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The Jarvis Street Pulpit

The Lord of Glory As An Example

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, April 26th, 1953

(Electrically Recorded)

"For I have given you an example, that ye should do as I have done to you."
—John 13:15.

Prayer Before the Sermon

We, O Lord, would exercise the greatest of all our privileges, that of coming directly to Thy holy presence, and bringing to Thee our praises, and the adoration of our hearts, for Thou art God. Therefore would we look to Thee for our salvation in the largest sense—for salvation and help in all the little things of life. We thank Thee that Thou hast come to us in One Who became our fellow, Who walked this earth as we must walk it, Who knew what it was to labour and to be weary, to be betrayed as well as denied, Who had the deepest experience of sorrow, the intensest possible experience of suffering. Indeed, He has been touched with the feeling of our infirmity, for He was in all points tempted like as we are, and yet was without sin. We come to Thee, therefore, O God, in the Name of Him Who was made in the likeness of men, that we might be made into the likeness of God again.

Stoop down to us, O Lord, and hear our humble cry, for there is not one of us here this morning who does not need above every other thing in life a touch from God. We must be upheld, if we are upheld at all, by Thy free Spirit. So grant us the help of Thy Spirit this morning. It may be there are some who are very weary this morning, some who have been greatly tried, some whose hearts have been gripped by despondency, and almost despair. Yet Thou canst be their Glory, and the Lifter up of their heads. Be Thou that to us all this morning we pray. And as we open Thy Holy Book we invoke the illuminating ministry of the Spirit of Truth. How we bless Thee for Thy Holy Word, in which our pilgrim way is charted, in which are given the fullest directions for all the exigencies of life. Lord help us that we may abide by its precepts, be governed by its principles, and inspired by its promises. Grant us Thy help in the understanding of it, and in the application of it to our own spirits this morning. We want to be better men and women, and boys and girls. We do really desire to be more Christ-like. But it is all of Thy grace that we are what we are, and it must be of Thy grace if ever we become better than we are.

So uphold us with Thine everlasting arms. Guide us every

step of the way. Speak to us in such a way this morning that we may learn something more of our duty and privilege as Christians, and that any who as yet have not known the Saviour may come to know Him in very truth. We ask it in His Name, Amen.

A HALF truth may easily become to the uninstructed mind an untruth. Therefore, it is always necessary that we should view each portion of Scripture in its relation to the whole. We glory in the fact that Jesus came primarily to redeem us from our sin. He was the divinely appointed Substitute, as we have just been singing, and He gave His life a ransom instead of many. We must always begin there. "The blood of Jesus Christ (God's) Son cleanseth us from all sin." And if we know not that as our initial experience we shall be impotent to obey in their fulness the precepts of God's Holy Word.

The First Question

So our first question must be as to whether we have actually received Christ as our Saviour. If we have, and we know that we have redemption through His blood, even the forgiveness of sin, then we must come carefully to view this further aspect of the ministry of our Lord in the days of His flesh.

He was our Substitute, but He was also our Example. I have frequently reminded you that He was made under the law to redeem them which were under the law, that we might receive the adoption of sons. And He was made under the law that He might become obedient to the law. We read of that this morning, that He "took upon Him the form of a servant, and was made in the

likeness of men," and became obedient even unto death. By His submission to the law, and His meticulous obedience both to its letter and its spirit, He wrought out for us a flawless righteousness which, as we believe in Him, is imputed to us. And therefore, we are given standing before God; therefore we are justified by faith, and have peace with God through our Lord Jesus Christ.

All that understood, we must remember that living our life for us He set us an example. And it is well for us not to follow any secondary example. Let us follow Him Whose life is the only perfect exemplification of what the law of God requires of us. We must therefore aim at the highest.

Now in this chapter you have studied in the School this morning, you have had the story of His laying aside His garments, taking a towel and girding Himself, and washing the disciples' feet. You recall how Peter raised an objection to receiving a ministry at such cost of humiliation, to which our Lord replied, "If I wash thee not, thou hast no part with me." Then Peter said, "Not my feet only, but also my hands, and my head." And Jesus said, "He that is washed needeth not save to wash his feet, but is clean every whit."

There are some very good and devout people who regard this matter of feet-washing as a divine ordinance. We need to be on our guard against that—not that there is any harm in it, but it was never enjoined upon the disciples as a divine ordinance, as was baptism, for instance, and the observance of the Lord's Supper. The apostles did not so understand it, and you will not find in any of the later teaching, or in the gospels elsewhere, that this practice was enjoined as a duty, or as an ordinance. Once it is mentioned when the apostle Paul in writing to Timothy speaks of the good works that ought to characterize a woman of mature years, and says she may be received if she has washed the saints' feet, and entertained strangers, and brought up children, and so on. In other words, if she has rendered a useful Christian service, then let her be so regarded as a worthy disciple of Jesus. But Christ did this to set us an example, not in the ministry of feet-washing, except as that may be necessary, but an example in the spirit He displayed, and in the service He rendered.

You will recall that the washing of feet was an ordinary courtesy extended to visitors in that country, just as we should afford our visitors an opportunity, say, to wash their hands as they come in from contact with travel and so on. For when Jesus was in the house of Simon you recall that Simon was shocked when He received the ministrations of a woman who was a sinner. And Jesus said, "I entered unto thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet." In other words, Simon failed in the ordinary courtesies of life, and failed to show the Master due respect.

But we are to look at this rather to see the spirit exemplified by the One Who, though being in the form of God, and counting it not a prize, a thing to be grasped at, to be esteemed equal with God, yet stooped to this menial service, and set us an example of humility and serviceableness, that we should follow in His steps.

Let us look at this text, with that little bit of exposition in the background, for what I think it really

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

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means. There are many things, but these two only shall I have time to speak on. He sets us an example of true *humility* and of *real serviceableness*.

I.

The Prince of Glory divested Himself of His garment, girded Himself with a towel, and washed His disciples' feet. *Humility is a Christian grace.* I venture to think it is an element in all true greatness. It has been my good fortune to meet through the years not a few men of distinction, some of them world-famous. And I have always found them to be very humble, very simple, like little children. It is characteristic of true greatness that it is humble, and that it is simple. And it is sincere. Do you know what sincere means? It just means the honey that is taken out of the comb and is without wax—pure honey. We are to be sincere, frank, ingenuous, straightforward, and in it all perfectly humble, as our Master was. I fear it is not a very common grace, this virtue of humility. You read recently of a party—how many predecessors they had I do not know—who tried to reach the peak of Mount Everest, which has never yet been scaled by any human. They came within sight of the top, and measured by the distance they had already ascended, they were not a very great distance from the peak. But there they had to desist, and they could not realize their ambition. They had gone farther than others, they had achieved much, but not the goal they had in sight. And I am sure they came down from the mount, not proud of their achievement, but really humbled by the fact that they had essayed a task that they had discovered to be beyond their powers. But the aspiring Alpinist on some misty day begins the ascent of what he thinks is a mountain. When he has reached one of the lower ledges of one of the lesser foothills of the Alps the poor fellow really thinks he has mastered the Matterhorn. It does not take very much to make some people conceited. There is

a book that I am afraid few moderns read. I commend it to any of you who are students of the English language—the *Letters of Junius*, who remained anonymous to the day of his death, and I believe is still anonymous, though some have thought they have managed his identification in recent years. But, however, he was a great writer. He made and unmade governments. The great men of the earth were terrorized by the letters which *Junius* wrote to the public press—autograph letters, not typewritten. Yet they never discovered his identity. There were all sorts of guesses as to who *Junius* might be, but someone selected a certain man whom he thought he was sure was the author of these incomparable letters. But some wag remarked that the only thing that lent probability to this conjecture was that Sir William Draper, who had been nominated as possibly *Junius*, seemed to be so confoundingly conceited, and nobody had ever been able to discover what he was conceited about!

I have known many Sir William Drapers, haven't you?—proud, but what about I never could make out. Pride is the characteristic of littleness. It is the little man who is proud, never the great man. The true Christian who has seen Jesus, the Mount Everest, in the range of human character, who knows he has not approximated His moral perfection, is humbled by his acknowledged inferiority, and learns to walk humbly before his God. I have known singers, at least, people who were allegedly singers, who were very, very proud. When I was minister in London, Ontario, we had a very fair choir, and the organist was a lady, a very fine musician. She came to me one day, and said, "I am greatly troubled; perhaps you can advise me." I said, "What is it about?" She said, "Mr. So-and-So is determined to sing solos. He would like to sing a solo at every service, and his wife supports him. They have a few friends, and I am afraid that if I do not yield to his importunity I may lose some of my choir members." I said, "If you do yield to it we shall lose more out of the pews than you will lose from the choir, so let the gentleman be silent." He could not sing. I had heard him, and it was like the roar of a distant saw-mill. There was no music in it, but the poor deaf and dumb fellow thought he was a real singer, and he wanted to show off. There are people who can be lost in a crowd, and sing with others, and make a joyful noise unto the Lord, but they have sense enough never to aspire to be heard singly. What nonsense! Some of you girls—I do not know whether there are any here who are taking lessons from some godless vocalist, but do you know what he tells them? "Don't sing in the choir; it will spoil your voice." Rubbish! You had better sing in the choir and get what exercise you can. But I have known some people who, as soon as somebody says they have a good voice and it ought to be trained, become too proud to sing with others. They do not want to sing in the choir now. There are some people who, if they cannot play first fiddle will not play any fiddle at all, and they cannot even play the second fiddle well.

Whatever we do as Christians let us remember that we are very low down, and we have nothing to be proud about, nothing at all. And to the discerning mind, any person who displays any sort of pride advertises the bankruptcy of his abilities or an astigmatism in his discernment. If he had any sense he would not be proud.

