

The Gospel Witness and Protestant Advocate

Authorized as Second Class Mail, Post Office Department, Ottawa

Vol. 32, No. 6

130 Gerrard St. E., TORONTO, MAY 28, 1953

Whole Number 1618



Long Live the Queen!

Every loyal Briton on Coronation Day and always, will fervently pray, "God Save the Queen!"

Her Majesty Queen Elizabeth II. is the worthy daughter of noble parents, who, during the terrible days of the War, by precept and example, inspired the people of the British Commonwealth and Empire with courage and hope.

We find pleasure in the reflection that in the Coronation Ceremony God will not be referred to in some vague term as "The Almighty" but the prayers and hymns, and the whole worshipful service will be conducted in the name of the Lord Jesus Christ. We are glad that the Coronation Service recognizes in Jesus the only God we know, as being "the only begotten of the Father, full of grace and truth," and that grace is sought "Through the merits and mediation of the Lord Jesus Christ."

We believe the monarchical principle has a great advantage over republicanism. The Monarch is removed from all Party strife. She knows no Party save the People over whom she reigns; hence the Monarchy gives stability, and continuity, and dignity to Government, which can never belong to a Republic. She is the living, personal, embodiment of all British tradition, of British laws, and customs, and of British devotion to human liberty. The British monarchy came to its present proud position by a long and painful experience.

The Coronation Oath which Queen Elizabeth II. will take dates from the coronation of William and Mary in A.D. 1689:

"The ringing words of our Sovereign's Oath, declared by Queen Elizabeth the Second on her Accession, were noted with a deep sense of thanksgiving by all her loyal Christian subjects:—

"I solemnly and sincerely, in the presence of God, profess, testify and declare, that I am a faithful Protestant, and that I will, according to the true intent of the enactments which secured the Protestant succession to the Throne of my Realm, uphold and maintain the said enactments to the best of my power according to the law."

As part of the Coronation Ceremony, for the first time the Moderator of the Church of Scotland will take part in the Coronation by handing the Bible to the Archbishop, who will then present it to the Queen, with the words: "The most valuable thing that this world affords. Here is Wisdom: This is the Royal Law: These are the lively Oracles of God."

How grateful we ought to be that thus the Word of God and the Lord Jesus Christ are supremely honoured in the Queen's Coronation!

May the skies be clear, and the sun brightly shine, as the millions of her Majesty's subjects rejoice in her Coronation! Long May She Reign!

MARITIME TOUR OF SHIELDS AND McINTIRE IN BEHALF OF ICCC REPORTED IN LETTERS

LETTER No. 1

Halifax, Nova Scotia
May 12, 1953

Dear Friends in Christ:

It has been some time since I have written a letter reporting a trip for the International Council of Christian Churches. The Lord is opening such wonderful doors and blessing so that I must write.

Dr. T. T. Shields and I arrived here Saturday night. He came direct from Toronto. My plane from Boston could not land because of the fog and we were taken to an alternate airport and brought 80 miles by car, arriving at 3.30 a.m.

This "Maritime Tour" was planned as a preparation for the Toronto Conference, the regional ICCC conference for Canada, June 18-23. Dr. Shields, an ICCC vice-president, has been here several times and is well known. He held some large meetings here for the Canadian Protestant League years ago.

Our reception by the people has been grand and genuine. There is a love for the "old faith" in the hearts of the people. The big meeting was Sunday night in the new Queen Elizabeth High School auditorium, with 1,000 people present. Virtually all the churches were represented.

Some people drove 50 to 100 miles to attend. I delivered the major address on "The New Bible and the Program of the World Council of Churches and the Canadian Council of Churches," the Canadian counterpart of the National Council of Churches in the U.S.A. The CCC has endorsed and promoted the new Bible in the same way, i.e., rallies, ministerial unions, etc., as the NCC has in the U.S.A., and the new Bible is being used in many churches, particularly the Presbyterian and the United Church. The new Bible gives our cause a marvelous opening.

