody moves. We have to begin somewhere. Therefore, it is proposed and planned that there shall be a Regional Conference of the International Council of Christian Churches in Toronto, June 18th to 23rd. Already the whole constituency of The American Council of Christian Churches, and of the I.C.C.C. in the United States, have been advised of this meeting, and we are informed that hundreds of our brethren south of the line are already planning to attend. We would be willing to co-operate for such a work wherever it might be held; but we cannot sponsor such a meeting, to be held in someone else's church. Therefore, if no other better place is available, we shall begin in Jarvis Street Church.

Dr. Carl McIntire was with us in Toronto last Thursday, for a discussion of this matter. We conferred till far into the small hours of the morning. The Conference will continue for five days. There will be five evening meetings, Thursday, Friday, Saturday, Monday and Tuesday.

About Massey Hall

We considered the question as to whether we should hold evening meetings in Massey Hall. Personally, this Editor does not favour it, for several reasons. One is that Massey Hall is not a comfortable place in which to hold a warm, enthusiastic, meeting. Toronto greatly needs a large, comfortable auditorium. We have been informed by the Massey Hall office that for all purposes, the fee would amount to \$310.00 a night. For five nights the cost would be \$1,550.00. Adequately to advertise such meetings in Massey Hall would cost at least another \$1,000. That would be \$2,500.00 and we do not think it is worth it. We know Massey Hall as few men do, for after our Jarvis St. Church fire, it was our Sunday home, morning and evening, for fifteen months.

Jarvis St. Church With Its Five Halls and Auditorium Exceeds Capacity of Massey Hall

Jarvis St. Church has five halls behind the fire wall which separates the auditorium from the rest of the building. We can, conservatively, house, under one roof, in halls supplied by a permanently installed address system, 3,500 people — 700 people more than Massey Hall, without the platform. Of course, those in the halls could hear only, and could not see. However, it would be far better to have Jarvis St. packed than to have one empty seat for the Modernists to gloat over in Massey Hall; beside which it would cost nothing, as compared with \$1,550 for Massey Hall. We offer Jarvis Street with all its facilities, without a cent of charge for anything, even janitor service. No other building in Toronto is provided with the same capacity and facilities for such a meeting. But during the Conference, it would not be Jarvis Street Baptist Church, but the meeting place of The I.C.C.C. If anyone can offer a better plan, or a better venue, we shall co-operate with enthusiasm.

Details of the programme will be published later.

A TOUR OF THE MARITIMES

The work done by The American Council of Christian Churches, and The International Council of Christian Churches, throughout the United States, has aroused many thousands of Americans to a recognition of the perils of the hour. We have no such general cultivation of the Evangelical population of the Dominion of Canada. We have thought much of it, and, indirectly, through the pages of THE GOSPEL WITNESS, we have done our best to keep the issue before the Canadian people. It is all-important that the forthcoming Regional Conference in June should be attended by as large a number of Canadian Evangelicals, of all Denominations, as possible; and it is our hope that as a result of the Regional Conference, a Canadian Council of Evangelical Protestant Churches will be formed.

In order to awaken interest in this matter, it was originally proposed that a tour of Western Canada, and of the Maritimes should be made. We have been obliged to abandon the idea of touring the West for the present, for the reason that there is not sufficient time. The larger centres in the West are farther apart than they are in the Maritime Provinces, and it would require a longer time, and much larger expense, to prepare and carry out such a tour.

Drs. Carl McIntire and Shields, the Team

It has been decided, therefore, to limit our efforts in this direction to a tour of the Maritime Provinces. Arrangements are being made by Rev. A. R. W. Murray,

Pastor of Central Baptist Church, Halifax. It is proposed that the team should consist of Dr. Carl McIntire, President of the I.C.C.C., and Dr. Shields, Canadian Vice-President of the Council. This Editor begs leave to say that he has done his utmost to secure release from this tour. But such release has been denied him by those who have the matter in hand. We are well aware that because we have endeavoured to put the honour of Christ, and the integrity of His Word before all Denominational considerations, we are somewhat disliked by those who put Denominational loyalty above everything. However, we have learned that the only way to get any work done for God is to work with those who are willing to co-operate, and to disregard the opinion of the critics until such times as their eyes are opened to see the necessity of what is being done.

In the Maritimes May 10th to 15th

The present plan, therefore, is to hold meetings in the Maritime Provinces from the 10th to the 15th of May. There may be some change in the programme, but at this writing it stands like this:

Where Meetings Will Be Held

Sunday morning, May 10th, Dr. Carl McIntire will be in Immanuel Baptist Church, Truro. Sunday morning, May 10th, Dr. Shields will be in Central Baptist Church, Halifax. Sunday evening, May 10th, Dr. McIntire and Dr. Shields in Queen Elizabeth High School Auditorium, Halifax. There may be a meeting Sunday afternoon. Monday evening, May 11th, a meeting to be jointly addressed by Dr. McIntire and Dr. Shields, to be held in Halifax, in the Central Baptist Church. Tuesday, May 12th, Fredericton, Calvary Baptist Church, Doctors McIntire and Shields. Wednesday, May 13th, St. John, Main St. Baptist Church, Doctors McIntire and Shields. Thursday, May 14th, Moncton, Highfield Baptist Church, Doctors McIntire and Shields. Friday, May 15th, Sackville, Main St. Baptist Church, Dr. Shields. (Dr. McIntire has to speak at a large business men's banquet in Chicago, on the evening of the 15th).

We propose to fly—Dr. McIntire from Philadelphia, via New York, to Halifax, Saturday the 9th, and Dr. Shields will fly from Toronto to Halifax, Saturday the 9th. Then we shall go from place to place in the Maritimes by air, if possible, or otherwise by the most rapid means of transportation, and Dr. Shields will motor from Sackville to Moncton, from there to take a plane home to Toronto, Saturday May 16th.

Thus we hope to cover the distance of about twenty-five hundred miles from Toronto east, and about the same from New York, and reach all these centres in one week, each returning to his pulpit for May 17th — a fairly strenuous week, we believe our readers will admit.

HOW ARE THESE CAMPAIGNS TO BE FINANCED?

In our Protestant League campaigns of a few years ago across the Continent from the Atlantic to the Pacific, we had no money, but that which was provided at the meetings. It was an almost killing business. The meetings were large. We were scarcely ever able to find a building large enough. We had a heavy address to deliver, to get people to join the Protestant League, and then we had to appeal for a liberal collection, and also distribute literature. In not a few cases Rev. H. C. Slade, who accompanied this Editor, and the Editor, after a great meeting, did not even go to bed. The results of the meeting had all to be tabu-

lated, collections changed, and a bank draft secured to be sent home to the office; and repeatedly we have worked all night, and taken plane or train in the morning to our next meeting-place. In order to save expense we took no rest between meetings, but had meetings every night.

These meetings involved an enormous amount of labour, preparing for them, and the expenditure of a great deal of money. For two meetings held in the Civic Auditorium in Winnipeg we expended not less than \$1,500 for hall rent and advertising, before the meeting was held. But it was by this strenuous endeavour from Halifax to Vancouver in more than one trans-continental tour that we were able to arouse Protestants somewhat to the danger of the hour.

Meetings Held Cost Much

These meetings in the Maritime Provinces will cost money. We ought to say that in our Protestant League meetings, crossing the Continent again and again, in the strenuous fashion we have described, neither Mr. Slade nor Dr. Shields received so much as a red copper in remuneration. Every dollar of the money went for expense. The same will be true of the tour of the Maritimes. Neither Dr. McIntire, nor Dr. Shields will receive, or would expect, \$1.00 of honorarium. But we do need money for expenses.

After briefly telling our prayer meeting in the Jarvis St. Church Saturday night, of this tour, one of our members said at the close, "I shall leave a contribution in the office next week toward the expense." This greatly encouraged us to believe that if Evangelicals throughout Canada, were informed of the plans and of the expense involved, there are many who would be willing to have fellowship with us, so that we should not be exclusively dependent upon collections. For after all plate collections, even in large meetings sometimes, do not amount to very much. Therefore we venture to make this appeal.

Hundreds throughout Canada, and some in the United States will readily recognize the need of an organized Evangelical Protestant Council that will stand equally against the encroachments of Modernism and the encroachments of Rome.

WE TRUST THAT ALL WHO DO, WILL BE WILLING TO SEND A CONTRIBUTION TO THE GOSPEL WITNESS OFFICE TO HELP BEAR THE EXPENSE OF THIS REALLY GREAT UNDERTAKING. SOME MIGHT EVEN BE ABLE TO AFFORD FIVE HUNDRED DOLLARS, OR FOUR HUNDRED, OR THREE HUNDRED, OR TWO HUNDRED, OR ONE HUNDRED, OR FIFTY, OR TWENTY-FIVE, OR TEN, OR FIVE, AND IF NOT MORE, EVEN ONE DOLLAR. BUT KEEP AS NEAR THE TOP AS YOU POSSIBLY CAN.

WRITE IMMEDIATELY — TIME IS SHORT

As the time is so short between the date of this issue, April 23rd, and May 9th, only sixteen days,

Immediate Response to This Appeal Is Most Desirable

Please do not think we are begging. This Editor would very gladly pay several hundred dollars toward the fund to be relieved of the necessity of giving perhaps eight or nine addresses, and travelling 2,500 miles in six days. If you cannot go, you can help relieve us of some anxiety, by sending a contribution toward the expense of this enterprise. Every contribution will be individually acknowledged, and, without mentioning any names, the total receipts will be published in THE GOSPEL WITNESS.