I read a story once of a certain famous English

preacher, one of the great preachers of his day. His pulpit became one of the most famous pulpits, made famous by his great ministry. He was not old, but elderly, and he decided to free himself of the responsibilities of the pastorate. He was in demand everywhere, and so nearly every Sunday he was preaching somewhere to great crowds of people, but occasionally he would have a Sunday's rest and be at home. It was on one of these weekends, while the pulpit was still vacant, that a visiting minister came to preach. He was a young man of some ability, and the officers of the church had wondered whether he might possibly qualify as a successor of the great preacher. So he arrived at the railway station one Saturday evening, and looked around to see if he could see a porter. There was no porter in view, so he said to one of the station men in uniform, "Is there no one here to carry my bags?" A man stepped up, and he said, "If you need it, sir, I will carry your bags for you." "Thank you." So he took up the young preacher's bags and carried them outside the station, and he said, "I suppose, sir, you would like a cab?" He said, "Yes, I would." He took him to the cab, put him in, and the young preacher handed him a shilling. He said, "Thank you, sir." Then he drove to his week-end domicile. The next morning when he came into the vestry some of the deacons said, "We are very happy that we have our former Pastor here this morning. This is one of his off-duty days, and I am sure he will hear you with interest." So the young preacher stepped into the famous pulpit to carry everything before him. One of the deacons accompanied him to introduce him, and as they sang the first hymn he whispered to him, "Do you see that gentleman down in the front seat at the right?" He said, "Yes." "That is our great preacher, our former Pastor." Instantly he recognized the man who had carried his bags the night before! Knowing the young preacher was coming he had gone to the station to meet him, and he got his measure in a fraction of a moment—"Anyone here to carry my bags?"

You are revealing yourself by your daily conduct. Let us follow the example of the Lord Jesus.

Years ago I frequently preached in the Moody Church in Chicago, in the old church that Moody built. I used to have Moody's rooms, there was a suite of rooms, a bedroom, bathroom, and a study. One of the older men, who remembered Moody, told me that before the Institute had become as large as it was even then they had had a Bible Conference there, and he said, "We had a number of English visitors. It was Mr. Moody's practice in those days to walk around the corridors of the Institute the last thing at night just to see that everything was in order. He came upon this corridor on which were the rooms where the English visitors were entertained. It was late at night, and outside of each door he saw a pair of shoes." That is the English practice you know. If you are entertained in England you put your shoes outside of the door when you go to bed, just as in the Pullman you put them where the Porter can get at them to polish them (not to "shine" them). Do not say that. You polish them, and after they are polished they will shine. You do not shine shoes, you polish them. At least I hope you do. But anyway, Mr. Moody saw these shoes, and he wondered what he could do. He knew the practice, for he knew England well. So he called one of the students, and

he said, "Get two or three of the boys, and bring them to me." He did, and Mr. Moody said, "Now these brethren are just following the practice of their country, where they always put their shoes out to be cleaned at night. I do not know what to do, but you boys just get a piece of chalk from one of the class rooms, and put the number of the room on the soles of the shoes, and get them nicely cleaned for them." One of the students said, "Mr. Moody, I didn't come to this institution to clean shoes; I came here to study for the ministry." "Oh, I see," said Mr. Moody. He looked at the others, and they all assented. "Very well," he said, "go back to your rooms." Then Mr. Moody himself got a piece of chalk, and he gathered up the shoes, and I rather think he took them to this place where I used to stay, because in the bathroom there was a little stool, and the top lifted, and inside there were some brushes and some blacking, so that the visitor, or whoever occupied the room, could clean his own shoes. So Moody took all the shoes to his room, polished them nicely, and took them back again.

The man who told me that said, "I wish he had cleaned my shoes. Do you know what I would have done?" I said, "What would you have done?" He said, "I would have had a glass case made, and I would have put those shoes in that glass case, and never worn them again, as souvenirs of the greatness of that mighty man of God." The students were too proud, they were too big. I sat in this room at Moody's table, and there was an old fashioned sofa, and of a Sunday afternoon I have just thrown myself down to rest, and there on the wall opposite was a text which Mr. Moody had put there, his favourite text: "He that doeth the will of God abideth for ever." I said, "Yes, that is true. In one sense he is gone, but in another he is still here." The memory of the just is truly blessed.

I heard of a man who delivered his maiden speech in the British House of Commons, the most difficult place in the world for anyone to speak at any time, and particularly the most difficult in which to deliver a maiden speech. But the man was a born orator, and he thrilled even the House of Commons. When they were going down the gangway afterwards one honourable member said to another, "Who was that speaker? That was a marvelous oration." "Oh," said the other, "he used to black my father's boots when he was a boy." The great orator overheard him, and he stepped a few paces forward, and said, "True sir, I did, and did I not black them well?" Let us not be afraid to humble ourselves under the mighty hand of God.

Someone said to Mr. Spurgeon when he was a young man, and when he had all the world at his feet, "Young man remember, never forget it, if we get more than one foot above the earth we are just so much too high." Walk humbly with your God. It is difficult to get along with conceited people, especially when they have nothing to be conceited about.

A young fellow went to college, and like the others he was summoned to the President's office for a personal interview. The President learned his name, and said, "Sit down and tell me something about yourself. What do you know?" Said the student, "Sir, I do not know anything; I came here to learn." "You do not know anything?" "No sir, I do not know anything." "But you must know something." "Well," said the student,

"it is so little in relation to what I want to know, that I do not know anything worth mentioning. I came here to learn." Said the President, "So you do not look upon the area of human knowledge as a little mill pond?" "Oh no sir, I have just got to the edge of the ocean, and I came here to learn to swim." "Very good," said the President, "now tell me what you have read." He said, "I suppose I haven't read anything worth speaking of." "Oh, you must have read something." "Well, I suppose I have read a little; I have read enough to learn how little I know, and how much there is to learn. But I have come here hoping for some direction in my study and in my reading." "But what have you read?" "It is so little, sir, that I would rather not mention it; it just is not worth speaking of at all." The President stretched his hand across the table, and said, "Shake hands, Mr. So-and-So. It is an honour to shake hands with you. Most of our students take three years to learn what you know already. I have great hope for your future." Oh, yes, it is well to be humble, especially before God.

"He laid aside his garments; and took a towel, and girded himself. . . . and began to wash the disciples' feet." I do not wonder that Peter offered a little objection to being the recipient of that humble service. Let us be like him. Let no task be too mean or too small. Any toil, if it is honest toil, is worthy of the best a Christian can do. See that you do it. Walk humbly before your God.

II.

But there was another thing. This text suggests that OUR LORD SET US AN EXAMPLE OF SERVICEABLENESS. Our Lord said that the Gentiles sought supremacy one over the other. "But it shall not be so among you: but whosoever will be great among you, let him be your minister." And that is true dear friends. There is no higher honour than to be a servant. You know the honour conferred upon Moses? Do you know what the Bible calls him?—"Moses, the servant of God." There is no higher honour than to be a servant of God, to be diligent in His service. And being saved we ought to be serviceable, and I think that involves a courteous and a polite behaviour toward everybody. I read the other day that the Duke of Edinburgh was now officially, as the husband of the Queen, reckoned to be the first gentleman of England. But I am speaking to you this morning of the first Gentleman of the whole Empire—no, no, the first Gentleman of the universe. Jesus was always polite, always courteous.

I was in India about three years ago, and at one of the best hotels. And there was a Hindu arrayed in all his finery, his turban, and all the rest of it, and a waxed moustache—proud of his new-found importance. And there was a rough sort of Englishman, for Englishmen can be rough sometimes, and very impolite. I hope they misrepresent their country when they are. But this Englishman signed the register, and the Hindu, standing as erect as any man could stand, said, "May I inquire, sir, how long you expect to remain?" Said the Englishman, "What! You dare to ask me that question?" "Well, we have to know sir, how long our rooms are to be occupied." The Englishman said, "I shall stay as long as I want to stay, and I shall depart when I choose to depart, and it is none of your business." I was ashamed of my fellow Englishman; in fact, I wanted to check my

politeness and take him out and give him a good thrashing. But there are people who magnify their importance, and think they make themselves important by being rough and domineering. Oh no, that is quite unnecessary.

I say to all you boys and girls that I am ambitious first of all that you should all become Christians, that you should know the Lord Jesus, and that He may become your supreme example, and that you will be a gentleman just as He was. Two little boys came to me last Sunday evening, and I said to them, "And some day you are going to be ministers, are you?" "Yes sir," they said, "we are." They said, "We think we will go to Africa for a while first, and then we are coming back, and we are going to be just like you." I said, "I can give you Someone better; you try to be just like Jesus. Let Him be your example." But I would like to know that all the boys who go from this school go as little gentlemen, and that all the girls go as ladies. You know the place to begin to be a polite Christian is at home, to be a gentleman to mother, a lady to mother and to father. I love to see little boys and girls who are polite.

A while ago I thought I was ill, but found out I was not. But I went to the Mayo Clinic; that is a fine place to discover there is nothing the matter with you. But I went, and I stayed at one of the hotels. One morning there was a lad at breakfast, at a table near me. I suppose he would be about twelve years of age. He had a bandage over his ear, and I suppose he was there for treatment. Presently a lady came in the dining room, and instantly this little gentleman was on his feet. It was his mother, and he stepped to the other side of the table, quite naturally, and pulled back the chair, and stood behind the chair and seated his mother. They began to talk, and I saw she was very sad. Presently I heard her say, "I supposed the fact that he was a servant of God would have been enough, but it wasn't." Then she began to cry, and to her little boy—I do not know what his name was; I will call him Robert—she said, "You will excuse me Robert; I do not think I can eat any breakfast." Instantly he was on his feet, removed the chair, and stood as his mother walked out of the dining room, and then resumed his seat. I said to him, "I hope your mother is not ill." "No sir," he said, "mother is not ill, but she is rather distressed this morning." The next morning they were at their places before me, and the clouds were lifted. When I left I stepped across, and I said, "Will you forgive the intrusion of a stranger, but I saw that you were in some kind of trouble yesterday, and your son told me you were somewhat distressed. I do not know how it was, but the Lord laid your case on my heart, and as often as I thought of you through the day I asked the Lord that He would help you in your trouble." She extended her hand and smiled, and said, "Thank you sir, and He really has helped me." I said to myself, "I would like to get into that home, and I would like to see how that little boy had been brought up." There was nothing strained about it, very natural it was. Little boys ought to be little gentlemen. Jesus was a gentleman.