Dr. Shields spoke briefly on "The Need of a Canadian Council of Evangelical Protestant Churches to Join the Issue with the CCC in Canada and the WCC on the World Level." He also took the offering. With his stories he has a gift for that. He described Dr. Visser 't Hooft's famous, or should I say infamous, ecumenical ship. The symbol of the ecumenical movement is a ship with an "inexperienced crew", setting out on an uncharted sea, in the midst of the greatest storm in history. Those who remember our trip with Dr. Shields around the world in 1949 will recall our report of this from New Zealand.

Accompanying us is the Rev. H. C. Slade, Dr. Shield's assistant. He came over to the Maritimes a week early to help set up the meetings. He has surely done a splendid piece of advance work.

The Rev. A. R. W. Murray, pastor of the Central Baptist Church here, has been general chairman in the Maritimes of the committee on our tour. He is an able minister of the Word, born in New Zealand, and committed wholly to the Twentieth Century Reformation cause. Our meeting last night was in his large church—a full house—and Dr. Shields delivered the main address. He was never better. He spoke on the subject, "Shall the Battle Against Modernism Be a Religious Korea or Shall We Fight Through to Victory?" He took Paul's words in the

The Gospel Witness and Protestant Advocate

Published every Thursday for the propagation of the Evangelical principles of the Protestant Reformation and in defence of the faith once delivered to the Saints.

\$3.00 Per Year. Postpaid to any address. 10c Per Single Copy.

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

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Book of the Acts, "Why should it be thought a thing incredible that God should raise the dead?" "The issue of the hour," he said, "is the supernaturalism of Christianity." He outlined the struggle in Canada and denounced McMaster University and Arcadia University, both Baptist schools, for their Modernism and inclusivism.

The issues in the Protestant world are here, just as we find them everywhere. Dr. Shields emphasized that the place of God's own in this day of apostasy is without the camp bearing His reproach. "When you first get out there," he declared, "it may seem rough, but when you have lived there a while you would not live anywhere else, for the reason that there is no other place in these days where we may find Christ."

I spoke briefly on the WCC versus the IOCC, and the IOCC versus the forthcoming EPC, Toronto, June 18. There are going to be some delegations from this area. I also took the collection, a new role for me. First we received subscriptions for THE GOSPEL WITNESS and the *Christian Beacon*. There were a lot of them. We passed out plain envelopes, 3 inches by 5 inches, and asked for regular continuing pledges for the IOCC. To our delight we found a real response and many pledges were signed up for \$1, 50 cents, and even 25 cents a month for the IOCC. When the people hear the story and know what is at stake, they are anxious to help. I have little doubt that Canada will do her part and take her place in the great world-wide struggle.

The opposition is here, too. It is everywhere. After it was announced in the press that we were coming, two of the six sponsoring churches withdrew their support, and this was announced in the press. These churches were the West End Baptist Church and the Mulgrove Park Baptist Church. This caused the usual stir and stimulated attendance at our meeting. The one and only paper here also had pressure put upon it. The brief announcement a week ago was accompanied by another

(Continued on page 10)

The Jarvis Street Pulpit

"NONE OF THEM IS LOST!"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, May 24th, 1953

(Electrically Recorded)

"While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled."—John 17:12.

Prayer Before the Sermon

We rejoice, O Lord, in the remembrance of Thy declaration: He that hath seen me hath seen the Father. We think of Thee this morning as Thou hast been pleased to unveil the glory of the Father's face in the Saviour of sinners. We thank Thee for the record that, when Thou wert upon earth, as the mothers of Salem brought their children to Thee Thou didst take them up in Thine arms and bless them. And when the disciples would have prevented their coming Thou didst say, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven. And Thou art just the same — the Father, Son, and Holy Spirit. Still Thou dost love the children. We have heard it in song this morning: Child I loved Thee long ago. We thank Thee for this truth. The love of God is no new thing; it is old as He is old! Yea, Thou hast loved us with an everlasting love, and therefore with loving kindness Thou hast drawn us.