PLEASE HELP US, AND HELP US BY THE FIRST MAIL LEAVING YOUR CITY, OR TOWN, IF POSSIBLE.

We shall give further particulars next week.

THE GOSPEL WITNESS' THIRTY-SECOND BIRTHDAY

THIS issue marks the thirty-second birthday of this paper. In that time we have issued one thousand, six hundred and twelve individual numbers. Each number has contained at least one sermon, and some hundreds of them more than one, or else a Bible Lecture. The Whole Number is 1612. In these numbers it is quite conservative to reckon that two thousand public addresses have been printed, and are now in printed form. If these sermons were all published in book form the size of the volume entitled, "Other Little Ships", they would make one hundred and forty-three volumes.

In addition to that, devotional and biographical front-page articles would easily make seven volumes more. So that we have material in printed form, if we had the money, to publish one hundred and fifty volumes. That is the equivalent of about five volumes a year, or roughly, about a volume every ten weeks for thirty-one years.

Of course, this does not represent the total output of THE GOSPEL WITNESS, for if the rest of the material in THE GOSPEL WITNESS were to be similarly put into volume form, it would make at least three hundred volumes, or ten volumes a year. That, it will be admitted we think, is a fair literary output.

We wish we could know how many people have been converted through reading the pages of THE GOSPEL WITNESS! How many backsliders have been reclaimed. How many young men have been put into the ministry. How many ministers have been steadied and stabilized. How many others have found sermonic inspiration and help. How many Sunday Schools have been started. How many churches established. How many missionaries sent forth. How many shut-ins comforted. How many doubters reassured. We wish we could know these things, but we shall have to wait until God opens His books:

Years ago a Pastor of a very small, inconspicuous Home Mission church, showed us an autographed letter of considerable length he had received from the great Sir William Robertson Nicol, Editor of *The British Weekly*. This Pastor had been blessed by something Sir William had written, and he had sent him a letter to tell him so. Sir William Robertson Nicol's letter was overflowing with gratitude. We recall he said something like this: "I suppose people must be helped by my articles, or they would not continue to subscribe to the paper; but very few ever write to tell me so, and your letter was most refreshing and encouraging to my spirit."

The Editor of THE GOSPEL WITNESS cannot thus complain, for we do receive numerous communications expressing appreciation. But what we should like to know, above all things, is about the people who have been converted and reclaimed, and blessed, and in one way or another sent forth upon a ministry of the WORD. If any of our readers can send us such an encouraging note, we shall be grateful beyond expression. But whether or no, we take courage and begin the thirty-second volume with good heart. Notwithstanding the enormous additional expense, we were able to close the year with THE GOSPEL WITNESS books showing a slight balance on the right side. Thanks be unto God, and thanks to our supporters, too.

The Jarvis Street Pulpit

"What Then Shall I Do With Jesus Which is Called Christ?"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, April 19th, 1953
(Electrically Recorded)

"Pilate saith unto them, What shall I do then with Jesus which is called Christ?
They all say unto him, Let him be crucified."—Matt. 27:22.

Prayer Before the Sermon

O Lord, above all the privileges conferred upon us by Thy grace, we value the privilege of direct access to Thy holy presence. Why this should be we cannot understand, but we rejoice in Thy condescension. We thank Thee that the Babel builders' dream has been fulfilled in Him Who came to unite earth to Heaven, and upon Whom by faith we see the angels of God ascending and descending, sent forth as they are to minister to those who shall be heirs of salvation. We bless Thee this evening for the ministry of Thine angels. They are round about us, though we neither see nor hear them, nor feel in any physical way their presence. Yet Thou dost make the children of faith to know that many an iron door opens of its own accord because the angel of the Lord is there; the mouths of the lions are oft stopped by the presence of the angel. And even the flames of fire are tempered, that those who walk in a furnace of affliction are often seen walking in company with the Son of God. Oh, how Thou hast condescended to our littleness, to our utter poverty, to our moral and spiritual bankruptcy! Thou hast given us everything, for we have nothing at all of ourselves—nothing, nothing! Nothing in our hands we bring, simply to Thy cross we cling. That is the way home; that is the finger post that directs us toward the Sky. Oh, give us eyes to see, and wills and feet to walk in the path of the just which shineth more and more unto the perfect day.

We are pilgrims here. We have not passed this way heretofore. Every day brings us new and unanticipated experiences; every new road has its turns, and its hills, and its valleys, and sometimes we are hard put to it to keep on. But Thou hast promised, Thy shoes shall be iron and brass, and as our days so shall our strength be. And if the road be not paved for our weary feet, yet in Thy mercy Thou dost see to it that our feet are fittingly shod for the road. We thank Thee for the exercise it gives us; we thank Thee for the necessity it lays upon us of trusting Thee, and looking to Thee for guidance. It is written, The steps of a good man are ordered of the Lord, and he delighteth in his way,—not merely the road, the long and winding path, but our steps. Teach us to walk a step at a time, and to trust a step at a time, and never to go farther lest we separate ourselves from Thee.

We desire, O Lord, to live for Thee. Thou hast saved us, and if Thou wilt but help us we desire to be as epistles which are read and known of all men, and so to adorn the doctrine of God our Saviour in all things. Whether with calmness and patience and long suffering, or with great boldness of speech, as in the case of Peter and John, we desire that men should take knowledge of us that we have been with Jesus. Make us to be His men and His women, not only in church—we thank Thee for the place of prayer, for the place of public assembly, where the children of God can gather and blend their voices in praise and prayer and supplication. Sometimes we feel it very easy to serve Thee here Lord Jesus, for Thou dost come so near to us that sometimes we scarcely know whether we are in Heaven already or not, so real dost Thou make the things of the spiritual world to us. Yea, we thank Thee for this place, and for Thy promised presence wherever Thy people meet.—But we cannot live here. We must go home, we must go to school, we must travel, we must go to business, we must rub shoulders with the ungodly and the workaday world, we must breathe an unfriendly atmosphere. Thou hast set us in the midst of a crooked and perverse nation among whom Thou wouldst have us shine as lights in the world. Help us, O Lord, on

all these planes, and in all these relationships, and in all the circumstances of life, just to do that, to give evidence that we are set there to shine as lights in the world.

Some have domestic burdens, some have business troubles, some have physical ailments, some are troubled in their families, in their children. O yes, man is born to trouble as the sparks fly upward, but hast Thou not said, Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me. So help us whenever the shadows fall, and the way is hard and difficult, to cry out to Thee in simple speech, Lord help me. And Thou wilt do it. Thou hast always done it, and Thou wilt do it still.

It may be there are some here tonight who wonder what this is all about. They have heard of Jesus but they have never seen Him, and they wonder that we speak as we do, because they can see neither form nor comeliness in Him, and He has no beauty that they should desire Him. Unveil, Thou gracious bridegroom of the soul, Thy loveliness to the eyes of men. Help us to see Thee as the angels see Thee; help us to worship Thee as they worship. It may be that this shall be a night of salvation for somebody. We trust it may be. Find out that man, thou searching Spirit of God. Discover that woman, whoever it be, and speak with a voice that even the dead shall hear, and, hearing, live.

Now as we sing these hymns of praise, and as we speak Thy word, and listen to Thy word, give us all a true worshiping spirit, that so we may worship Thee in spirit and in truth, and that throughout this service, right to the end, we may never for a moment lose the sense of the nearness of God, for Jesus's sake, Amen.

JESUS CHRIST is God's last word to the world. All that He spoke to the fathers by the prophets at sundry times and in divers manners He has summed up, epitomized, incarnated, in the Person of Jesus Christ, the Word made flesh, Who dwelt among us. Never at any time, anywhere, will God ever say anything to men which He has not already said in principle in the Person of His Son. "Last of all he sent unto them his son." Jesus Christ is the ultimatum of the King of kings to a world in rebellion against Him, and we must accept the terms communicated to us by the one Mediator between God and men, or otherwise take the consequences of our rejection. Every principle, precept, and promise, ever spoken by a condescending God in times past are gathered up and presented to us in the Person of His Son.

The record of the days of His flesh among men is an epitome of all human history, disclosing the attitude of men toward God, and their consequent relationship to each other. The trial of the Lord Jesus is still going on. Wherever truth and righteousness are submitted for human appraisal Jesus Christ is there, not only in church, but everywhere—at home, in the office, in the shop, in the school, in the court, in Parliament—everywhere. He stands before us as He stood before the governor for our estimate and our appraisal of His Person and work, and for our determination as to what our attitude toward Him shall be.

I.

Look at this old but ever new story, and this particular verse, with its challenging inquiry once again. **THE POPULACE DEMANDED BARABBAS.** He was a robber, a mover of sedition, a disturber of the peace, an enemy of society and of the nation. Notwithstanding, they chose him. They killed, the apostle says, the Prince of life, and desired a murderer to be granted unto them. That is not ancient history. Our evolutionary friends to the contrary notwithstanding, you will find that that dreadful reality is present in all strata of society among all nations. The thief and the robber has his day. As I read that lesson to you this evening I was impressed again with the fact,—I have noted it before, but it came to me with singular force as I read it to you—that the people were stirred up, their anger and their hatred was engendered by the action of the religious leaders of that time. The priests and the scribes, the men who professed to stand for God, stood instead for Barabbas. They still do. I suppose you would agree if I were to mention Roman Catholicism, but modern Protestantism is very little better. It has no place in its thinking, no place in its policies, for submission, complete submission, to the finality and absolute authority and sovereignty of Jesus Christ. They would rather have a law-breaker; they would rather be shut up to the kind of liberty which is license, and which is lawlessness.