Very politely Jesus said to Simon, "You did not treat me very well when I was your guest. You gave me no kiss, and you gave me no water for my poor tired

travel-soiled feet. You ought to have done it." Ah yes, you can note the Christian in every-day life.

Let me say to you men in business, play the gentleman. And you women, be polite. It is not expensive, but oh, it oils the wheels; it reduces the friction of life; it makes home a little paradise, where every man, as we read this morning, looks not wholly on his own things, but every man on the things of others. Jesus was serviceable and He washed His disciples' feet.

There are a thousand ways in which you and I can be serviceable. I say to you girls, do not leave all the dish-washing to Mother. Turn in and help her. And you boys, if sister does not do it you set her an example, and offer to dry the dishes, and help mother a little bit. I am not ashamed to say I ask my wife as often as I can to give me the privilege of drying the dishes. And I can do it just as well as she can. I have no patience with these men who are so important they cannot do anything—they could not drive a nail, nor wash a dish. Poor fellows! Their wives ought to go away and leave them alone for a month, and make them learn to do something. It is characteristic of the true Christian that he is in the truest sense a servant to others. That is what Jesus said: "The Son of man came not to be ministered unto, but to minister—not to be served by others, but to serve others—and to give his life a ransom for many." Do not forget that while we are saved only by grace, yet there is over and above our salvation a reward for our works. The boy owes his place in the family to the fact that he was born into it, as we are born into the family of God. But if he is a good boy his father tells him so, and perhaps gives him a little reward. Do not be above that; tell people when they do well—it will not hurt them. Now and again somebody will become a little bit inflated, but somebody will soon puncture him and he will come down again. I have a dog, and I do not need to whip him. If I say, "Good doggie," his tail begins to wag, and he comes and jumps up on me. But if I have to say, "Bad doggie," down go his ears, and he goes into a corner. He knows he has done something he ought not to have done. Give the children encouragement, and tell them when they do well. And if you tell them when they do well they will feel your rebukes far more deeply if they are sure of a reward for well doing.

Our Lord was the greatest of all Servants. I cannot tell you what to do, but you can find people about you always needing a little bit of help. Go to their help, and do not wait to be asked. "Whosoever shall compel thee to go a mile—that is the thing you are obliged to do—go with him twain,"—that is the service you volunteer. The first mile is Sinai with its thunders; the second mile is Calvary with its forgiveness and inspiration.

I must tell you that this was only a symbolic act, a symbol of what Jesus was, and of what He came to do, because He laid aside His royal robes, took on Him the form of a servant, and was made in the likeness of men. I read of a Russian soldier in the days of the Czars being met by a very soldierly looking gentleman. He addressed this soldier as "Sergeant." The soldier said, "Higher than that sir." "Oh, perhaps you are a Lieutenant." "Higher," said he. "A Captain?" "Higher." "A Major?" "Yes." Then said he, "Perhaps there ought to be a mutual exchange of confi-

dences." "Are you a military man?" "Yes sir, I am." "Well what are you, a Captain?" Said the tall man, "Higher." "Major?" "Higher." "Lieutenant-colonel?" "Higher." "Colonel?" "Still higher." "General?" "Higher." "A Field Marshal?" "Higher." "Not His Majesty the Czar?" "The same," said the stranger. "But never mind. Be a little humbler next time." You remember how Mr. Churchill used to say with undisguised irony: "*Corporal* Hitler." Yes, the world is full of corporals who want to be mistaken for Field Marshals. I saw a cartoon once of a hen just leaving her nest very modestly, and in it there was an egg. Over yonder there was a little bantam rooster crowing his head off. And the caption said, "He thinks he did it." The world is full of bantams. I have seen bantams in the pulpit, bantams in the pew, and bantams who were professors, and some who were doctors, and not a few who were lawyers.

My dear friends, there was One Who stooped to the most menial task. He came from Heaven, He put on our human flesh, He stooped, as I have sometimes said to you, to be the sinners' scavenger—"Who taketh away the sin of the world." Let us try to walk in His steps.

Just to make it simple let me tell you an old-story. I have told it many times, because I was an admirer of the man. His name was Frère, Sir Bartle Frère, a great philanthropist, and one time governor of Cape Colony in South Africa. But at this time he was living in London, and he was away from home when his coachman gave up his position, and Lady Frère filled the position with another man. One day she heard her husband was coming home, and so she called the new coachman, and said, "I want you to go to Paddington—or wherever it was—and meet your master. He is coming in on such a train." He politely bowed and said he would do so, but as he was leaving her he said, "A moment, your ladyship, I have never seen Sir Bartle. How shall I recognize him at the station?" She thought a moment, and then proudly said, "I'll tell you John, you look for a great big man helping somebody; that will be my husband." So John went to the station.

The train came in, and you English people know how the whole side opens, and the crowds came out on the platform. There were the cabs drawn up, and among them was this gentleman's carriage, with the coachman with his silk hat and cocade, and gold braid, and all the uniform that goes with it. He looked up and down the platform, and he saw a great many big men. Then he saw a woman trying to get out of one of the third-class compartments. She had tried to save the porter trouble, so she carried all her baggage with her—a little box, a big box, a band box, and a bundle. And when the train stopped she loaded herself up, but when she came to the door she could not get out. One of these tall men, silk-hatted, morning-coated, and all the rest of it, came and raised his hat very politely, and said, "Madam, may I help you?" And so he relieved her of all her parcels and bundles, and said, "Where are you going?" She said, "I want a cab, sir." "Come with me and I will find you one." He took her across the platform to where the cabs were, hailed one, and then put her in, asked where she was going, and gave the cabbie his direction. She thanked him, and he closed the door. As the cab drove off there was a man in livery standing there. He saluted, and said, "Is this Sir Bartle Frère, sir?" "Why yes, who are you?" He said, "I am

your coachman, sir." "Oh yes, I remember; my wife told me that the other man had left. And so you are my new coachman? What is your name?" He told him—John, or whatever it was. He was just about to get into the cab when he said, "By the way, John, how did you know me?" "Please sir, her ladyship said I was to look for a great big man helping somebody." Not a bad definition of a real Christian, is it? And he was a big man helping somebody, because he had first of all been helped by the Greatest of all Men, and he delighted to carry other people's burdens because Jesus carried his.

So may it with us all, for His name's sake. Let us pray.

O Lord, we thank Thee for the humblest place in Thy vineyard, for the lowest rank among Thy soldiers, for the meanest task assigned to us among Thy builders. This indeed is our highest honour, that we have been called to be servants of God. O help us to be true servants of the living God, faithful followers of our glorious Saviour, for Thy Name's sake, Amen.

HOW WE MAY BE SURE THE BIBLE IS THE WORD OF GOD

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

Preached in Jarvis Street Baptist Church, Toronto
Sunday Morning, January 4th, 1953

(Electrically Recorded)

"For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

"But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."—1 Peter 1:24-25.

A GREAT many of you boys and girls remember being vaccinated. You did not like it very well. It was not done to cure you of smallpox, but to prevent your having it. It was done to render you immune to the attack of that disease. About three years ago I made a flying trip around the world. I had to visit many countries where certain diseases were endemic, they were natural to those countries, and before going I had to be innoculated. I received seven innoculations in two days, against yellow fever, typhus, bubonic plague, and all the other things. In the course of that journey when we came to places, like Athens, in Egypt, Siam and parts of India, when the plane lighted we were told to keep our seats, and then men came in with big syringes, and they filled the plane with a disinfectant—I do not know whether it was DDT, or what it was. But they filled the plane, so that we could hardly see from one seat to another. That was in case we had picked up a germ in some country we had visited, and had it about us in our clothing. This process of disinfecting the passengers was a measure of preservation, for fear we might carry some disease to somebody else. Medical science is giving a good deal more attention than they used to do to preventive medicine. There is a world of truth in the proverb that prevention is better than cure.

Now there is a plague that is rife in our day, a plague by which a great many have been afflicted. A little girl came to me some time ago from the Primary Department, and said, "Pastor, my teacher in day school says the Bible is not true. She told me that there never were such people as Adam and Eve." That is "religious education"! It is not enough that we receive that poison

from some men in the pulpit, but it must be broadcast through our day schools and high schools, and from teachers, who may be very excellent people in many ways, but who are not converted, and therefore do not know what they are talking about.

I shall speak very simply this morning to the boys and girls particularly, and to the older ones as well, about the Bible. So that if anybody tells you the Bible is not true you will be able to answer. I think we need to be vaccinated, we need to be inoculated against the assaults upon the truth.

The Temporal and The Eternal Contrasted

In these verses I have read to you this morning the visible is contrasted with the invisible, and the temporal with the eternal. All flesh is as grass. Every boy and girl knows that. We all know that men and women and boys and girls die. We are not here to live always; an end of life will be reached. And so people die even as the grass perishes, and as the flower of the grass falleth away. "The grass withereth, and the flower thereof falleth away." I take it that that is representative of things in this temporal sphere of life. Everything here fades away. You remember our Lord spoke of earth and earthly things, as a place where moth and rust doth corrupt, and where thieves break through and steal. We all know that everything in life wears out, and we have to cast it away. We have to get new shoes, and new clothes, and I dare say many of us would like to get new bodies, but we cannot order them just now. There are a good many things we should like to have. I read the other day of a shoe salesman who was greatly tried by a lady who came to buy a pair of shoes. She told him what she wanted, and he took down nearly all the boxes he had in the store, but he could find nothing that suited her. At last he said very diplomatically, "I think I know just about what you want, and I am sorry we haven't got it in stock. What you really want madam is a shoe that is small on the outside and large inside. We may get it some time, but we haven't that shoe in stock just now." We want a lot of odd things, do we not, and are very foolish and exacting in our demands. But everything belonging to this earthly life fades and perishes, but the Word of the Lord, in contrast with that, abideth forever.

Born of the Incorruptible Seed of the Word of God

It is said we are "born, again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth, for ever." So that though our outward man perish, the inward man is renewed day by day, and there is within us an element that does not fail; it does not decline with the years. We are begotten by the word of God, which liveth and abideth for ever.