We remember that Thou didst heed the call of the blind man, and Thou didst lead him out of darkness into light. Thou wert not deaf to the appeal of the lame, the halt, the deaf, and the dumb — those afflicted with all manner of diseases. Wherever Thou didst appear in the days of Thy flesh it seemed that Thou didst magnetically attract to Thyself needy men and women from all quarters. And still we come to Thee with our troubles, because life is full of it. Man is born to trouble as the sparks fly upward. What should we do if God were far removed from all these cramping circumstances of life, and the infirmities of the flesh? How indeed could we live without Thee?

We could not do without Thee,
O Saviour of the lost;
Whose precious blood redeemed us
At such tremendous cost.

And we thank Thee that we have not to do without Thee. Thou art with us this morning, and the people here, the men and women, and boys and girls, have assembled to hear what God the Lord will speak. Perhaps we dare not tell each other what we need. It may be indeed that were we to try we could find no language to express that which is deepest in our natures. As the hart panteth after the water brooks, so panteth our souls after Thee, O God. We pant for Thee; we long for Thee. If only God will come to us this morning, if only Thou Thyself wilt touch us, we shall be blessed.

We thank Thee that Thou dost not minister Thy grace through deputies. Thou hast given us of Thy Spirit; the Holy Ghost Himself is here, here to take of the things which are Christ's and reveal them to us. Help us quietly, and patiently, and attentively, as scholars in the school of Christ, to sit at Thy feet this morning, for Thy Name's sake, Amen.

SOME years ago a lady called on me, who was a teacher in one of our High Schools. She solicited my help. I said, "What do you want me to do?" She said, "I want you to help me re-write the Bible, particularly the New Testament, in such terms that children can understand it." I assured her that there was no book in the world more easily understood than the Word of God. Nothing could possibly be more simple, and yet at the same time, nothing could possibly be more profound. Here are the

deep things of God, which the Holy Spirit searcheth. But it is His delight to put the deep things of God in such vessels as the youngest and the simplest can drink from. The verse I have read to you is one of the profoundest of Scriptures. It throws us back upon the mysteries of the Divine counsel. And yet, I think it is as simple as anything can possibly be. You have had this chapter before you in the school this morning, and that is why specially I take a text from this chapter in which your minds have already been engaged.

I.

Observe HOW OUR LORD DESCRIBES HIS SHEEP, HIS DISCIPLES, THOSE WHO ARE SAVED, THOSE WHO ARE REDEEMED. He describes them as *the Father's gift to Him*: "Those that thou gavest me." Every true believer is a gift of the Father to the Son. He has laid His hand upon us, and presented us as a present to His Son. Jesus recognized them as His Father's gifts.

We may therefore learn from that that *we must be very precious in the Father's sight*. The Father would not give His Son a gift of no value. He must have set great store by us, and placed a high estimate upon our worth, before bestowing us as gifts of His grace to His well-beloved Son. You would not give a cheap and tawdry gift to someone you loved if you could afford anything better. If it were in your heart, for instance, to try just now to present a gift to Her Majesty the Queen on the occasion of her coronation you would say, "It would be absurd; I could not find anything of sufficient value to offer her. She has everything. What could I give her to add to her stores?" How much more difficult would it be to find a gift appropriate to the greatness of our Lord Jesus, the One Who is Heir of all things, by Whom the worlds were made! What sort of a gift must it be which the Father selects to bestow upon His Son? I grant you that humility and a true modesty should characterize every believer, but it will not make you conceited if you think of yourself as one who, for some strange reason, attracted the attention and the affection of the Father; that He whose stores are boundless should have determined to select you, to give you as a present to His Son. Sometimes we read it prettily put in the account of a birth, that a certain mother presented her husband with a son. God presented His Son with a redeemed soul. You and I, if we have any sense at all, will meet with experiences enough to humble us in the very dust. I never can understand how humans can be conceited. Why should the spirit of mortals be proud? What have we to be proud of? Nothing at all. Sometimes we shall be cast down, and our souls disquieted within us,

and sometimes you will be exposed to the attacks of the enemy, and to the slanders of the accuser of the brethren, but when you are say, "Never mind, I know Somebody Who has a good opinion of me; I know Somebody Who thinks I am of some value. I know it because He, in His grace, gave me to His Son." I do not know how you feel about it, but I am amazed at it. But I rejoice in it with joy unspeakable and full of glory.