My dear friends, that is true of the average individual, there is not any doubt about it. Men-know better, as I shall show you, and yet they choose the path of evil, and the way of darkness, the way of certain inevitable loss. They would rather keep company with a robber who would rob them of everything, than with the Giver of every good and perfect gift who would give them everything. In all the long reaches of the years which have since passed Barabbas has not lost his popularity. Witness conditions in all nations of the world to-day, and in popular favour Barabbas stands out in sharp contrast to the absolute goodness and righteousness of Jesus Christ.

II.

NOW PILATE WAS MINDED TO RELEASE JESUS. There is a principle involved here which I would endeavour very carefully to expound. I am sure that the old fashioned doctrine of total human depravity is clearly taught in the Word of God. But human responsibility implies human knowledge and volition. A man is not responsible for what he knows nothing about, nor for what he cannot help. And Pilate knew. Notwithstanding that he was such a sinner, yet there was that enlightenment permitted to him which made him competent to judge between opposites, and his better judgment suggested that Jesus should be liberated. And after due study of all the facts of the case he declared, "I find in Him no fault at all."

His wife admonished him that this man before him was a just Person. She said, "Be careful now, have nothing to do with him. Do not accept responsibility for any harm that may come to him. I have suffered many things in dreams concerning him. Keep yourself free." And he himself was no simpleton. You know there is such a thing as the transparency of truth. The truth does not always need corroboration. Some things are transparently true, and if we have a modicum of intelligence, especially of moral intelligence, we shall recognize the truth. I venture to believe that He Who was incarnate Truth was transparently true. When He

spoke He spoke with authority; there was no gainsaying His Word. It was the word of truth. Pilate saw Him, and he was impressed by Him, and felt that He was a good Man. And he knew the motives which had brought Him to his judgment bar; he knew that for envy they had delivered Him. He knew that they hated Him because His teaching crossed their predilections, and was contrary to their settled desires. Pilate knew all that. He even spoke of Him as a "just man" himself, and refused to commit himself to an agreement with the popular demand that Barabbas should be released.

And my dear friends, I am sure that that principle holds in God's providential dealings with men. God will not hold you responsible for anything you could not avoid doing. He will not hold you responsible for rejecting Jesus without letting you know who Jesus is. I said there are some things that are transparently true. This Book is transparently true, and needs no confirmation or corroboration. "Thus saith the Lord" is the end of all argument; so much so, that the Word of God says that those who have never had a Bible, and who have never been to church, and have never heard a missionary or a preacher, but who have had eyes to see the invisible things of the creation which are clearly seen—it says that even these reveal His eternal power and Godhead, so that they are without excuse. And God has seen to it throughout the world, in all nations, in all generations, without regard to geographical boundaries,—He has seen to it that He has His witnesses, and men are left without excuse for rebellion against God. You say, "Is that true of the heathen?" Yes. That is no reason why we should not give them the gospel, that they may understand more clearly. But as I read my Bible I am sure it is the clear teaching of Scripture that every soul of Adam born is given light enough from God to know that God is, and to act accordingly. Pilate knew it, and when he took action against Jesus he not only crucified Jesus, but he stultified his own intellect, he crucified his own moral judgment. He knew that he was wrong.

Now that means nothing as a matter of psychology—psychological history if you like, that means nothing unless it becomes applicable to you and to me. I want to make it clear to you tonight that every one of us must give account of himself to God—everybody, with no exception whatsoever. We are answerable to God. The great Gladstone was asked by someone once: "What, in your thought, is the most solemn consideration of life?" Gladstone said, "To me it is my sense of my personal responsibility to God." That is true of you, and it is true of me, of every one of us. Sooner or later we must answer.

And the action of Pilate, though we emulate his example, will not save us. He took water and washed his hands before the people, and said, "I am innocent of the blood of this just person." But he did not wash the guilt away. It did not relieve him of the responsibility, that he had consented to the crucifixion of the Son of God, Who was God's last word to the world.

III.

Notice **HOW PILATE TRIED TO EVADE HIS RESPONSIBILITY.** That is our difficulty, dear friends. If everybody here would, as they say in England, "face up"—I do not much like the phrase, but that is their phrase, "face up to it,"—if everyone here this evening would face up to that solemn truth,—"I am primarily and ultimately responsible to God; I am answerable to Him. I cannot blame my

wife, nor my children, nor my circumstances, nor my church, nor my minister, nor the country in which I was born, my want of privilege, my little enlightenment." You cannot blame anything. You are answerable to God. Now I remind you again that Jesus is God, not only the Son of man, but the Son of God, and not only the Son of God, but God the Son. When Pilate asked that question, "What shall I do then with Jesus which is called Christ?" he really asked the question, "What shall my attitude toward the God Who made me be? "What shall I do?" He had no right to ask the question. Will you observe the responsibility was his. He was the judge; he himself confessed it: "I have power to crucify thee, and have power to release thee." Of course he had. Why should he ask anybody else's judgment? Why should he appeal to the populace, and say, "What shall I do then with Jesus which is called Christ?" The answer should be, "Pilate you must decide that for yourself." - I have been a long time a minister, and I find wives saying, "I am waiting for my husband." You will have no husband before God's judgment seat; you will just be yourself, that is all. "Well I am hoping for my wife to come." You will have no wife when you stand at last before the judgment seat of Christ; you will be an individual, called to give account of yourself to God, without reference to anybody else.

Years ago I published a little booklet in which I put together all the passages in the Bible relating to baptism, so that to anybody who wanted to know I could say, "Now if you are not familiar with your Bible there is chapter and verse for every passage in the whole Scripture, and you can read it for yourself." A minister said to me, "I think that is very good, but you might have improved it." I said, "How?" He said, "You should have put in quotations from Calvin, and Knox, and all the great paedo-Baptists who, while not practicing believers baptism confessed to its scripturalness. Why didn't you put them in?" "Because," I said, "I did not want them to consider what Knox or Calvin or anybody else said; I wanted them to consider exclusively what God said." It does not make any difference to me what other people say; I am answerable to God. I am, and I cannot avoid it.

"What shall I do then with Jesus?" You must do with Jesus what you ought to do, what God requires you to do, without reference to anybody else's counsel or advice, or any kind of pressure whatsoever. It is for you to stand alone before Christ and reach your decision. Do you see what I mean? "O there are so many hypocrites in the church." I admit it; there are many of them. "There are so many ministers who are just mere professionals, and they are not very sincere." That may be true. "I have had some very unfortunate experiences with people who profess and call themselves Christians." That may all be correct. You may have, and so have I had many of them. But my experience with other people, and what other people have said or done to me, is absolutely of no consequence. I am responsible for my attitude toward Jesus Christ, and if all the world were against Him, and there were not a single voice anywhere to speak His praise, I could not evade my responsibility though I were the only one. I must act for myself.

You remember the sweet story of how Eliezer went to a distant country, commissioned by Abraham his master to find and select and bring home a wife for his son Isaac. I have always sympathized profoundly with Eliezer. One of my deacons years ago said to me, "One

of the joys of a vacation when I go away is looking for jobs I do not want." Eliezer's job was one that I do not want—to find a wife for somebody else. Some people think they have been so eminently wise and successful in their own choice that they are competent to choose for everybody else. Do not run away with that nonsense. But anyway, Eliezer at last found Rebekah. You remember how all the family got together, and they said to Eliezer, "Don't go away; just stay a while." He said, "Hinder me not, seeing the Lord hath prospered my way." "And now if ye will deal kindly and truly with my master, tell me: and if not tell me; that I may turn to the right hand, or to the left. I want to know now. What are you going to do?" Rebekah's family had several opinions, but at last they said, "What do you say about it Rebekah? Wilt thou go with this man?" And Rebekah said, "I will go." That is marriage you know; it is that "I will" that settles the matter. Now, what shall I do then with Jesus which is called Christ? What are you going to do? Do not ask anybody; do not stop and say, "If I were to settle that matter tonight there would be so many difficulties tomorrow." Never mind tomorrow. "Now is the accepted time, now is the day of salvation." What then will you do with Jesus which is called Christ?

IV.

You will have noticed that PILATE DID NOT EXERCISE HIS OWN JUDGMENT. He did not will according to his judgment. He was against all that the people demanded of him. It was wrong, and he knew it was wrong, he was sure it was wrong, but he did it. When he had scourged Jesus, the very One of Whom he had said, "I find no fault in this man," he delivered Him to be crucified. And when he washed his hands the crowd who demanded Barabbas said, "His blood be on us, and on our children." And it has been. People relate sometimes the dreadful sorrows and persecutions, the hells through which the children of these men have had to pass. They asked for it. They said, "We will be responsible for His blood." And they were. But is that all? It does not apply to the Jews only; it applies to you and to me. Let me tell you, that if you make it difficult for someone else to decide for Christ, His blood will be upon you, not to cleanse your sin, but to condemn and damn you. "Better," said Jesus, "that a man should never have been born," and another time; "that a millstone be hanged about his neck, and he be drowned in the depths of the sea, than that he should offend one of these little ones that believe in me." It is a terrible thing to stand in the way of a man's decision for Christ, like these people stood in Pilate's way. You have seen I do not excuse Pilate, but they share the condemnation. They asked for it. There are people who do that with their children, and they pay a truly terrible price for it. I have seen it in my experience as a minister. Better you be drowned in the depths of the sea than that you should prevent any man or woman, or boy or girl, from giving the right answer to God. If you do, their blood will be upon you. Sometimes when a murder has been committed the police go looking for the culprit, and when they find a coat, or something of the sort, with blood on it they say, "That is pretty serious; it may be the proof we are looking for." My dear friends, the man or woman who has stood across the path of another who might otherwise have yielded to Christ will stand before God's judgment bar with the blood of that soul upon him. "Inasmuch as ye did it not to one of the least of these, ye did it not to me." "Depart

from me, ye cursed, into everlasting fire." It is a little thing, is it, to laugh people out of going to church? A little thing to laugh people out of giving their testimony for Christ? "O well, he is a fanatic, very religious, just as religious on Monday as on Sunday." A very little thing? It is a damning thing, that is what it is, unless one repents.