The Bible is the Word of God

Let me speak to you for a little while just in a broad principle of the Bible, of the Word of God. There are many who say of course that the Bible is not true, and that the Bible is not the Word of God. Someone told me just last week of a letter in a Hamilton paper. Some good man had written a letter from the point of view of those who believe the Bible—I do not know what the exact subject of the letter was, but the man replying urged the writer of the first letter to wake up, assuring him that everybody in the world who

knew anything at all had completely abandoned the Bible. They knew it was outworn and obsolete, and only people who were like the fabled Rip Van Winkle, and who were still asleep when they ought to be awake, believed the Bible to be the Word of God. Young people and older people are exposed to that attack. But we in this place believe that the Bible from Genesis to Revelation is actually the inspired and supremely infallible Word of God. It is the supreme authority in all religious matters, and indeed it is the last word on every subject of which it deals. Even though it touch history—it is not written primarily to teach history, but it is never unhistorical; it is always true to historical fact. Whenever it touches natural phenomena it is always true to the facts of nature. It is not written to teach science, but it is never at any point unscientific. The Bible is the Word of God, and if it be the Word of God then it must be true in all its parts, for God cannot lie.

Many Writers, Only One Voice

The Bible was written by many different men, and yet is not an aggregation of voices speaking contrary things. I have heard a choir before now, not here of course; and its members seemed not to be able to sing the same tune. I have met some people who have no sense of rhythm; they cannot carry a tune, as we say. There is one man whom I respect most highly, a prince of a man, but in a religious service I want to sit on the other side of the church, for it is impossible for anybody to stand beside him and keep in tune. He has one tune for all the tunes that ever were written. Now the Bible is as an orchestra in which every instrument is tuned to the same pitch, and in which every player is subject to the same infallible baton: "Holy men of God spake as they were moved by the Holy Ghost."

Genesis the Book of Beginnings

The Book of Genesis, as its name implies, is the Book of beginning,—the beginning of the creation of God, the beginning of human history, the beginning of the family, the beginning of the state, the beginning of wars, the beginning of everything; it is a record of the genesis of everything. The very first word of the Book of Genesis challenges you to yield both your heart and your intellect: "In the beginning God . . ." If God did not indite, did not inspire that word, then it was written by somebody who did not know what he was talking about, for the simple reason it deals with the beginning when nobody but God was there; and no one but God is competent to speak of the beginning. The whole Bible I venture to say rests upon to historical accuracy of the Book of Genesis. There is not a portion of the Bible that does not in some way, directly or indirectly, allude to Genesis, and it assumes the historical truth of every word of it.

The Pentateuch

We speak of the first five Books of the Bible as the Pentateuch—Genesis to Deuteronomy—the first five Books of Moses. It is said they were written by Moses. And if you read the Book of Exodus, for instance, nearly all the chapters begin with the words, "And the Lord said unto Moses." It claims to be the very Word of God.

The Old Testament Validated by the New

If you take the two books Exodus and Leviticus you find them authenticated and validated in the epistle

to the Hebrews, which is really an inspired exposition of Exodus and Leviticus. And so of all the other Books. Our Lord Himself quoted from the Book of Deuteronomy, a Book that is greatly assailed. And we have the testimony of Christ to the entire Old Testament. The Old Testament is full of promises of the coming Messiah. There is a prophecy of His coming in the beginning of human history, where it was promised that 'the seed of the woman shall bruise the serpent's head. And Moses said, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." And all through the five Books of Moses you find direct or indirect prophetic adumbrations, foregleams, of the coming of the Lord Jesus Christ.

Christ Himself Validates the Old Testament

The New Testament testifies to the accuracy of the Old. Our Lord, for instance, stamped with His authority the historicity of the story of Abraham, when He said, "Your father Abraham rejoiced to see my day: and he saw it, and was glad." And there are many portions of the Old Testament which our Lord Himself directly authenticated. Of course we know that in the gospels we have the record of His virgin birth, and the fulfilment there of the prophecies that went before of Him. And in the closing days of His earthly life, before the crucifixion, it seems almost as though the prophecies of the Old Testament jostled each other to find their fulfilment in the Person of the Lord Jesus Christ.

The Word of Christ the Final Verdict

For myself I am quite content to accept the verdict of Jesus Christ. I would put what He says against the testimony of all the scholars in the world. Take, for instance, the Book of Jonah, which is often the butt of ridicule. A lot of superficial souls mock at the story of Jonah and the whale, perhaps forgetful of the fact that the Lord Jesus Himself stamped that Book of Jonah as literal history, and declared, "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." When you find that you have the interpretation of the Lord Jesus Christ on your side, when you find that the One Who said, "I am the Way, the Truth, and the Life," stamps with His approval any portion of the Old Testament, that ought to be to every one of us the end of all argument. And I say to you boys and girls that if your teacher in day school ever teaches you such things as that the Bible is not true, and that Adam and Eve never lived, and so on, I will tell you what to answer them. You say to them, "Is that what you think teacher?" "Yes." "Well the Lord Jesus didn't say so; He didn't believe that. And I prefer to believe what He says, and not what you say, about the Bible." Set the testimony of the Lord Jesus Himself against the teaching of all professors.

Wanted—A Religious DDT

I said that when our plane came down at certain airports in our trip around the world, they came in with their disinfectant. I have often wished that there were some kind of mental DDT. If so, I would like to turn them loose in, say Toronto University, and McMaster, and most colleges where the professors are,

and just give them a good dose of it, to see if the poison could be cured. I do not mean to say they are all like that, but a great many of them are.

There is no portion of the Old Testament, I venture to assert, that is not validated by the testimony of the New, particularly and supremely of course the testimony of the Lord Jesus Himself.

Then you will find in the later portions of the New Testament the apostle Peter on the Day of Pentecost quoted the Old Testament in that Pentecostal sermon, which is really a collection of Old Testament quotations. Peter believed with all his heart in the Old Testament. And so did the apostle Paul. All through the Acts of the Apostles you find the apostles basing their argument upon the accuracy, the assumption that the Old Testament is accurate, that it is true. And if that should be proved fallacious, then their whole argument would fall to the ground. I haven't time this morning to quote to you all those passages, though it would be a delight to do it, and I could easily do it without even reference to the Book itself.

The Epistle to the Romans

Then take, for instance, the first of Paul's epistles as recorded in the New Testament, the Book of Romans. Romans would fall to pieces if Genesis were not true. The whole thing rests upon the historical accuracy of the Book of Genesis. The story of Abraham, and the reality of the miracle of Isaac's birth, and all through the epistle to the Romans, the apostle, without apology, and without questioning, takes for granted the absolute accuracy of the Old Testament. Then in First and Second Corinthians you have exactly the same thing. Those two epistles could not stand at all apart from the Old Testament. When you hear some instructed person say, "I believe the New Testament, but I do not believe the Old," tell them they cannot believe the New Testament without believing the Old. The New Testament and the Old are so closely interwoven that unless they are both true, neither is true. You cannot have part of the gospel; you must throw it away unless the Old Testament is true.

The Epistle to the Galatians

Then you come to the epistle to the Galatians. You know how the whole argument of that epistle rests upon the historical accuracy of the story of Abraham, and on the fact that Abraham believed God, and it was counted to him for righteousness. If, as some of the critics say, Abraham never lived, if they would dispute the accuracy of the Book of Genesis, then of course you could not have Galatians.

Ephesians, Philippians and Colossians

The same is true of Ephesians, and Philippians, and Colossians. There are not so many direct quotations in these last three epistles, but allusions are there in large numbers, and those epistles could not stand without the Old Testament. That is true of all Paul's epistles. It is true of First and Second Thessalonians, and the Pastoral epistles as we call them, First and Second Timothy, and Titus. And the epistle of Jude is full of the Old Testament. Peter's first and second epistles are just packed full of Old Testament scriptures, and he goes so far, in the chapter we read this morning, as to say that we have a salvation about which even the angels have been curious—"which things the angels desire to look

into." He says, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." Peter says that the prophets of the Old Testament, writing about the sufferings of Jesus, did not themselves understand what they were writing. They were so completely overmastered by the Holy Ghost, and wrote by the inspiration of the Spirit of God, that when it was written they searched and inquired diligently as to what it signified. They could not understand it.

I remember having an argument in a great Convention in Ottawa, where the point of issue was this. There were those who had said that *not the writings of Scripture, but the writers, were inspired*. They were good men, but it was left to their own option what they should write; they were inspired, but not their writings. I remember in the argument this Scripture crowded in upon my mind, and it seemed to me in that great assembly, for the aisles and every space were crowded—we had a five-hour debate—that when I quoted that Scripture to them: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow," the power of the Holy Ghost was in that, and I remember distinctly in the quotation of that Scripture, even as I quoted it, I thought of another Scripture, "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" And it seemed to me that that Scripture came as a mighty hammer, pulverizing and annihilating their argument that the Scriptures of the Old Testament were not inspired. "Unto whom it was revealed,—thus far they learned—that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven." They were made to know that they were writing for another age—"which things the angels desire to look into." It is very significant to me that following that word Peter says, "Wherefore gird up the loins of your mind; learn how to think." Really, when I read the works of some of these so-called scholars I wonder if they were written by escapees from some lunatic asylum, some of the things are so crassly stupid. No, let us stand by the Word of God.

"The Word of the Lord Endureth For Ever"

"But the word of the Lord endureth for ever—and listen:—this is the word which by the gospel is preached unto you,"—the whole Word. You cannot preach the gospel without the Old Testament; you cannot preach the gospel without Abraham; you cannot have Jesus without Genesis; you cannot have Genesis without Jesus. Every Book of the Bible certifies every other Book, and then the One of Whom the whole Bible speaks becomes the theme of our message. In these Books of the Bible we have collectively the record which God has given to us of His Son. "And this is the word—this enduring word—which by the gospel is preached unto you." What does that mean? Surely it means that the gospel certifies the Divine character and inspiration and validity of

the Old Testament. Why? Because it tells us of One in Whom the prophecies of the Old Testament found their fulfilment; because it tells us of the death and resurrection of the Messiah, even as God said He Would die and rise again. It tells us He came into this world having a human mother, and no human father, just as the Old Testament said He would, and as the New Testament says He came. Time would fail me to show you how, in every aspect of the gospel, the Word of God finds its certain confirmation.