Then there is another reflection. Precious as we must have been in the sight of the Father, as the gifts of the Father to the Son *we must have become precious in the sight of the Son*. You have some things at home which you value highly, perhaps not because of their intrinsic value, but because they were the gifts of someone who loved you. And some day when you long for the touch of the vanished hand, and the sound of a voice that is still, you look upon some treasured gift, and say, "He gave me that; I value it for his sake," or "For her sake," as the case may be. So, my dear friends, we are precious in the sight of Christ because the Father gave us to Him. We belong to Him, and I am sure that He sets a high value upon that which is His own.

You remember that matchless chapter, the fifteenth of Luke, with its three parables. There was the shepherd whose sheep went astray. It was his own, and he went after it until he found it. And there was a woman who lost a piece of money, and she swept the house in every corner of it until she found it. It was her possession, and she did not want to lose it. Then there is that great story of the lost son, and the longing father who never ceased his vigil, and his outlook toward the far country, until he saw the lost one coming home. Oh, my dear friends, if we could only know the love that God has for us! If we could only believe, really believe, in the love of God, in the peculiar and particular and personal love of God for you and for me — that He loves me, and He loves you! Oh, how it would transform our lives, and how it would encourage us often in the cloudy and dark days! "Those that thou gavest me" are precious in the Father's sight, and in the Son's sight, and *precious too in the sight of the Holy Ghost*. Surely that which is precious to God is precious to Him, and He will have care for those whom the Lord loves.

I wonder are there some here this morning who have no consciousness of that Divine ownership? Perhaps you say, "I never thought of that, that anybody would care to own me." But the Lord does. Why should He go after the lost when He had already ninety and nine? He does not forget those whom the Father has given Him. I remember an old man calling on me years ago. I think he was over ninety, but physically he seemed to be quite spry, as we say, and mentally fairly alert. He told me his family history, and told me the story of his twelve children, what they were doing, where they were, how they were prospering, and so on. I listened to it all with interest, and at last he said, "Good-bye," and left me. He hadn't been gone very long before I heard a knock at the door, and I opened the door; and there as my old friend. He said, "I thought I would have to come back and tell you there is one more that I forgot — not twelve, but thirteen." The old man had temporarily forgotten one of his thirteen children, and he had to come back and tell me about it. I like to remember that though the shepherd had a hundred sheep, and though only one had gone astray, it was important enough for him to remember, and for him to desire its repossession. Sometimes we are lost in a crowd. There are people who

rather cruelly I think try to test your memory. "You don't know who I am?" I have had many people say that to me, as though my failure to recognize them rather implied some disability on my part. I was too polite to say, "There wasn't enough of you to remember or I should have remembered you." Our Lord remembers us, and He never forgets us, and His knowledge of us is so particular that the very hairs of your head are all numbered.

I remember Brother Carew's bringing twins to me on one occasion, when he was minister in Fenelon Falls. I do not know what their names were, but I will call them Lucy and Mary. He said, "Now here they are, Lucy and Mary. I will give you five dollars if you can tell them apart." I looked at them very very closely, and I said, "Go away and mix yourselves up and come back." They came back, and I said, "This is Lucy and this is Mary." He said, "That was just by chance. Their mother cannot tell them apart, and I do not see how you can." I said, "Well try it again." So they came back again, and I said, "This is Mary and this is Lucy." I did it half a dozen times, and never failed. He said, "Why how did you do that?" I said, "Take a good look at Lucy. Do you see that tiny little freckle under the right eye? Now look at Mary: she hasn't got one." He said, "I never thought of that." Ah, the Lord knows you by your freckles, and He never forgets you. "Those that thou gavest me." We belong to Him.