V.

"What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified." And He was. What will you do with Jesus, if you are an unconverted man or woman? And if you are a Christian what are you doing with Jesus? You know I have had a little experience, and I have known many people to run away from a difficult situation. This afternoon as I was refreshing my memory, reading the story of the trial of Jesus,—before ever He came to Pilate's hall, appearing before the Sanhedrin, do you know what it said? You condemn Peter for denying Him, and Judas for betraying Him, but the Scripture says, "Then all the disciples forsook him, and fled." They took to their heels, and got away as fast as ever they could. And our glorious Saviour stood alone. I remember being at a Convention when the great battle for the Book was on, and it was very fierce. I looked out over a great crowd of people, and I saw a multitude of friendly faces, just a multitude. I said, "It is going to be fine today; we are going to have a lot on the right side." Then in the course of discussion one man got up, as I expected him to do,—he was a member of the Board of Governors of McMaster University, — and he lied like Beelzebub. He was a Mason, and he gave what, I am told, they call the "high sign," and I saw that great crowd change its complexion almost instantly. Men who had smiled suddenly became like wild beasts, and all of them forsook the truth and fled. Loyalty to their Lodge was deeper and stronger than their loyalty to Christ.

My dear friends, in these days when the trial is still on—if you doubt it—I have not dealt with it yet. It is a big thing to deal with, but I am going to—the Revised Standard Version of the Bible, translated by a lot of enemies of the truth. Wherever they could, without exposing themselves too much, they deleted every word that would put the crown of Deity upon the brow of our Lord. It is shot through with perversions and mis-statements. For instance: "And he led them out as far as Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." Without a shred of authority they blotted out the ascension of our Lord. But I cannot go into that tonight. I am just telling you that this trial of Jesus, as to whether He is the Son of God, as to whether the gospel is a Divine revelation, as to whether the Bible is the Word of God, as to whether indeed God has spoken at all, or whether the only religious guide we have is our own inner subjective religious consciousness, just feeling out, and not knowing where we are going:—that is Modernism, the devil's lie, taught in nearly all our Seminaries, in our Universities, and everywhere, that Jesus Christ is not God. It is a good thing we have the hymns of Zion to sing, because when you go to some churches that is all you get—not all churches, but many.

I repeat what I have said before: I hope you will all somehow listen to the Coronation Service. I was chagrined and disappointed when I heard them pray at President Eisenhower's inauguration without the remotest all-

usion to Jesus Christ. When Her Majesty Queen Elizabeth is crowned she will declare her allegiance, not to an abstract somebody, but to the God and Father of our Lord Jesus Christ. I am thankful for that, that there is one nation on earth that is not afraid officially to recognize Jesus Christ as God.

After the crucifixion, and the attendant earthquake, and the rending of the rocks, there stood a man who had superintended it all. And the centurion said, "Truly this was the Son of God." Yes, the cross proclaims it, and His resurrection and ascension all declare it. I leave this question with you this evening, What are you personally going to do this night with the Son of God? Let us pray.

We thank Thee, O Lord, that we may have to do with Thee. We thank Thee that we can come to Thy feet and confess our sins, and ask Thee for forgiveness. We bless Thee that Thou still hast power on earth to forgive sins. We may all do that. We may go from this place purged from every spot and stain. O that it may be so with every one of us. We thank Thee that if we thus deal with Thee Thou wilt graciously deal with us, and what wonders of grace we shall experience, what marvellous Divine visitations! How Thou dost confirm to Thy believing children the Word upon which Thou hast caused them to hope. We thank Thee that Thou dost leave faith without excuse. Grant, we beseech Thee, that if there should be any here this evening who came into this house not a Christian, let them not depart until, like Thomas, they have fallen before Thee to exclaim, My Lord and my God. Amen.

Bible School Lesson Outline

Vol. 17 Second Quarter Lesson 5 May 3, 1953

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

CHRIST THE WAY

Lesson Text: John 14:1-15.

Golden Text: "Jesus saith unto him, I am the way, the truth and the life: no man cometh unto the Father, but by me."—John 14:6.

I. Christ the Way to God: verses 1-6.

Sorrow filled the hearts of the disciples when they realized that their beloved Saviour would soon be departing. As they sat together in the upper room after the Last Supper, and after Judas had gone out into the night, Christ gave them this message of comfort, intended not only for them, but also for all His own.

Troubled hearts long for rest, and that rest is to be found only when we put our trust in God, and in His Son, our Saviour (Isa. 26:3; 30:15; Matt. 11:28-30). Never yet has He been unfaithful to His word, and we may confidently repose our trust in Him. Let us cast our anxious care upon Him, knowing that He cares for us (Phil. 4:6, 7; 1 Pet. 5:7).

The Saviour's absence from us is due to His great love for us. He is preparing mansions, abiding places, for us in the Father's home, that as one family we may abide with Him for ever, never more to be separated from Him or from one another. Just as surely as He departed into heaven, so surely will He come again (Acts 1:11). The heavenly Bridegroom, now preparing a home for His bride, the church, will one day come for her and take her unto Himself (Eph. 5:25-27; Rev. 19:6-9; 21:2).

But only those who are saved will have entrance into the mansions of glory. Christ is the only door into the Father's home (John 10:7-9; Acts 4:12); men are accepted only in the Beloved One (Rom. 5:12; Eph. 1:6; 2:18; 3:12). He came to earth to show men the way to God, to reveal to them the truth of God, and to bestow upon them the life of God. Not only so, but He is Himself the Way (Heb. 10:19, 20), the Truth (John 1:17; Col. 2:4) and the Life (John 11:25).

(Continued on Page 16)

"BOUND HAND AND FOOT WITH GRAVE-CLOTHES, AND HIS FACE WAS BOUND WITH A NAPKIN"

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

Preached in Jarvis Street Baptist Church, Toronto
Sunday Morning, April 19th, 1953
(Electrically Recorded)

"And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go."
—John 11:44.

Prayer Before the Sermon

This, O Lord, is our great desire this morning, that every one within this house should have an experience in his or her own heart, from the eldest to the youngest, of the quickening and enlightening power of the Holy Spirit. We come to the study of Thy Word, and week by week we hear what God the Lord has to say to us. We pray that this morning the truth may be profitable to us because it shall be mixed with faith in those that hear it. This is our one earnest desire this morning, that the Holy Ghost may be with us to give effect to His truth, to the praise of the glory of Thy great name, through Jesus Christ our Lord, Amen.

I NEED not take time to rehearse the story of the text, which you have had before you so often, and with which we dealt morning and evening last Sunday. We have here a picture of Lazarus as he emerges from the grave, *a man who had heard the word — a hearer of the word at a standstill*; and then *a hearer of the word becoming a doer*.

I.

LAZARUS HAD HEARD THE WORD OF GOD crying, "Lazarus come forth." He had responded thereto; he had not been unresponsive to the word of God. There are many whose spiritual state is comparable to that of Lazarus. They have heard God's Word, and have received it. They are not indifferent to it, they are not unresponsive, — they have yielded to its importunities, and they have given themselves really to a life of at least relative obedience. How many people there are who profess and call themselves Christians who have done just this, and not very much more. They do not belong to the irreligious crowd. They have heard the Word, they love to hear the Word, they love to be where the Word is preached — it is really music to their ears. But they have not made very much progress in the Divine life. There are people who have been members of the church perhaps for ten or fifteen or twenty years, and about all that you can say for them is that they are not indifferent to the gospel. They have heard the Word, and have shown a certain respect for it.

In the case of Lazarus *he had responded sufficiently to leave his old associates*. Doubtless in this cave where he had been buried other bodies were interred, as was the manner of that day, and he had been a dead man among other dead men. But at the life-call of the Lord Jesus he had left the sepulchre and had come forth, he had emerged from the old life. There are people like that. They are not dead in trespasses and sins today, they are not what they once were; they have shaken off something of the old life, and they do not consort with the ungodly. They are not comfortable really in the presence of those who have no spiritual life and no spiritual vitality. They have come out of the grave. Thus it was with Lazarus, and there was no question about it that he was alive. There was a sense in which he was very much alive, no longer in the grave, but standing in the presence of Him Who had called him from death to life.

So do we find many who profess and call themselves Christians who are spiritually alive. They have correspondence with the outer spiritual world, and they breathe something of the atmosphere of Heaven. But that is about all you can say for them. They have heard the word, and they have responded to it, and have come out of the grave, and are now standing in the company of other people who are alive.

II.

And yet, here is a picture of A HEARER OF THE WORD TEMPORARILY AT A STANDSTILL. He has come out of the grave, but he is bound hand and foot with graveclothes, and a napkin about his head. That is not an appropriate dress surely for one who has been quickened into newness of life by the Word of God, and certainly not a desirable condition for anyone thus to be cribbed, cabined, and confined, and the life within him finding no outward expression in motion or activity, or in service for anybody. And our churches are full of people who are alive, but who are bound hand and foot with graveclothes. I was thinking this morning of what a different world it would be if every Lazarus was loosed, and if every Lazarus could be busy in the service of the Lord. Instead of that, there are so many that are bound, as Lazarus was bound.