Millennia of History

So that we have behind the promises upon which we are to rest, millennia of history. Have you ever wondered that the Bible exists? They have burned it, they have tried to destroy it, they have mis-translated it, they have abused it in every possible way, but still the Word of the Lord endureth for ever. If it were possible for the last copy of the written Word of God to be destroyed, then, given time, it would be possible I think, given sufficient number of workers, to collect from the literature of the world so many quotations from the Bible that, put together, we should have almost the complete Bible. But even if that could not be, if the Bible were destroyed, then forever God's Word is settled in Heaven. Whenever I dictate a letter a copy is always made, and preserved in our file. And if my letter, committed to Her Majesty's mail, were to fail of delivery, and someone should write to me and say, "I expected to hear from you about a certain date, but did not receive your letter," I should be able to go to our files, and say, "I wrote you, and this is exactly what I said." And you know, if anyone should dare to say to God, "I didn't know that Thou hadst spoken, I didn't know that the Bible was Thy Word," the Lord has His Word on file in Heaven; forever His Word is settled in Heaven, and we should be condemned out of our own mouths for our unbelief.

The Promise of Salvation

Now when the promise of salvation into which the angels desired to look, and of which the prophets by inspiration spoke, is put before us, and we are offered eternal life on the basis of that eternal Word, which can never be broken, do you not see, dear friends how, if we fail to advantage ourselves of this gracious offer of mercy, what a fearful responsibility we take upon ourselves of having rejected the testimony of the most High. Now that is the way of salvation—just to believe exactly what God says. You received some medicine from your doctor. You look at the bottle to see what you are to do with it, and there is written on the label that you are to take so much at a certain time, and at certain intervals. And you take the medicine, and you follow the doctor's direction. Of course it may be that sometimes you have a trouble that the medicine does not immediately cure, for even the best of doctors are fallible. But when the Lord Jesus says, "You have a disease called sin, and unless it is treated it will take you down, not to the grave, but beyond the grave," if you will accept His prescription, and just believe on the Lord Jesus Christ, and rest on His promise, then you shall never perish, neither shall any man pluck you out of His hand.

How To Answer Unbelief

So I say to you boys and girls, and the older people too, whenever you come upon that unbelief, when you

meet with an expression of unbelief on the part of those who say the Bible is not true, answer them by saying, "My Saviour says the contrary. The Bible is true, and I prefer to believe what Jesus Christ says, rather than believe your denial." May the Lord help us thus to cast ourselves for time and for eternity upon the Saviour Who never fails. Let us pray.

We thank Thee, O Lord, for the sure word which Thou hast given us, whereunto we do well to take heed, as unto a light that shineth in a dark place. Help us all more firmly than ever to believe the word of God. If there are any who have not definitely committed themselves to the promises of grace in Thy Word, may they do so this morning, for Thy Name's sake, Amen.

ABOUT THE SERMON DATES

We endeavour, so far as possible, to print the sermon or sermons of the preceding Sunday in THE GOSPEL WITNESS. When a sermon, or sermons, of no date, or another date, appear, we receive inquiries as to whether Dr. Shields is ill. Let us explain:

Occasionally, as was true of Easter time, THE GOSPEL WITNESS has to go to press, because of the holiday, before it is possible to have the sermon in type. But there are many hundreds of sermons already transcribed and in our files, which have never been printed. In such exigencies we fall back upon sermons of another date. Sometimes the preacher may be away; hence there is no sermon from the preceding Sunday to print, and again we fall back upon sermons of another date.

This week the Editor goes to Winnipeg, for Friday, May 8th. Then from Winnipeg he flies to Halifax for services on Sunday and through the week. Therefore, this week's issue contains sermons of an earlier date. Our readers, therefore, will understand that when a sermon for some other than the current date appears, it is for some such reason as we have named above.

"SUFFICIENT"

The other evening I was riding home after a heavy day's work; I felt very wearied and sore depressed, when, swiftly, and suddenly as a lightning flash, that text came to me: "My grace is sufficient for thee." I reached home and looked it up in the original, and at last it came to me in this way, "My grace is sufficient for thee," and I said, "I should think it is Lord," and burst out laughing. I never fully understood what the holy laughter of Abraham was until then. It seemed to make unbelief so absurd. It was as though some little fish, being very thirsty, was troubled about drinking the river dry, and Father Thames said, "Drink away, little fish, my stream is sufficient for thee." Or, it seemed like a little mouse in the granaries of Egypt, after the seven years of plenty, fearing it might die of famine; Joseph might say, "Cheer up, little mouse, my granaries are sufficient for thee." Again, I imagined a man away up yonder, in a lofty mountain, saying to himself, "I breathe so many cubic feet of air every year, I fear I shall exhaust the oxygen in the atmosphere," but the earth might say, "Breathe away, O man, and fill thy lungs ever, my atmosphere is sufficient for thee." Oh, brethren, be great believers! Little faith will bring your souls to heaven, but great faith will bring heaven to your souls.

—C. H. SPURGEON

A MESSAGE FROM THE EDITOR

By Long Distance Telephone from Halifax

(THE GOSPEL WITNESS had to go to press a day earlier this week; hence the news following covers the meetings only up to Monday night, instead of Tuesday night as was anticipated.)

DR. SHIELDS reports that the meetings so far have been most successful. Dr. McIntire preached to a full church in Truro, Sunday morning. Dr. Shields preached to a full church, Central Baptist Church, in Halifax, Sunday morning. Sunday evening in the Queen Elizabeth Auditorium there was an audience of over a thousand. Dr. McIntire spoke on the Revised Standard Version of the Bible, and Dr. Shields followed with a brief address. Monday night Central Baptist Church was well filled, and there was a great meeting, with tremendous interest and enthusiasm.

The party go to Fredericton Tuesday, and after the service there, go to Saint John overnight. Dr. McIntire will speak in Saint John Wednesday evening, and Rev. H. C. Slade and Dr. Shields will go to Truro for a further meeting in a large hall. They will meet Dr. McIntire in Moncton on Thursday, where they will hold a meeting in the Edith Cavell High School. Mr. Slade and Dr. Shields will speak in Sackville Friday night, and after the meeting will drive back to Moncton and return to Toronto from Moncton on Saturday, arriving in Toronto Saturday evening.

DR. SHIELDS' FORTY-THIRD ANNIVERSARY

Sunday, May 17th, will be Dr. Shields' forty-third anniversary in Jarvis St. Church. It is expected he will preach morning and evening.

A VALIANT SOLDIER OF THE CROSS GOES HOME

Rev. W. E. Pescott, B.A., D.D., went home to be with Christ, May 2nd, 1953, in his ninety-third year. Dr. Pescott was a United Church minister, who was, before the Union, a Methodist. He was an old-fashioned saint. He often attended Jarvis Street services, both on Sunday; and on Thursday evenings. He was, for some years, one of the Vice-Presidents of The Canadian Protestant League. We had much fellowship with Dr. Pescott, and were utterly amazed when we learned his age. We did not suppose he had even reached eighty years. We had many a delightful conversation with him. He had a keen mind, was a devout believer, and evidently had a profound experience of the grace of God. When we met, he did not talk of Denominations, or churches, or ministers: he delighted to speak of Christ Himself; and one day, sitting in the church vestry at Jarvis St., he said, with tears, "Where else could a poor sinner go, but to the cross of Jesus Christ?" We greatly enjoyed our fellowship, and only regret that a very crowded week made it impossible for us to attend the funeral, which was held from the Dublin St. United Church, Guelph, with burial at Hamilton.

THE GOSPEL WITNESS and Jarvis St. Church extend their sincere sympathy to Mrs. Pescott, who fully shared in her husband's spiritual ministry, and to their daughter, Mrs. A. E. Ledingham, of Guelph.

THE GREAT CONTENTION

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

By Dr. T. T. Shields

CONSOLIDATING THE VICTORY

THE great decision of which we have written was taken on Wednesday evening, September 21st, 1921, which will remain a memorable date in the history of Jarvis Street Church as surely as the date of Waterloo must retain its commanding position in British history. The victory was overwhelmingly complete.

It will be remembered that for six months the business affairs of the church had been in the hands of the opposition. Following the decision of Wednesday, the books of the church were audited, and all the business affairs of the retiring régime were concluded by Saturday noon. All the papers carried a full account of the Wednesday decision. Such "explanations" as are common following an election were not wanting. It was reported that Dr. Shields had won but a superficial and temporary victory, and it was predicted that Jarvis Street could not continue more than three months. People were told that the wealth of the church, and all the important families, had withdrawn.

It was said that Jarvis Street Church had not money enough to buy coal. It might have been supposed that it was the usual practice to store a winter's supply of coal in the bins in the early fall. The fact was, of course, that steam coal was always used, and it could not be safely stored during the summer months. Furthermore, we used about one hundred and fifty tons of coal during the season, and the coal-bins had frequently to be replenished.

But in all these reports, as we have said, the opposition overreached itself. It transpired that our opponents, confident of victory, had made every preparation for the conduct in Jarvis Street Church of the services of September 25th; even a preacher for the occasion had been engaged. The plans they had made, we presume, were carried out to the letter as they had arranged, in all particulars but one: the services were held elsewhere than in Jarvis Street Church.

To the credit of our opponents it should be written that they accepted their defeat, and completely withdrew—and this was not the least of the divine mercies. I do not write that unkindly; for to this day we think of the majority of them as Christian friends. But "a house divided against itself shall not stand." It is always unfortunate when a minority of irreconcilables, who are implacably opposed to a church condition established by the majority, should remain to oppose. Majority rule is the only practicable principle of government in any democratic institution, and when a minority cannot—or will not—submit to a majority decision in church life, it ought to withdraw and leave the majority in peace.

In order to ensure a victory, the opposition had taken such extreme measures that, when defeated, they could not, with even a semblance of self-respect, do other than

withdraw. This they did; and began services September 25th, in the Y.M.C.A. auditorium.