II.

OF THOSE WHO WERE GIVEN OF THE FATHER HE SAID, "I HAVE KEPT." "Those that thou gavest me I have kept." "While I was with them in the world I kept them in thy name." It is something to know how to keep things, is it not? There are people who display great facility in getting things, and equal ability in losing them. They do not know how to keep anything. I have known some men who could never keep a job. "Those that thou gavest me I have kept," and if you are a Christian this morning, rejoicing in the Lord Jesus, here is an explanation of it. You are what you are because the Lord has kept you. I was travelling week before last with Dr. McIntire, and I said to him one day, "You know McIntire, I marvel sometimes that I didn't get into the other camp." He said, "Why?" I said, "Well there is enough foolish pride about me for me to have imagined myself somewhat of an intellectual, and to have put on airs like the Modernists do, and got into the Modernist camp because I was a little bit cleverer than somebody else." But I never did get there, and in that respect I am just where I was when I started—just a poor sinner saved by grace, simply trusting the Lord Jesus like a little child, as I did in the beginning. There is nothing else to trust to. Why is it? I will tell you why—"Those that thou gavest me I have kept." That is how. That is why you are here—He has kept you. We sing it—

"'Twas grace that kept me till this day,
— And will not let me go."

We could have drifted like that, and we might have been just as silly as the Modernists, because we are naturally that way. I heard of a man once interrupting a political speaker. The orator tried to pay no attention to him, but the man just smiled at him and said, "You're silly." But the speaker went on, thinking it the wisest policy to ignore him. Said the man, "You're silly." How many times he said it I do not know, until at last exasperated the speaker said, "And you're drunk." He said, "I know

it, but tomorrow I will be sober, and you will still be silly." It may be right. We are all silly. We do not know where our best interests lie, and we should be wandering far away like a silly sheep. That is what we are. We are called sheep I think because the sheep is the most stupid of animals. It is the most helpless and stupid. "Ephraim is like a silly dove." And that is what we had been, but "those that thou gavest me I have kept." That is the explanation, dear friends."

How did He keep us? I cannot tell you all the particulars. He kept us by His Word that cautioned us against the pitfalls, He kept us in some respects by providential ordering of our lives, by circumstantially shutting us in, stopping the gaps in the fence. Sometimes we were thrown into a world of trouble, and we said, "It is dreadful," but it was perhaps the greatest blessing that ever came to you. "Those that thou gavest me I have kept." He will keep them somehow, be sure of that. I know we feel we do not deserve to be kept, and perhaps we do not.

But I can tell you this, however we are kept, and whatever may be the ministeries which He employs to effect the purposes of grace, basically it is always this — "Kept by the power of God through faith unto salvation." Still trusting Him we are kept by the power of God through faith unto salvation. I have often quoted it to you, and I quote it again. I love the passage where David said, when he asked for the privilege of facing the giant, and Saul doubted his ability: "Thy servant kept his father's sheep. I not only tended them; I kept them." There came a lion and a bear, and you know how he went after them and delivered the lamb out of their mouths. My dear friends, I have felt the hot breath of the devouring lion many a time; I have felt the weight of the paw of the bear, and have felt that it was just about over, until He came Who kept me, and delivered me by His grace.

Will you just breathe a prayer of thanksgiving as I speak to you this morning, and tell Him you are thankful that He has kept you, kept you these many years. What a miracle it is! One learns something with the passage of time, and when I see an ageing saint, an elderly believer, who has been long on the pilgrim road, and who is still a simple child-like believer in Christ, I say to myself, "What a miracle!" Saved, yes, but through all these years kept by the power of God through faith unto salvation. My dear friends, He Who has kept us thus far will keep us to the end. We sing

"The soul that on Jesus hath leaned for repose
I will not, I will not, desert to his foes;
That soul, though all hell should endeavour to shake,
I'll never, no never, no never forsake."