Now *what were these graveclothes?* You remember it was said that they took the body of Jesus and wrapped it in fine linen, with the spices, as the manner of the Jews was to bury. Now Lazarus was wrapped about with graveclothes *without his consent*. There was no resistance on his part, for when these cerements of the grave were put upon him he had no power to object, to protest, or to resist in any way. There are many people like that. They have a kind of spiritual birthday suit. They were subject to certain influences before they were converted; while they were yet dead in trespasses and sins they were wrapped about with all kinds of prejudices. And in their early Christian life they have not freed themselves from it. It may be there is someone here like that this morning: If you were not alive, and if you hadn't an interest, probably you would not be here. And yet you feel, "I do not amount to very much; I do not do anything, I do not go anywhere for Christ, and I have never brought anybody to Christ. I am not active really in the Christian life." Why are you not? You are wrapped about with graveclothes. There are certain things to which you were born, and you were brought up with them in your home, and it is very difficult to free ourselves from these early influences.

I dropped into a barber shop one day, and the barber told me all he knew, and a great deal that he did not know. That is the special privilege of some barbers to talk to their patients — if they are patients, or victims, or whatever you like to call them — when they can do no other than sit quietly and listen. So this man talked about a nearby church, and he talked about the Pastor, and talked about their evangelism. Then he said, "There is another man down town I hear about; he too is an evangelist." I said, "What is his name?" He said, "Let me see; O yes, his name is Shields. He has a church down there on Jarvis Street, and they say that he is what they call evangelistic. I don't know much about that because I am an Anglican, and we Anglicans don't go in for evangelism." So I let him talk, and describe the preacher down town. I did not tell him who I was; I thought I might just as well get as much information as I could for nothing, and find out what sort of a man I was. So when he got through with me I said, "I don't think it would be a bad idea for you to go

down town to church some time, and see what sort of a man this is that you have been telling me so much about." He didn't know; maybe he would. "But of course you know I'm no Baptist; I'm an Anglican." He was bound round about with graveclothes. He was brought up to it. His Denominationalism prevented his going anywhere. I do not say that is peculiar to Anglicans; I have known Baptists just like that. O yes, they have professed conversion, and perhaps been converted. Like Lazarus they have come out of the grave. But their "beloved Denomination"! There are some Baptists who think as much of their Denomination as Roman Catholics do of their church. I used to know a man down South, the great Dr. Truett, a great preacher he was, with a great emotional appeal. But he loved to talk about "our great Denomination", and he would forgive you almost anything as long as you did not touch his great Denomination. It was very difficult for him to see anything past his great Denomination. I told some of our Southern Baptists: "I do not believe that Roman Catholics themselves are more convinced of the finality of their church than some of you Southern Baptists are of the finality of Southern Baptists. I knew one man who entertained that strange idea of a secret and selective rapture. He went farther than the secret rapture, and he said that not all believers were to be raptured, but only those who were specially fit were to be raptured when Christ should come. I said, "And who are they?" You will laugh when I tell you, but very seriously — he was a minister — he said, "I think they are Southern Baptists." They were to be raptured, but the rest of us poor sinners were to stay and perhaps pass through the tribulation. But a select company were to be taken home.

They are not only wrapped about with graveclothes, but they have a *napkin around their head*, and they cannot see anything. They do not know anything beyond the little circle to which they belong. I think you will admit — you know me well enough to know that I am a thoroughly convinced Baptist, and I do not hesitate to say so — that I do not assume that there is nobody on earth that knows anything outside the Baptists. In fact, I know a great many Baptists who do not know very much, except that they have believed, and have been baptized, and have joined the church, and there they stand through all the years, wrapped round about with graveclothes, and a very thick napkin about their head, so that they can hardly tell darkness from light. I am not discounting the reality of their conversion, but the point is this, that there is such a multitude of people whose Christian lives are static and stagnant — they do not move; they do not grow up into Christ. You meet them one day, and twenty years later they are still standing where they were twenty years ago. They have not grown a bit. I know of a certain preacher — I do not know how he contrived to arrange it when he was so young, but he published a book, and on every page of the book he had a photograph of himself. On one page, "This is myself when I was a baby in long clothes." I do not know how he ordered that, but he had it anyhow. Then when he was three or four years old, and when he got older, and older, and older. And almost every page of the book had a photograph of this important man — at least I suppose he thought he was very important. But I have known people who do not need that kind of thing. One photograph taken in early Christian life when they were in their spiritual infancy, would be sufficient for all the rest of their life, because they remain in a condition of spiritual babyhood for years together; they do not grow up. Bound round about with graveclothes they do not do anything,

and the napkin about their head darkens their understanding.

You say, "That doesn't apply to me." I wonder what you have done this last week. Some of you teachers have been visiting. "But I am not a teacher." No. Did it ever occur to you that you might ask somebody to come to church and hear the gospel? "Well, no." Have you actually, since last Lord's Day, spoken to anybody about Christ? Have you done one single thing toward leading a soul to Christ? Now be honest with yourself. Do not tell me, tell yourself, and admit that the answer is in the negative — "No, I have done nothing at all, not one solitary thing in a whole week." And I could take you back to the next week, and the next week, and the next week. The best advertisers of the work of grace are those who have been liberated by the gospel, who have been saved. And if indeed we have heard the call to life of Jesus Christ we ought to be out doing something. It is not fitting that we should stand in our place wrapped about with graveclothes, and not move. How long are we going to do that? There are some thus handicapped, thus prevented from moving.

What are the graveclothes? I was speaking to somebody about it last night. *Timidity.* "You know I am very timid, and I am afraid to hear my own voice. I don't do very much I grant you." Why is that sheet of timidity wrapping you about? I have seen people who have professed to be Christians, and then Jehovah's Witnesses got hold of them, and it is surprising how they lose their timidity. They stand on the street corner, or go anywhere and do anything. I have known other people who were timid only in the matter of religion. Why so? Why should we be so reluctant to tell to all around what a dear Saviour we have found? There are some professing Christians that are wrapped about *with pride.* "It isn't quite the thing to talk religion: Why actually we have somebody in our office, and she is known as being different from the others. We don't have much to do with her because all the girls say she is religious." Maybe they say she is a member of Jarvis Street Church. Why aren't you religious? "Well I think it is all right to go to church, all right to sing the hymns. O yes, I'm a Christian, I believe in the Lord Jesus Christ, but I don't think we should parade our religion, I don't think it is becoming." You are proud of yourself, aren't you? — tied hand and foot with your pride. You are proud of yourself, aren't you? — tied hand and foot with your pride. You are afraid to speak lest you should speak the wrong word; afraid to speak lest somebody should say something about you.

I need not enumerate the different kinds of wrappings that people have about them. Perhaps even as I have been speaking you have said, "Well frankly I do not feel much like moving. I do not know what it is, but I never thought of that before; I am rather wrapped about." Of course. And you will never be of any use until you are freed from that.

"And his face was bound about with a napkin." There are some people who do not grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. I met a preacher the other day when I was down South, and he spoke to me about a certain man. He said, "He cannot teach." This man was speaking for a certain Seminary? I said, "Don't you tell me that. He was my personal pupil for ten years, and he knows more theology than all your faculty put together." And so he did. Many of them had their heads wrapped up in a napkin. It is just like these folks who know all about prophecy. Well we are not to despise prophesying, but they know all about it. I heard

of a young man who used to be here, who is now preaching in Brooklyn, and last Sunday over the radio he was predicting the restoration of the Roman Empire, and he said that the first step in that direction was the visit of Tito to London! How wise! Wrapped up in a napkin. There are people who are wrapped up in Scofieldism. They do not know anything beyond just that which has been prescribed. They do not think, and they will not think, and you cannot get them to think. Their heads are wrapped about with a napkin. I do not doubt they are Christians, but what they need is to have the blinders taken away, so that they can come without prejudice to the Word of God, and listen to what God has to say. That is our need today. They are bound with graveclothes, and the head wrapped about with a napkin.

III.

But LAZARUS DID NOT SO CONTINUE. The Lord Jesus did not call him out of the grave with a view to his standing motionless like that very long. He gave the order, "Loose him, and let him go." Take off those graveclothes now. I wonder how they took them off? Did they have scissors in those days? I remember some years ago I broke my arm, and they put me in a cast, and put my arm pointing skyward for two months. Then at last the surgeon said, "We will take that off." So I went to his office, and he cut it down and bent it back, and took it off. But my arm was still up there. I could not move it. Then he took it and began to bend it down. I suffered the pains of Hades, I never felt anything like it, with all the adhesions to be broken down. It was a hard job to loose me and let me go. Some people are not only bound in graveclothes, they are bound in casts, and it is very difficult to get them out of it, and get them on their feet, and set them about the Lord's business.

How shall we loose them? I do not know of any way but one: "The word of God is . . . sharper than any twoedged sword." Let the Word of God cut those graveclothes — your prejudices, your pride, anything that hinders you from making progress in the Divine life. We need to bring ourselves to the touchstone of the Word, and have all these things removed from us. And the Word of God will remove them. "Loose him, and let him go."