The same Sunday in Jarvis Street was a great day. There had been so much publicity that it was natural we should have great crowds. The majority of them were friends; and others came out of curiosity. I had announced that my evening subject would be, "Hallelujah!" The auditorium was crowded, and the loose plate collection, outside and beyond the regular contributions of members by envelope, amounted to \$627.78. For the information of our friends who are not familiar with dollars, we may state that that was approximately one hundred and thirty pounds, approximately £224 at the present rate of exchange. We later had larger collections, but that at least answered the taunt that we could not afford to buy coal.

The first meeting of the Prudential and Finance Committee was held in the room in which this article is written, September 23rd. The first part of the meeting, occupying an hour or more, was spent in prayer. The Committee was duly organized, and certain resignations—those of the Church Secretary, organist, and others—were accepted. At the next meeting, held September 27th, it was announced that a new Secretary had accepted office. Mr. C. L. Penney was appointed organist of the church; and a little later, Mr. W. J. Hutchinson, Director of Music; and to the satisfaction and comfort of the church in general, and the Pastor in particular, both continue unto this day. Mr. Hutchinson has also been the greatly beloved Superintendent of the Sunday School for about sixteen years.

The minutes of the meeting of September 27th show that it was reported that all antagonistic elements had withdrawn with the exception of one man in the Sunday School. A committee of two, including the Pastor, was appointed to wait upon this brother, and I distinctly recall the interview, in which I told him that we were quite wearied with contention, and that all fighting thereafter would be outside of the church, and not inside. I told him that the party he represented had been defeated on four separate occasions; and that if he had the spirit of a decent sportsman, he would recognize the fact. But he stubbornly insisted that he intended to remain; whereupon I told him that unless he presented his resignation there and then, I would call the church together and have him expelled. He thereupon resigned, and the last root of bitterness was extracted.

Why is it that churches which are not slow to exercise discipline when a man gets drunk, or is proved to be guilty of some other form of flagrant wrong-doing, will yet permit people to continue an attitude of opposition toward the church and its affairs for years together? Thus the ministry of many a church has been paralyzed, the progress of the gospel retarded, and, incidentally, a succession of ministers have had their hearts broken, because the church was too cowardly to

remove from its life one or two ugly and bitter spirits.

This narrative is written with a view to profiting both pastors and churches, and it is because of that we record these simple and yet tremendously important incidents. We have endeavoured to follow the principle here enunciated ever since. We see no reason why one or two ill-natured people, born in the objective case, who absolutely refuse to co-operate with a ministry supported by the church generally, should be permitted to disturb its peace and hinder its progress. When the Empire was at war, no one who called himself a British citizen was permitted to lend aid or comfort to the enemy without. A New Testament Church is always at war—at war with the world, the flesh, and the devil; and it should ever insist upon unity within.

The members of the church which had constituted the opposition continued to hold services Wednesday evenings and on Sundays in the Y.M.C.A. At a business meeting of Jarvis St. Church, held October 23rd, it was decided that no further business meetings should be held except "at such times as the Prudential and Finance Committee may determine, except the Annual Meeting of the church, for the transaction of business". The same resolution provided that the practice which had long obtained, of receiving or dismissing members at any prayer meeting or Communion Service, should continue. This was done in order that the thought of the church should not be distracted, and that we might get on with the Lord's business.

This decision taught us how well a church can get on without business meetings. The affairs of the church were referred to the Prudential and Finance Committee. General routine business matters were ordered by that Committee, and executed by the church office; and the church proper went on with its work of preaching the gospel. Can anyone imagine the New Testament Church in Jerusalem cutting short its prayer meeting once a month, to hold a business meeting; and spending an hour or so discussing matters that any one wise man among them could execute in five minutes? We are firmly of the opinion that the monthly business meeting held in a great many churches is a prolific cause of trouble; and yet many small churches thus spend almost as much time in the discussion of trifling affairs of business as they do in praying. Why not select a few trusted men, and hand the affairs of the church over to them, requiring them at certain intervals to give an account of their stewardship; and thus leave the church free to exercise the ministry to which it is called.

We need not cumber our pages with much detail: it is enough to say that the meetings of the Prudential and Finance Committee, though concerned with business affairs, were really excursions into the heavenly places. The finances of the church took on a healthy tone, and from month to month the Treasurer reported a balance. During this period we were also blessed with large additions to the membership of the church. The first Communion following the disruption, the hand of fellowship was given to twelve; the first Sunday in November, twenty-one new members were received; the first Sunday in December, fifty-four; the first Sunday in January, eleven; the first Sunday in February, twenty-three; and the first Sunday in March, twelve new members were received.

The next Annual Business Meeting of the church was held on April 28th, 1922, which was the ninety-fourth Annual Meeting. The reports of that year covered the six months of storm, from the April preceding to the end of September; notwithstanding, two hundred and nineteen new members had been received; ninety by baptism, sixty-eight by letter, and sixty-one by experience. The financial report showed total receipts of \$35,361.97, with a credit balance of \$1,831.33. The report included a total for missions and benevolences of \$16,232.32—by which we mean an amount spent entirely outside of Jarvis St. Church—and all this, notwithstanding six months of tempest.

I wish I could here record the whole report of the Prudential and Finance Committee as submitted to this Annual Meeting, but we make a few extracts:

"The five prayer meetings weekly, Sunday, 10 a.m. and 6 p.m., and Monday, Wednesday and Saturday, begun in January, 1921, to pray for revival, have continued without diminution of numbers or interest, and are characterized by a spiritual fervour which is truly refreshing: The freedom with which many of our young people, including boys and girls of tender age, take part in prayer and praise is the cause of great thankfulness to God; and, we believe, an indication of the presence of the Holy Spirit in our midst.

"The excellent congregations that have attended the ministry of the Word is another cause for thankfulness. From all parts of the city, and from beyond the city limits, people have come with eager interest, simply to hear the Word. A new feature of the last few months has been the Pastor's Monday evening Bible Lecture, which, beginning in the Parlor, has so grown in interest and attendance that for two months the meetings have been held in the auditorium of the church.

"We humbly praise God for all these spiritual blessings; for the new and deepened life which has so manifestly come to our membership; and for bringing into the fellowship of the church many experienced personal workers and soul-winners. Truly we can but exclaim, 'Praise waiteth for thee, O God, in Zion'—'Thou hast holpen thy people Israel'—'We will rejoice and be glad in thee'.

"Special gratitude to God must be expressed for the way in which He has raised up intercessors in our behalf. We gratefully acknowledge the debt we owe to individuals, groups, and churches, throughout the Dominion and even in other lands, who have made our cause their own before the Throne of Grace; and who have cried mightily to God for victory. The Lord bless and reward them in their own hearts and lives!

"Our greatest cause for thankfulness, however, and one which fills our hearts to overflowing with praise to God, is that we have to-day with us in undiminished power and vigor, our beloved Pastor, Dr. T. T. Shields, and a church body united in spirit and in prayer, determined to sustain in its purity and simplicity, a New Testament Church: Christ the Head; the Holy Spirit and the Administrator of all our affairs; the preaching of the Word without fear and in the power of the Holy Spirit. This is our ideal and purpose. May the Lord work in us His will, and use us for His glory!

"The things we have mentioned we conceive to be the truest evidences of spiritual prosperity. Attention must be called, however, to the wonderful way in which God has supplied our material requirements.

"When so large a number of those who were among the chief financial supporters of our work, cancelled their subscriptions and withdrew their support, it did seem that so large a church as this, with so heavy a bill of maintenance, would be likely to find great difficulty in carrying on its work.

"A comparison of the financial statements will show how wonderfully God has come to our help. Without any strain and without the laborious organized 'drives' by which so often, nowadays, money is raised even in Christian churches, we have been enabled to close the year with a cash balance in our General Expense Account of \$1,575.36. When the present Treasurer came into office September 21st, there was a cash balance in the Current Account of \$445.43. Thus, we have gained \$1,129.93 in the twenty-seven Sundays which

have since passed. In this connection it is interesting to record that the balance of \$445.43 shown on September 21st, and which was the result of the great blessing which attended our summer services, was in itself a great surprise. In the Church Calendar of June 5th last, while the Pastor was in quarantine with scarlet fever, there was published a statement from the former Finance Committee who were in the opposition, which attempted to show that our Current Account was headed toward certain bankruptcy. In that letter the following paragraph occurred:

"While the Treasurer's account for May has not yet been closed, enough is known to forecast a deficit for the month of about \$700.00. If June were to give us the same income, it would result from 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 midsummer months usually run very light."

"Notwithstanding this gloomy forecast, the Lord enabled us to meet all our expenses during the summer; and, ten months later, to report that without curtailing any of our activities, we have met all our expenses, and closed the year with a cash balance in Current Account of \$1,575.36.

"We now venture a comparison between the twenty-seven Sundays of September, 1921, to March 31st, 1922, and the twenty-seven Sundays of the corresponding period for the previous year before our brethren had withdrawn from us, namely, the last Sunday in September, 1920, to March 31st, 1921:

	Weekly Offering and Plate Collection for 27 Sundays	Average per Sunday
Sept. 26th to March 31st (inclusive) 1920-21	\$ 9,868.60	\$365.51
Sept. 25th to March 31st (inclusive) 1921-22	10,975.43	406.50
Average increase per week for 1921-22 over 1920-21		\$ 40.99

"These figures speak for themselves. It is to be remembered that many of those now withdrawn from us cancelled their subscription after the April 29th meeting, others after June 29th, and nearly all the others between September 21st and September 25th. Notwithstanding all these things, we record to the praise of God, that our total receipts for general expenses for the whole year, ending March 31st, 1921, were \$18,781.88, and for the year ending March 31st, 1922, were \$18,733.40, or only \$48.49 less than the year before.

"We regret that through the withdrawals previously mentioned, our offering for Missions this year is considerably less than last; but as our brethren who have withdrawn have been making their own collections for missions, we trust the mission treasuries have not suffered. In previous years, also, the Treasurer's statement of receipts for missions has included the mission offerings of our members which had been paid direct to the Mission Treasurers. This year our statement for missions contains only those mission contributions which passed through the hands of the Church Treasurer."