"Those that thou gavest me I have kept." "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." There will not be one missing.

III.

Now listen—and I have little comment to make upon it, but just to repeat it, and make it ring in your ears: "NONE OF THEM IS LOST;" "None of them is lost;" "None of them is lost." That is what the triumphant Saviour said. Pursued by the wolves of the pit, like Peter — "Simon, Simon, behold, Satan hath desired to have you . . . but I have prayed for thee, that thy faith fail not." He was kept. And so if you will but trust Him this morning you shall be among that select number given of the Father, received of the Son, and kept by the

grace of the Spirit of God through all the exigencies of life. None of them is lost.

But I must remind you *how gracious the Lord has been in this process*. We repeated it this morning: "The Lord is my shepherd; I shall not want." He will keep us from want. How often have we lain down amid the luscious grass, of the uplands of the good Shepherd's pasture! "He maketh me to lie down." Do you know what that is? We sang about it this morning. You women know what that is, when you have had a hard day, and then at last when you think you are just about finished, and you have a few moment's respite, you throw yourself into an easy chair, and say, "It is good to have a little rest." The good Shepherd knows that. "He maketh me to lie down in green pastures: he leadeth me beside the still waters." Have we not had this here in this place many a time? Have we not found green pastures and still waters right here within these walls, like an oasis in the desert? "He restoreth my soul." Yes, we have felt the Shepherd's crook as He has pulled us back from the precipice, and we have said as we looked over from a place of safety, "My feet had well-nigh slipped, but He kept me." "He restoreth my soul: he leadeth me in the paths of righteousness." You are not any better than other folks, but He has kept you in the paths of righteousness, 'for his name's sake.'

IV.

"And none of them is lost, but THE SON OF PERDITION." I wish I could ignore that. A human soul beyond the boundaries of Divine grace; a human soul for whom Jesus does not pray! We used to have at one time sixty-five Russians who were members of this church. They were led to Christ by a great missionary we had named John Kolesnikoff. His wife was just as great a woman as he was a man. As these Russian immigrants came to town they got in touch with them, and they would take some of them into their home, and pray for them, and instruct them in the Word of God. There was one man who was especially obdurate, and all their efforts seemed to have no effect. But Mrs. Kolesnikoff prayed for him, and he heard her pray for him daily. At last she said to him, "John (or whatever his name was), I am not going to pray for you any more." He said, "Mrs. Kolesnikoff, don't stop praying for me." "No," she said, "I am not going to pray for you any more. No man is saved by vicarious prayer; you have got to pray for yourself. I have prayed, and prayed, and prayed, and you are depending upon my prayers. I am not going to pray for you any more. If you are determined to go to perdition, then go, but I am not going to pray for you any more." He said, "Let me kneel down now, and pray for me now." So he knelt down, and she prayed for him, and he prayed for himself, and his heart was opened to the Saviour, and he was converted. What if Jesus were to cease to pray for us? What if He were to say of us, "I pray not for them." What a terrible thing that would be, would it not? But, blessed be His Name, He Who kept His disciples when He was in the world, prayed that the Father might still keep them, and, ascended into Heaven, there before the Throne of God He still prays, He still intercedes for us. That is why we are still kept by the power of God through faith unto salvation.

May the Lord help us gladly to fly to the arms of this gracious tender Shepherd. Oh, how He would love to receive you little children this morning. I am sure if you could see Him here, and hear Him pleading with you,

you would understand that it would delight His heart if you were to come running to Him, saying, "Lord Jesus I want to be saved; I want to be numbered among the lambs of Thy flock." "He carries the lambs in His bosom," the Scripture says. He picks them up, and carries them gently. Do you not want to be carried in the arms of the Lord Jesus? May He bless us every one.

I have just talked to you in a very simple, almost child-like way, about these things of God, but what I want you to do is to appreciate more fully, and to appropriate more fully, the great love of God to us in Christ. Let us ask Him.