The Lord Jesus knew that *it was quite safe to give Lazarus his liberty*. I want to speak to you young people. If you really know the Lord, if you are really in love with Jesus Christ, you will not make an ill-use of your liberty. We are not under the law, but under grace. The Bible is not full of prohibitions — "Don't do this, and don't do that, and don't do the other thing." The Word of God calls us into life, and that life which is in us, if once the graveclothes are ripped away, will send us forth on our mission, and we shall not need a very great deal of direction. Life organizes itself. You do not need to organize an oak tree, or a maple tree, but according to the nature of the life that is in it, that life will go through all the branches, and by and by the oak will put out oak leaves, the maple will put out maple leaves, and by their fruits, and by what they produce, you shall know them. And the man who is really Christ's, who knows Him, who has been made alive by the Word of God, can be trusted anywhere, loose him, and let him go. I am often asked the question: "May a Christian do as he or she likes?" Yes, do as you like, as a Christian. You do not need to set up rules; do as you like. Why? Because the rules are inside, that is why. And of a great many things you will confess, "My heart refuseth things like these, since I have known the Lord."

Lazarus did not seek the company of the enemies of Christ. Do you stand in the presence of the enemies of Jesus Christ, you hear His Name taken in vain, His Word denied, His church mocked at, the whole gospel despised, have you nothing to say? Why? If you have been really loosed your tongue should be loosed. You may speak stammeringly, but you will have to make protest against everything that is not according to Christ. "Loose him, and let him go," let him go where he likes.

A High School girl some years ago asked me, "I am worried, Pastor, can you advise me?" I said, "What is the matter?" She said, "They are having dances at our school, and I do not want to have anything to do with them, and so I stand apart. Should I offer some excuse, or should I tell them frankly why I do not participate?" I said, "That is your opportunity, say, 'No, I do not do those things; I could, but I do not because I do not like to, I do not want to.' 'Well why don't you want to?' 'Because I am a Christian, that is why. The Lord has saved me. He has set me free, and I do not choose to do these things; they are contrary to my desire.'" After all, that ought to be true of every-one of us if we are Christians. We do not need to have it embroidered on our coats, although I have seen people with that, with texts on the back of their coats. And some people have it on the back of their cars. I am not going to object, but I do offer this advice: If you put a text on the back of your car, do, for the honour of Christ, drive like a Christian, and not like a pagan. "Ye must be born again," your car says, and then you wind in and out risking putting everybody in the ditch. I have seen some men driving, and I did not know who they were, but I have said, "It looks to me as though that man were a Christian; at all events he is a gentleman." "Loose him, and let him go." Let the life that is in you express itself in the most natural way possible. The life of a rose will produce a rose; the life of a lily will produce a lily; the life of a pansy will produce a pansy; the life of a forget-me-not a little forget-me-not. Whatever flower you are in the Lord's garden it should blossom and bloom, and the life that is in you let go, and people will say, "That man, or that woman, is a Christian, a serviceable useful Christian."

Read on through the eleventh chapter, and you will find how the Jews conspired to kill Jesus, and how the high priest said, "Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not." And they began to plot the murder of Jesus. Then they talked among themselves, and they said, "What think ye, that he will not come to the feast? Shall we get Him at Jerusalem?" And from that forward Jesus did not walk openly, but was in desert places with His disciples, for His hour had not yet come. Do you suppose Lazarus was found among those that were plotting the murder of Jesus? No, he was not. "Let him go." But he did not go there. How many people are ruined by the company they keep, by their associations in business. I remember laughing in the face of my deacons some years ago, when we were in the midst of our controversy. One of the deacons was a member of the National Club, and he said, "You know, brethren, things are getting very, very serious." I said, "Are they?" He said, "Why yes. Down at the Club at luncheon they were having some jokes at my expense, and they said, 'You know this man's Pastor won't let him go to the movies, or go to the dance.'" It was a lot of nonsense of course; I hadn't said anything about it. But he said, "You know when we have to endure that kind of thing it is getting to be pretty serious." I laughed out loud. What a baby! I told him

so. "You ought to be ashamed of yourself. Why don't you stand up and say, 'I'm a Christian, and I do not need to be told by my Pastor or anybody else what I shall do. I'm loosed, and I go where I want to go, and I go there because I want to go there, and I do not go anywhere where my Lord Jesus is dishonoured.'" What nonsense! But there are people like that. "O well you know it is business." It is not business; it is treachery to Jesus Christ. I do not care where you go, I do not care how much money is involved; you have been brought out of the grave, and you are set at liberty, and it is now your duty to show that you are a free man, and that you love the Lord, and that you live the life you do, just as a bird on its wing, because it is of your very nature to sing the praises of Zion, and to testify for the Lord Jesus.

Then — you had it in your lesson this morning — you looked to see where Lazarus went, and in the next chapter it begins: "Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead." *Jesus sought the company of Lazarus.* He is seeking your company, but He will not keep company with you if you are found in the company of those who dishonour Christ. He "came to Bethany where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served; but Lazarus was one of them that sat at the table with him." That is where Lazarus went. Nobody told him to go there, but he went, that was all. Like the apostles that were let out of jail — "And being let go, they went to their own company." Where do you go when you are in a strange city? "Nobody will know me here, I guess we may as well go to a movie." Is there no place of prayer, no place of worship, no company of believers whom you could seek out, and whom you could help by your testimony? "Being let go, they went to their own company." If we are really Christians that is where we shall go; we shall seek the fellowship of those who know the Lord.

And then you know what happened. It is a lovely story. I have preached to you on it, but I cannot help referring to it. There was Lazarus, and there was Mary with her box of ointment. And of course Judas was there. You cannot always get rid of Judas, because he will go to prayer meeting sometimes. But anyway he was there, and especially when there was a supper on you could be sure that Judas would be on hand. He said that the ointment was wasted. I wonder whether the ointment cost any more than the supper? Perhaps it did. But Judas did not complain about the supper, and say, "Why this elaborate feast? Why waste your money?" O no, Judas was going to have a share of that. There are people, of whom you can always be sure, that if you have a supper they will be there without fail. That is what suppers are for, for people to come and eat them; I am not objecting. But there were a lot of people who crowded in, uninvited guests crowded into the house in Bethany, all sorts of people. And do you know what they were there for? "Loose him, and let him go." And he went, and somehow or other they found out where he was, and they came by the hundreds. "And they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead." There is nothing so attractive as a man whom Jesus has made alive. Let it be evident between now and next Sunday — this is a difficult word, but I dare to speak it — let it be evident that every person here who has been quickened into newness of life by Jesus Christ, let that be apparent to everybody who meets you, and you, and you, through the week. They will want to know where you go to church, and they will follow you.

The multitudes will come, not for Jesus' sake only, and certainly not for the preacher's sake, but "I like to go to that church where there are so many out and out genuine Christians, that I live with, and work with, and know all the time."

Then the chief priests sought to put Lazarus also to death. Did you ever think of that? He was raised from the dead, and yet they tried to kill him. Why? "Because that by reason of him many of the Jews went away, and believed on Jesus." "Loose him, and let him go," this living man, this living example of the power of the word of Christ, was set loose. He put himself on exhibition, but so far as we know he never uttered a single word. Yet the multitudes came to see him, and by reason of him they went away and believed on Jesus. People will say, "That is what I have been looking for this long time, and now I know it is possible to obtain it." So may we be living witnesses for the Lord Jesus, every one of us, for His Name's sake.

THE BASIS OF FAITH

From his bed of sickness Rev. Adolphe Monod wrote to his former pupils sending them the following message as an expression of the faith which now formed all his consolation:—

"If faith has not for its basis a testimony of God to which we must submit; as to an authority exterior to our personal judgment, superior to it, and independent of it, then faith is no faith.

"If the heart of the Gospel, and the essential purpose of the Incarnation, are not an expiation properly so called, made by the blood of Jesus Christ, then the Gospel is no longer the Gospel."

A SOUVENIR WORTH HAVING

Two weeks ago we announced that we had received a copy of a Coronation Souvenir issued by *The Prophetic News*, a monthly magazine published by *The Christian Herald Co.* of London, 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, and of course many pictures of the Queen and her family, etc.

More than two hundred orders have already been received for this booklet, so we have cabled an additional order for three hundred more. The booklet has sixty pages, and has a fine photograph of the Queen on the outside cover. We will send a copy postpaid to any address for 50c. Please send in your order at once.

TORONTO BAPTIST SEMINARY GRADUATION EXERCISES

Thursday, April 30th

The Seminary graduating exercises will be held Thursday evening, April 30th.

This is always an interesting occasion for the friends of the Seminary, and we earnestly invite you to make every effort to be present Thursday, April 30th.

THE GREAT CONTENTION

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

By Dr. T. T. Shields

I WOULD remind my readers that part of this history relating to Jarvis Street Church has been taken from my book, "The Plot that Failed", which was published in 1937; but I find no reason to change what was then written. There may be some matters referred to, as, for instance, General Franco, which may seem ancient history, and yet all that I anticipated from Franco at that time has since come to pass, and I think there is a true analogy between the spirit and actions of General Franco in Spain, and the tools of Dr. JULIAN in Jarvis Street Church.

The substance of this article following the caption, "After the Big Battle" covers the period from April 29th to June 29th, 1921.

After the Big Battle

It may be well here to set out the general financial condition of the church at this time, as shown by the Treasurer's report submitted to the Annual Meeting, 1921. The report, as contained in the minutes of the meeting, shows that collections from all departments of the church during the year totalled \$72,690.70. The total credit balance in all funds amounted to \$3,113.75. The total amount included \$29,018.74 toward the Forward Movement, an instalment of Jarvis Street's total contribution to that denominational fund. This, deducted from the total, showed the total ordinary revenue of the church for the church year 1920-21 to have been \$43,672.03.