We may perhaps, in view of all the bitter thing we have been forced to include in this narrative, be excused for printing, with thankfulness, a further abstract from the minutes of that Annual Meeting:

"RESOLVED that we desire to express our unabated love and esteem for our Pastor, the Rev. T. T. Shields, D.D., and to place on record our complete confidence in him as our spiritual leader.

"We rejoice in the fact that God has graciously sustained him during the great crisis through which our church has recently passed, and that the scriptural stand be took for those principles which we believe to be in accordance with the will of God, has been vindicated by the rich spiritual blessings which have followed in our church, both in the

conversion of many souls under our Pastor's ministry, and in the upbuilding of the Lord's people, old and young, in 'the faith which was once delivered unto the saints'.

"We, therefore, hope that he may long continue as our Pastor, and that the cordial relationship now existing between Pastor and people may grow stronger as the years go by.

"After many expressions of love for the Pastor, and appreciation of his ministry, the motion was brought before the meeting by Dr. C. J. Holman (temporarily in the Chair), and unanimously adopted.

"The Pastor, in replying, said there was not a church on the American Continent, or on the other side of the Sea, that he would exchange for Jarvis Street, in spite of approaches, stating that for the present, he was 'planted'. Dr. Shields expressed his joy at the spirit of unity now in the church, which spirit can only be brought about where the Spirit of God dwells in the hearts of the people. In speaking of those who had left us during the year, the Pastor exhorted the church to dwell in charity, and pray with him that God's richest blessing may rest upon those who have withdrawn."

At this meeting, in view of the fact that large numbers of new members had been added to the church, it was deemed wise to postpone the election of Deacons for another year, and to continue the Prudential and Finance Committee in office. The minute on this subject reports that the Pastor vacated the Chair, which was temporarily occupied by Dr. C. J. Holman, and that the Pastor then spoke as follows:

"The Pastor explained that while we had many new members, including much good material not yet discovered, the conditions under which the Prudential and Finance Committee was appointed still prevail to some extent, and until the matter respecting those members worshipping apart from us is entirely cleared up, the work of this Committee is not finished. Dr. Shields quoted Abraham Lincoln as having said that 'it is rather dangerous to swap horses in the middle of the stream.' The Pastor believes that we have in our membership material for as fine a Board of Deacons as can be found in Canada, but until this matter is settled, it seems wise to carry on as we are, and in the course of a year all our new members shall be known to us, and we shall know what to do, but until then, it would seem the part of prudence for the Prudential and Finance Committee to carry on its work. Next year all these things will be far behind us, and who knows what God will do in this next year?"

The suggestion of the Pastor was embodied in the resolution, and carried.

"THE INSIDE OF THE CUP"

The report submitted to the Annual Meeting of the church in April, 1922, by the Prudential and Finance Committee covered six months of the church's life subsequent to the great meeting of September 21st, 1921. Following that meeting, as we have already said, the books of the outgoing régime were audited, and all the business concluded, and the office door locked, by noon on Saturday, September 24th. The new order began in the church office Monday, September 26th, following the great service of thanksgiving on Sunday.

When I came to Jarvis Street in May, 1910, because there were so many prominent business and professional men in its membership, I took it for granted that the business affairs of Jarvis Street Church were conducted in a businesslike way. I discovered to my sorrow, however, that few business men give the same meticulous care to the church to which they belong, that they bestow upon their own business. It is not that they are deliberately careless. The reason, of course, is that a man can control his own business, while he is but one of many in a church; and for the

sake of peace, very often those who know least about order in any walk of life, are allowed to have their own way. Such a condition must inevitably obtain unless a pastor is given sufficient freedom to bring men of ability to managing positions, so that the affairs of the church can be conducted in an orderly way. This had never been done in Jarvis Street. After four years of endurance, I managed to get an office opened, but it required seven years more to secure the church's emancipation.

When the Prudential and Finance Committee took office with full authority, and examined into the business affairs of the church, we found they needed reorganizing from top to bottom. Heavy insurance was carried upon the building, amounting to approximately three hundred thousand dollars. But we discovered that not a few of the policies were in companies that were unlicensed to operate in Canada, and that if we had had a fire, they could have refused to pay our claims. All such matters were speedily overhauled, and the whole organization placed upon a solid business foundation.

To some of the details of that reorganization we shall refer later, but we come now to one matter of major importance. The Convention of Ontario and Quebec was to hold its annual meeting with the Centre Street Church, St. Thomas, beginning October 14th, 1921, which was exactly three weeks and three days after our decisive meeting. Following that meeting, except for interviews in the press, all was quiet on the Jarvis Street front. But on Wednesday evening, October 12th, there appeared a letter in the *Toronto Daily Star*.

This letter differed from others in that it was addressed to the delegates of the churches to the Convention. It was sent in sufficient quantities to every church for all its delegates to be supplied. Many of them would be leaving for the Convention on the Friday: this letter was mailed in Toronto on Tuesday—but only to out-of-town churches, the declared object being to withhold the letter from my knowledge, so that I could not reply to it. One man of the enemy camp, knowing the letter had been mailed, boasted of it in the *Star* office, in the hearing of one of the reporters. That reporter called an out-of-town preacher by long distance, and had him read the letter to him, taking it down stenographically. That is why and how it was published in Wednesday evening's *Star*.

The method adopted by the retiring Deacons of Jarvis Street Church was quite enough to condemn their communication. Why should a company of honourable men, stating the truth, fear to have the contents of their letter known even by the one against whom it was directed? I have the letter before me as I write, and intended to reproduce it, but it is only a rehash of all their other charges, with this added, that Dr. Shields intended to run for the Presidency of the Convention at St. Thomas! The letter declared that no one objected to the Pastor's doctrine; there was no higher criticism or worldliness in Jarvis Street; they criticized the Pastor's personality, and repeated the complaints of earlier communications.

I have found great comfort in the scripture which says, "Wisdom is justified of her children." The truth is always justified in the end of the day. Those who withdrew from Jarvis Street, including these ex-

Deacons, formed another church. Since it was formed, they have often, for several Sundays, had such preachers as Professor L. H. Marshall and Professor T. R. Glover, and others of the same quality. Any group of men who deliberately choose the ministrations of such men as I have named, and at the same time, declare that they have no affinity with Modernism, by so doing hazard something of far greater importance than the character of their understanding.

As soon as I read this letter I recognized it was necessary to make reply. I therefore announced that I would speak on Friday evening at eight o'clock, on "The Inside of the Cup", and tell the whole inside story of Jarvis Street Church. It was not necessary to insert any paid advertisements in the papers: the press gave the announcement front-page position, with large headlines.

Thursday I had to assemble a staff of stenographers competent to take a public address and rapidly transcribe it. Apparently by accident—but really, I have no doubt, by providential arrangement—in telephoning certain firms, I stumbled upon a young man who was a Christian, and who volunteered to organize a staff, and to do the work. They were all court or parliamentary reporters, which guaranteed the accuracy of the account. I then arranged with a publishing firm to put their whole night staff on, and nine linotype machines with operators and other helpers were waiting for the first copy.

All this occupied me until early afternoon on Friday, when I shut myself up to outline the address of the evening, and to assemble such documents as would be needed for reference. When I left my office to go home at seven o'clock cars were already lined up, and a large company of people had taken their places in the church. On my return at eight o'clock I found about two thousand people packed into the church, and, I should judge, about as many outside. I knew I had so much ground to cover that it would be impossible to hold all the congregation for the entire time, but my main purpose was to speak to the reporters, so as to get it all into print. I began to speak at eight-thirty, and concluded at five minutes past twelve midnight. When the benediction was pronounced, we still had about twelve hundred people who had stayed through the whole meeting.

The stenographers worked in relays of ten minutes each; retired to the office at the end of each ten minutes and transcribed what they had taken, and so continued for the three and a half hours. A messenger was waiting for copy as soon as transcriptions were ready, and by the time I had spoken for an hour, nine linotype operators were at work. An offering was taken toward the expense of publishing the address, which amounted to \$290.00 (approximately sixty pounds in English money). Many of the letters and other official documents included in the printed form were referred to, but not read entirely in the address. That meant that all these had to be typed following the end of the service. Some refreshments were provided for the workers, and the staff of tired reporters completed their work at four in the morning. I went from the office down to the printer's, where I found an army of men working like the proverbial beavers.

The book was finished and bound. It contained fifty-six pages six and three-quarters by four inches, set in

nine point type, with all the letters, resolutions, documents, etc., set in eight point solid. When the C.P.R. train left for St. Thomas at three o'clock Saturday afternoon, a consignment of these books was on board, sufficient to put one in the hands of every delegate attending the St. Thomas Convention. After the three and a half hours' speech—the longest I ever made—and the all-night's work of proof-reading, I went to breakfast at one o'clock Saturday afternoon!

No doubt the intention of the opposition was to prejudice the minds of all delegates going to the Convention, then to persuade the Convention to pass some sort of resolution on the subject, and then, thus armed, to renew the assault upon Jarvis Street. The usual programme of the Convention was as follows: it opened on a Friday evening with the President's address, and the appointment of certain committees. There were usually some ministers' meetings on Saturday, Convention sermons on Sunday, and the Convention opened for business on Monday morning. The Jarvis Street story was in the hands of all delegates Saturday night, and no doubt had been completely read before the delegates came for business Monday morning.

I went to the Convention on Monday, and was immediately surrounded by reporters, to whom I explained that Jarvis Street Church was an independent, self-governing Baptist Church; that the issue for which we had contended had been settled, as all matters should be settled in democratic bodies, by a majority vote. I told them it was solely Jarvis Street's business, and all others were invited to mind their own business and leave Jarvis Street alone. I suggested that the Convention had quite enough to do to look after its own affairs, that in any case it had no jurisdiction over Jarvis Street, and that any discussion of Jarvis Street affairs by the Convention would be as unbaptistic as it would be useless; and that if the question were raised at all, it would be raised by an enemy of Jarvis Street, and not by one of its friends.

There was a tense atmosphere throughout the Convention. I attended every session, ready at any moment to defend our position if it should be assailed. But the Convention closed without incident. Thus our opponents lost their last chance of recovery.