As an indication of the attitude of the Finance Committee, in which the Pastor's enemies had chiefly established themselves, I quote this item from the minutes of the Finance Committee of April 19th, 1921:

"Although disbursements were larger than usual, no deficit was shown. It was therefore moved by _____, seconded by _____, that the report be adopted."

The item of over \$43,672.03 on ordinary account was the largest ever reported in the history of Jarvis Street Church up to that time. All the Finance Committee could say about it was that because no deficit was shown, the report should be adopted. The only recognition in the minutes of the Finance Committee, of there being a God at all, consists in the fact that the meetings were opened and closed with prayer.

Following the defeat of the Pastor's opponents at the meeting of April 29th, the majority of those in the enemy camp who counted themselves "the principal contributors", either cancelled or reduced their subscriptions to the church funds. From April 29th to September 21st, when the decisive meeting was held, the financial affairs of the church were in the hands of the Finance Committee.

I have looked over the weekly offering book of that period, and find that the Treasurer of the church reduced his weekly subscription from \$1.50 to 50c. One deacon discontinued his weekly offering in May; another discontinued his in June; still another, who was rated

as a millionaire, and who gave \$6.00 a week to general expense, and \$24.00 a week to missions, reduced his general expense offering from \$6.00 to 25c; and when he left the church his weekly pledge to missions was more than \$1,600.00 in arrears.

There was evidently a concerted effort to paralyze the general fund. Many reduced their giving to a mere nominal amount of 10c or 25c a month, some of whom stipulated that this was to help pay for the insurance on the building.

At the May meeting of the Finance Committee, while the Pastor was in quarantine with scarlet fever, the following motion was carried:

"Moved by J. B. McArthur, seconded by J. Francis Brown, that the Treasurer be instructed not to pay general expenses of any kind from the funds donated to Missions, Forward Movement, War Memorial, Women's Auxiliary, or Building Fund."

It is only just to state that the J. B. McArthur mentioned here, was the friend and accomplice of Dr. Julian, the arch-conspirator.

Thus they endeavoured to cut off all supply for general expense, and bring the general work of the church to a standstill. Most of the members of the Finance Committee reduced or cancelled their offerings, and having done so, had the audacity to publish in the church calendar, "A letter from the Finance Committee", in the following terms:

Toronto, May 30th, 1921.

"To the Members and Friends of Jarvis St.:—

"At a meeting of the Finance Committee held this date, the undersigned were requested to acquaint you with our present financial position:

"The plate and weekly offering collections show a sharp falling off when compared with the previous year. The following figures indicate our total receipts (no deduction being made for renewal funds):

	1921	1920
April Receipts	\$1,166.38	\$1,947.66
April Expenses	1,851.82	1,199.90
Deficit for April, 1921 ...	\$ 685.44	
Surplus for April, 1920		\$ 747.65

"The weekly offering treasurers report the following decreases in yearly subscriptions since April 1st, 1921, the beginning of the church year:

	General	Missions
	Expenses	
Net decrease in April	\$ 559.00	\$ 338.00
Net decrease in May	1,697.80	1,766.00
	\$2,256.80	\$2,104.00

"The Committee desire to express their disappointment that notwithstanding the need on the part of supporters of the church to increase their gifts for current

expenses, in order to cope with the larger disbursements, only six subscribers have increased, a total of \$1.65 per week in the past two months. In the same period we report eight new subscribers who have obligated themselves for \$2.35 per week, making a total of new weekly subscriptions of \$4 per week, against a decrease of \$47.40 per week.

"While the treasurer's account for May has not yet been closed enough is known to forecast a deficit for the month, of about \$700. If June were to give us the same income, it would result, for the first three months of the church year, in a shortage on current account of \$2,085.44. These funds will, of necessity be provided from our Renewals Account, in which we had a surplus of \$2,250.74 at the commencement of our church year. Apparently nothing will be available for the purchase of coal, or for July expenses, apart from the usual Sunday offerings, which in the midsummer months usually run very light.

"The Finance Committee, therefore, desire to express the hope that the members and friends of the church may continue and increase their support, so that the needful expenses of the cause at Jarvis Street may be met.

"The Committee wish further to intimate that the missionary, charitable and educational gifts of the church and congregation are being apportioned to their respective treasurers, and are not available for other purposes."

It will be seen from this that an effort was being made to paint the picture as black as possible. The letter dated May 30th contained this gem: "Apparently nothing will be available for the purchase of coal." We always use steam coal and it was never put in the bins until October, nor had we ever laid up money in May or June for the purchase of coal in October. But any stick will do to beat a dog with. The utter hypocrisy of this appeal, as expressed in the second paragraph from the end, is apparent when it is remembered that nearly all the members of the Finance Committee had either reduced or cancelled their subscriptions, and were doing their utmost to persuade others to do so. When I read the letter, I had my nurse wheel my bed to within reach of the telephone, and I called the Chairman of the Finance Committee, and reminded him that even in open warfare honourable combatants show some respect for the Red Cross, but that the Finance Committee's letter was an example of the deliberate bombing of a hospital. If General Franco were to have photographs taken of some of the cities he has destroyed, or attempted to destroy, and circulate them among the Loyalists as an example of what Spain is coming to under a Loyalist government, it would be almost exactly parallel to the action of the Finance Committee in the publication of the above letter.

I am telling the inside story of the plot for the encouragement of all brother-ministers who may read it. They will recognize surely that the case seemed hopeless, with such tremendous forces arrayed against us.

On account of my protracted illness and confinement in quarantine, it was not possible to continue the Annual Business Meeting on the date set on adjournment, April 29th. I therefore sent a letter to the church, dated May 25th, 1921; as follows:

May 25th, 1921.

"To the Members of Jarvis St. Church:

"My Dear Friends:

"I venture to send you this letter which my friend and physician, Dr. Simpson, has kindly consented to read at the business meeting to-night.

"I should like, first of all, to convey to the members of the church my very deep sense of gratitude for the many and beautiful expressions of affection which they have sent to my sick room. With all my heart I thank every one of them.

"I write this letter, however, to ask a favour of the church. The Annual Business Meeting of the Church was adjourned from April 29th until this evening at my suggestion. As it is not possible for me to be present this evening, I should esteem it a great favour if the church would consent to a further adjournment to June 22nd.

"I have been informed that it was in the minds of the Deacons, in view of my illness, to propose an adjournment of the business of the annual meeting until September. I appreciate most deeply the kindly consideration involved in this proposal, but my physician assures me that there is reasonable probability of my being strong enough to attend a meeting on June 22nd, and it seems to me important that the business of the annual meeting should not be postponed any longer than is absolutely necessary. I think it would be a great advantage if the business could be disposed of before the holidays, so that the church would be ready to go on with its work in the Fall.

"For these reasons I venture to ask that the Annual Business Meeting be adjourned from this evening until June 22nd, instead of till September."

"With warmest regards to you all, and earnestly hoping to be with you again in a few weeks, I am,

"Affectionately your pastor,

T. T. SHIELDS."

During practically all the time of the Pastor's illness, the prayer meetings were conducted by Deacon George Greenway. Week after week Mr. Greenway spoke from the same text, "Have faith in God." He held that text before the people at every meeting until the Pastor's return.

A letter appears in the calendar for June 12th, 1921, from the Pastor as follows:

To the Members of Jarvis Street Church:—

My Dear Friends:—

As I am not yet permitted to speak to you from the pulpit, I venture to use the calendar to send you a brief message. I believe God would teach us more perfectly to depend upon Him. We have sought God and His abounding grace while insisting that sin has rendered us all utterly helpless apart from the grace of God. That view of man's relation to God is bound to lead men to pray, and Jarvis Street Church has been led to pray. As a church we have met three times weekly to pray because we felt that no one but God could do for us what we need, and send us the revival for which we long.

I would remind you that such public prayer puts upon those who offer it a very heavy responsibility. Such prayer is a challenge to God. Thus Elijah challenged God to plead His own cause when he said, "The God that answereth by fire, let him be God." It remains for us to put ourselves in such an attitude toward God as will make it possible for Him to reveal His power through us.

In Elijah's day the fire fell upon the repaired altar on which the wood and the sacrifice had been laid in order. Let us see that the altar and sacrifice are ready for God's fire to fall. Let us count all that has recently occurred to be only as the water which is poured even for "the third time" upon the sacrifice to insure the reality of the miracle. Personally I am confident that all that has

recently happened to us as a church is God's strange way of sending the revival for which we have prayed. Let us trust and not be afraid. God is with us, and all things are subject to His sovereign will.

I hope to return to my pulpit June 26th and shall return with renewed confidence in the Gospel. I believe the Lord Jesus Christ is looking for a work-shop in Toronto, and so far as it rests with the pastor, I am determined He shall find in Jarvis Street a church in which He may have all His own way.

With warmest love to you all and with renewed thanks for the scores of affectionate messages which have reached me, and with especial thanks to those who have so nobly stood by the work in my absence, I am,

Gratefully and affectionately yours,

T. T. SHIELDS.

A further postponement of the Annual Meeting was made, from June 22nd to June 29th. An explanation of that will be found in the following item in the calendar for June 19th, 1921:

"When the Pastor asked for a further adjournment of the Annual Meeting from May 25th to June 22nd, he had been advised that it seemed most improbable that he would be strong enough to undertake the journey to Des Moines, Iowa, to fulfil his engagement to speak at the Conference on Baptist Fundamentals, June 21st, preceding the meeting of the Northern Baptist Convention on June 22nd. Since then, however, the Conference Committee have urged him to go if at all possible, and his recovery being so much more rapid than at first seemed likely, he ventured to suggest that if there were no serious objections he would appreciate a further adjournment of the Annual Meeting to June 29th. This was agreed to last Wednesday, and for this the Pastor says, 'Thank you', to all concerned. He hopes to be back from Des Moines some time next Friday."

I am not quite sure by whom the calendar was edited during those weeks, but I believe it to have been Rev. E. A. Brownlee. An article on the last page of the calendar affords some indication of how the church was being led to lean upon God. We therefore reproduce it here:

ALONE

It is human to stand with the crowd, it is divine to stand alone. It is man-like to follow the people, to drift with the tide; it is God-like to follow a principle to stem the tide.

It is natural to compromise conscience and to follow the social and religious fashion for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

"No man stood with me but all men forsook me," wrote the battle-scarred apostle in describing his first appearance before Nero to answer for his life for believing and teaching contrary to the Roman world.

Truth has been out of fashion since man changed his robe of fadeless light for a garment of faded leaves. Noah built and voyaged alone. His neighbors laughed at his strangeness and perished in style.

Abraham wandered and worshipped alone. Sodomites smiled at the simple shepherd, followed the fashion, and fed the flames.

Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. Jesus loved and died alone.

And of the lonely way His disciples should walk He

said: "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

Of their treatment by the many who walk in the broad way, He said: "If ye were of the world, the world would love his own; but because ye are not of the world, therefore the world hateth you."

The church in the wilderness praised Abraham and persecuted Moses. The church of the kings praised Moses and persecuted the prophets.

The Church of Caiaphas praised the prophets and persecuted Jesus. The church of the popes praised the Saviour and persecuted the saints. And multitudes now, both in the church and in the world, applaud the courage and fortitude of the patriarchs and prophets, the apostles and martyrs, but condemn as stubbornness or foolishness like faithfulness to truth to-day.

Wanted, to-day, men and women, young and old, who will obey their convictions of truth and duty at the cost of fortune and friends and life itself.—Sel.

During my illness I learned that Donny was greatly concerned. The family moved over to the Island for the summer, but at frequent intervals, almost daily, Donny called. As soon as I was able to sit up, my bed was wheeled to the window, from which, on one side, there was a fine prospect of green grass and shrubs. Donny many times brought flowers to the door, but of course, on account of the quarantine, could not be admitted. As warmer weather came toward the end of May and early in June, I was able, from my bed, to look out through the open window. Now, on the occasions of Donny's calling, I was able to talk with him a little through the open window as he came around upon the lawn.

On June 12th I was stunned by the news that Donny had been drowned by the overturning of a canoe in one of the lagoons at the Island. He was in company with another boy in the canoe, and it was thought that the other boy fell overboard, and that Donny leaped after him, in an effort to save him. But there were long weeds in the lagoon, and both boys became entangled in the weeds, and were unable to rise; so that both were drowned. I heard the story of Donny's mother standing on the bank, frantically endeavouring to free herself of those who held her, to leap in, in an endeavour to save them. But even the strongest swimmer was afraid to attempt it: the bottom being very treacherous.

Donny was drowned on June 11th. The funeral was to be on Tuesday, the 14th. My period of quarantine was to expire on Saturday, June 18th. Naturally, Donny's mother desired that I should conduct the funeral service of my little friend, and I was no less desirous of doing so. By this time I was assured, both by my physician and nurse, that all danger of contagion, so far as I was concerned, was past. My physician communicated with the Health Department of the city, but they said that, as the matter of my illness had been most public, and the date of my being stricken would be very clearly in the minds of a great many people, though they agreed there was no danger, they felt they could not safely shorten the quarantine more than three days; and so undertook to lift it—or cancel it, whatever is the term—on Thursday, the 16th.

Some time on Monday Donny's mother telephoned me, and I told her the result of the physician's efforts to shorten the quarantine. She was silent for a moment, and then said, dropping into her Scotch, "And ye'll no

see my Donny any more? And he loved you so!" I confess it was too much for me, for it seemed to me that my grief was second only to hers. I said, "Yes; I will see him. I have conferred with the undertaker, and, on the assurance of my physician that I am now of danger to no one, after eleven o'clock, I will have Mr. Fraser drive me over to the undertaker's parlours, accompanied by my wife and my nurse. It shall be an understanding between us that I will not shake hands, or come into contact with anyone. But toward the midnight hour, if you will come, we will hold a little private service beside Donny's casket; and the public service can be held to-morrow."

Donny's mother gratefully agreed to the proposal, and the service was held as arranged. I shall never forget that night, as I stood on one side of the casket and his mother on the other. She laid her hand upon his cold forehead, saying, "And this, Pastor, is death." The funeral service was conducted on Thursday by my brother, Rev. E. E. Shields, then of Brantford, at Mrs. Sutherland's request.

On Thursday a man came from the Health Department to remove the quarantine card, and fumigate the house. In the afternoon my physician called, and while he was there a policeman came, with a summons. I was summoned to court for breaking quarantine. My doctor told me that he was not surprised, that he knew it was coming, and that protest had been made to the Health authorities by some of my bitter enemies.

The item published from one of the calendars shows I was under engagement to speak in Des Moines, Iowa, at a Pre-convention Conference, to be held under the auspices of the Fundamentalists' Conference Committee, on June 21st. In order to reach Des Moines, it was necessary to leave Toronto before my case was to be called in the police court. I therefore left it in the hands of my solicitor, the late Mr. Thos. Urquhart, an ex-mayor of Toronto. He told me I might safely leave, and he would be responsible.

When the case came to trial, the magistrate said the summons should never have been issued, but the representative of the Health Department said they had been "besieged" with requests for prosecution, and that if Dr. Shields were let off it might be that someone in the "Ward" (the slum district of Toronto) might break quarantine the next week. To this, the magistrate objected, saying that Dr. Shields was a public man, with some sense of responsibility, and that he had done what he thought any minister in like circumstances would do; and indicated that he would dismiss the case. But the representative of the Health Department insisted that that should not be, on the ground of the many requests for prosecution which had reached the department. At last the magistrate said, "Very well, then; I will find him guilty, and suspend sentence." And so I am out on suspended sentence!

I tell this story only that my readers may see what satanic bitterness may be engendered in the human heart when men rebel against the gospel.

I have never regretted holding that service in the undertaker's parlours, and, being sure that I was endangering no one, I would do it again.

I made the journey to Des Moines, and delivered an address before a great audience when the temperature was almost a hundred in the shade. I distinctly remember

that I found a great deal of inspiration while speaking, in the fact that there was present in the audience, Professor I. G. Matthews, of Crozer Theological Seminary, the man who, for nine years, sowed the seeds of unbelief in the minds of the students of McMaster University. Although by no means a man of outstanding ability, he set in operation those forces which brought the Baptist Convention of Ontario and Quebec at last absolutely under modernistic control.

(To Be Continued)

BIBLE SCHOOL LESSON OUTLINE

(Continued from Page 8)

II. Christ the Word of God: verses 7-15.

Throughout the years of His ministry upon earth the Saviour had sought to declare to His disciples the truth concerning the Father, yet seemingly they had not yet comprehended the relationship existing between the Son and the Father. Christ was the Word of God, expressing the nature, thought, will, and purposes of the Father, as a word is the manifestation of the personality of the one who speaks. Hence, to know Christ was to know God the Father (John 1:1, 14, 18; 17:3; Heb. 1:3). But Philip, probably expressing the thought of the eleven disciples, still sought for a fuller manifestation of God. He had already seen God, for he had seen Christ, and Christ is God (John 10:30, 38; 12:45; 17:21, 23).

To aid Philip's weak faith, the Saviour furnished him with two proofs of His Deity: His words (John 7:16; 8:28; 12:49), and His works (John 5:19, 36; 10:38; Acts 2:22), both of which were of Divine origin. Great as were the miracles which Christ had wrought upon the earth, after His departure to be with the Father the disciples, apostles and believers would be enabled to perform even greater works, perhaps in the sense that their ministry would be more wide-spread, and hence the works might be considered as greater in degree rather than in kind.

During the absence of Christ, His followers have the privilege of fellowship with Him in service and in prayer. They may proclaim the truth of salvation, through which men are born again by the Spirit of God, and the miracle of regeneration is greater than the miracle of the healing of the body. They may also bring requests to God in the name of His well-beloved Son, and whatsoever is in accordance with His holy person and will shall be granted (John 14:14; 15:7, 16; 16:23, 24; 1 John 5:14, 15).

To maintain fellowship with the Lord, the disciple must abide in His love, and walk in the path of obedience (John 14:21-23; 15:10; 1 John 5:3; Jude 20, 21).

Like wandering sheep o'er mountains cold,
Since all have gone astray;
To life and peace within the fold,
How may I find the way?

Refrain: I am the Way, the Truth, and the Life;
No man cometh unto the Father but by Me.

Bewildered oft with doubt and care,
To God I fain would go;
But while they cry, "Lo here! lo there!"
The Truth how may I know?

To Christ—the Way, the Truth, the Life—
I come, no more to roam;
He'll guide me to my Father's house,
To my Eternal home.

DAILY BIBLE READINGS

- April 27—The Promise of Rest _____ Heb. 4:1-10.
April 28—The Promise of an Eternal Home ... 2 Cor. 4:18-5:8.
April 29—The Promise of an Eternal Fellowship _____
John 17:22-26.
April 30—The Promise of Access _____ Rom. 5:1-11.
May 1—The Promise of Life _____ John 3:16-21.
May 2—The Promise of Power _____ Acts 1:1-9.
May 3—The Promise of Answered Prayer 1 John 5:13-21.