An edition of two thousand copies of the fifty-six page booklet, "The Inside of the Cup", was published. I had no means of knowing, of course, how wide the interest in the discussion would prove to be. I think if we had made it six thousand instead of two, they all would have been taken, for the supply was exhausted almost immediately. We have now one well-worn office copy remaining, marked on the top, "Let no one dare take this away."

When I began this story it was in my mind to reproduce the entire book, "The Inside of the Cup", but nearly all that was of importance has already been incorporated in this narrative, and nothing of value said on that occasion has been omitted. I have referred to it only as my introduction to rapid printing and publishing. Since that time, on scores of occasions, I have spent all night in the printer's office, in editorial work, on some jobs that were far bigger than "The Inside of the Cup". Our success, however, in that venture demonstrated the possibilities of quick reply, which I have very frequently made use of since then.

(To Be Continued)

FOR YOUNGER READERS

His Father's Word

Victor Tournay, aged nine, thought that his father was the greatest man in Texas, and indeed, in the whole world. He did well to love and admire the man whom others, also, respected for his upright character. He was known as a man who always kept his word.

One glorious summer morning in early July Mr. Tournay announced that he must make a trip to a neighbouring community, and if Victor and his friend Charles wished to have a ride, they might do so, but they must get ready immediately.

Soon afterwards the three of them were spinning along merrily in the car along the shady boulevard into the suburbs of the city, then out into the country with its wide stretches of green fields. And now they had come to a sparsely settled section, where there were few houses. They talked together of the goodness of the Lord Who had made all the beautiful world, and Who loves all the people who dwell therein. They watched the fleecy clouds in the sky, as they seemed to float along like veils above an ocean of blue. All was quiet and calm.

After they had been riding for some time, Mr. Tournay became quiet. The boys wondered why he looked so serious, then they noticed that the car was making a queer noise; a "chug-chug" sound, and that it slowed up at times, then would give a lurch forward. Soon it stopped altogether. To make matters worse, it began to get strangely dark. Surely it could not be evening already! No, but storm clouds were gathering, hiding the light of the sun. There was nothing to do but wait quietly until the storm should pass.

But the strong wind which sprang up chased away the heavy clouds, so it seemed, for soon the air was again bright and clear, and once more, the sun shone gloriously.

But they could not sit in the car all day, waiting for a traveller who might chance to pass that way. They were driving in a secluded section, far from the main highway.

Mr. Tournay remembered that they had passed a farmhouse about a mile back, and as the weather looked settled, he decided to go there for help. He told the boys to stay quietly in the car. "You will be perfectly safe, if you stay right where you are. I will soon come for you."

For a while they amused themselves with talking and some guessing games, but the time seemed so long. Moreover, it was getting dark again. The wind began to howl, and the car shook with the rising gale. Charles became impatient and finally said to Victor, "You can stay here if you want to, but I am going to run back to that house. It isn't very far, and I can run fast. Your father has forgotten us. I am not going to stay out here any longer."

"No, no," begged Victor. "Father said that we must stay right here. I know that he will come and get us soon, for he said that he would."

It grew darker and darker. The boys began to shiver, not because of cold, for by this time it was getting very hot, but they saw that the storm was coming closer and closer. If only father would come now! Charles felt like crying, but he wanted to be brave, too, like Victor, who was steadily watching down the road, expecting any moment to see his father.

The rain fell suddenly in torrents, and the wind whistled and moaned. Victor encouraged his chum by saying, "Father said that we would be safe, if we stayed right here, and father knows. I believe what my father says, for he always tells me what is true. We will be all right, and

father said he would come. He will come as soon as he can get here."

Even as he spoke, the rain began to slacken somewhat, and the wind was dropping. Far away they heard a faint whistle. Yes! it was father's cheery whistle. He was on his way to the car and to the boys. Victor stood up and began to jump up and down with excitement. They were safe, and father was coming, just as he said he would.

"We were almost frightened, father, but we believed you," said Victor. "We took your word to be true."

"I am sorry, boys, but I could not reach you any sooner. That house was a long way back. I am glad that you obeyed my word, for had you left the car, you would surely have been injured."

With the aid of a spare part for the engine, and tools secured at the farmhouse, father soon repaired the car, and they drove on to their destination.

Boys and girls, our Lord Jesus has said that if we take Him at His word when He tells us to trust Him, we shall always be perfectly safe. We may have to remain for a time in the storm, as did these boys, but the Lord will take care of us. He can save us from the storms of sin. The greatest sin of all is not to believe what the Lord Jesus has told us in His Word. When we do not believe what the Lord has said, we do not believe Him. Just as Victor was willing to trust his father, so must we trust our heavenly Father, knowing that what He has said, He will surely do. Then, and then only, shall we be safe. "Believe on the Lord Jesus Christ, and thou shalt be saved."

—O.L.C.

Bible School Lesson Outline

Vol. 17 Second Quarter Lesson 8 May 24, 1953

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

CHRIST'S PRAYER FOR HIS SEPARATED ONES

Lesson Text: John 17:1-17.

Golden Text: "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world."—John 17:14.

Christ at Prayer: Our Encouragement and Example

This prayer of Christ our High Priest has been recorded for the comfort and for the instruction of all believers. On this occasion Christ prayed aloud in the presence of His disciples, bringing blessing and strength to them through His intercession, and at the same time giving them an example of acceptable prayer.

As Christ prayed for His sorrowing followers at that time, so does He now pray for all His own (Heb. 7:25; 1 John 2:1). He abides in perfect harmony and fellowship with the Father (John 8:29), and His petitions are always heard (John 11:42).

Notice that Christ prayed unselfishly: the words "they," "them" and "these" occur frequently. So should we intercede in behalf of others. Again, the words of Christ are fragrant with the spirit of adoration, love, thanksgiving and holy fervour. Prayer is an attitude, as well as an act.

The key-word of the prayer is "glory".

I. Christ at Prayer for Himself: verses 1-8.

"Glorify thy Son."

Jesus our Saviour addressed God as "Father". He was the unique Son of God; His relationship to God is altogether different from the relationship which any other bears to God (John 1:18; 20:17).

The hour which would see the culmination of the earthly ministry of Christ was now at hand (Compare John 2:4; 7:8; 12:27), hence the words "The hour is come."

Christ prayed that the Father might bring glory, praise honour and majesty to the name of the Son, in order that the Son also might glorify the name of the Father. Full well the Saviour knew that He was to glorify the Father by carrying out His Father's plan for Him, a plan which involved suffering, sorrow, shame and death (John 12:23-28; 13:31, 32). Having trod the valley of humiliation, He would be received once more into the Father's presence, clothed with eternal glory (Luke 24:26). Christ lived, died and rose again in obedience to the Father's will (John 4:34). Are we willing to pray that the Lord will bless us in order that we may glorify Him, even although it be by identifying ourselves with Christ in His death (Phil. 1:20)? The cross of Christ, in which we should glory, involves death to self-glory, self-interest and self-gratification (Gal. 2:20; 5:24; 6:14).

Christ pleaded His own merits as the basis of all these petitions. He had glorified God on the earth by finishing, up to that moment, the work which had been given Him to do, and He urged His obedience as the ground of the petition that He might glorify God by completing the work of redemption. His mission had consisted of bestowing upon the chosen ones the life of God (vv. 2, 3), by manifesting the name, character and power of God (vv. 6, 26), and by giving out the words of God (v. 8). God delights to have us plead the merits of His Son and the promises of His word as the ground of our approach to Him. "Do as thou hast said" (2 Sam. 7:25) is an appropriate request.

Christ was able to announce the success of His work: the chosen ones had come to know God (v. 3), had kept God's word (v. 6), had recognized and received Christ as the messenger of God (vv. 7, 8; Heb. 1:1, 2).

II. Christ at Prayer for His Disciples: verses 9-19.

"I am glorified in them."

Christ is the gift of God to the world (John 3:16), and believers are regarded as the gifts of God to Christ (vv. 2, 6, 9, 11, 12, 24). We are Christ's inheritance (Eph. 1:18); "we were made a heritage" in Him (Eph. 1:11). It is the will of God that we should contribute to the glory of Christ, that He might be glorified in us (Eph. 1:12-14; 2:7; 3:10; 2 Thess. 1:10).

Since the disciples had been given by the Father to the Son, they were beloved for the Father's sake, and had been safely kept (John 6:37). Not one of the disciples had been lost save Judas, who was not among the number of those given by God to Christ, but was "the son of perdition" (Psa. 109:8; John 6:70; 13:2, 27; Acts 1:20).

The Saviour besought His Father to keep the disciples for His own name's sake (Psa. 23:3), left alone as they would be in a hostile and wicked world. Separation, not segregation, is the Master's plan; He would have us remain pure in the midst of impurity, kept by His power from the evil of the world and from the Evil One (Matt. 6:13).

To His holy Father Christ prayed that His followers might be made holy (Isa. 52:11; 2 Cor. 7:1; 1 Pet. 1:15), that they might be sanctified by the Word (Psa. 119:9; John 15:3). It is the will of God that we should be conformed to the image of His Son (Rom. 8:29; 2 Cor. 3:18).

DAILY BIBLE READINGS

May 18—The Solitary Communion of Christ Luke 5:12-16.
 May 19—The Work of Christ as Intercessor Rom. 8:26-34.
 May 20—The Joy of Christ Fulfilled in Us Heb. 11:32-12:2.
 May 21—Christ Indwells the Believer Eph. 3:13-21.
 May 22—The Shepherding Care of Christ Isa. 40:1-11.
 May 23—Christ's Own Claim to Deity Luke 22:66-70.
 May 24—Christ's Glory Proclaimed Rev. 5:5-12.

SUGGESTED HYMNS

Arise, my soul arise! Sweet hour of prayer! 'Tis the blessed hour of prayer. What a Friend we have in Jesus! There is no name so sweet on earth. Here from the world we turn.

Scepticism writing about Belief may have great gifts; but it is really *ultra vires* there. It is Blindness laying-down the Laws of Optics.—THOMAS CARLYLE.