Thou hast loved us, Lord Jesus, with an everlasting love. Thou hast called us through Thy Word a hundred times, nay, many many more times than that. We have heard the Saviour calling, saying, Take thy cross and follow me. We pray that many may hear Thee still this morning, and respond to Thy call, for Thy Name's sake, Amen.

"FATHER I WILL — THAT THEY MAY BEHOLD MY GLORY"

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

Preached in Jarvis Street Baptist Church, Toronto
Sunday Evening, May 24th, 1953
(Electrically Recorded)

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."—John 17:24.

I TRIED this morning to open the casket of jewels contained in the twelfth verse of this chapter: "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled." The whole chapter, however, has a rare display of the jewels of grace, and we have another in the verse I have read.

I think we cannot too often too clearly or simply explain what the salvation that is in Christ really is. We meet with so many in our day who seem never to have heard of the sovereign grace of God. Let us look, therefore, at this passage from the great High-priestly prayer of our Lord, offered not long before He suffered, and see what comfort we may derive therefrom.

I.

First of all I must try to show YOU WHERE THE GUARANTEE OF OUR SALVATION LIES. If you insure your life, or a piece of property, or if you execute a deed which will convey to you something you have purchased, you are careful to see that every line is correct. What does it mean to be saved? What have we when we receive the gift of eternal life? What guarantee have we that it will last—that it is "eternal" life. That is the important thing—how long will it last?

Where do you think the guarantee of your salvation lies? Can you find it *anywhere within yourself*, in any latent virtue which inheres in your common human nature? Is there anything in you to assure you that some day you will stand without fault before the Throne of God? At least, I can find nothing in myself to minister such assurance, but a thousand things which would forbid my entertaining so lofty an expectation. How am I to get to Heaven, such an one as I am? I suppose we are very respectable people here this evening, certainly we are not among those who wallow in open sin.

And yet, how often have you been yourself surprised to discover the depths of latent sin that is within you? You remember that when Jesus said to His disciples, "One of you shall betray me," they all said, "Lord, is it I?" In His holy presence they trembled at the thought that there might be within their breast some principle of betrayal. And when Hazael, the general of the king of Syria was told by the prophet that he would slay his master in order to take his place, he said, "Is thy servant a dog, that he should do this great thing?" But he did it. You think you know people. I was once foolish enough to suppose that after some acquaintance with people I could form a fair idea of their character, and what, under given circumstances, they would be likely to do. I have long since abandoned that idea.

You remember how loyal Joab, the son of Zeruijah, was to David, how he fought his battles, and stood between him and his foes again and again. And in Absalom's rebellion he valiantly led the host, and quelled the rebellion. You would have said that Joab was a loyalist of the highest order; but in later life when a little nobody called Adonijah, thinking that David had passed the time when he could offer sure resistance, set himself up to be king, the old Record says Joab "turned after Adonijah, though he turned not after Absalom." The seed of rebellion and self-seeking was hidden in his breast through all these years of apparent loyalty. You cannot tell what a man would do under any circumstances. You cannot tell what you would do. If there was some kind of X-Ray that could disclose to us the moral qualities hidden in the deep recesses of our nature I am afraid that most of us would despair of salvation altogether. No, there is no security there. The doctor may say to you, in a matter of physical indisposition, "You have every chance of a speedy recovery; you have a fine constitution, and good blood," and so on. Yes. But spiritually, no. There is not any chance of your recovery. The deadly malady of sin is deep-rooted, and you can find no comfort there, no assurance of being able to persevere in the way of righteousness.

Nor can you find it *in any acquired virtue*. I have seen people improve. Nowadays you know preachers talk a great deal about character building. I once told a University Chancellor that many of his graduates reminded me of a lot of wooden houses, well furnished, artistically designed, but with every room in them off the square, and every door askew. He said, "What do you mean?" "Because," I said, "you do not insist upon an adequate educational foundation, and you try to build without a foundation, and presently there are cracks and crevices everywhere." You think you can educate the soul, and by an iron resolution you can acquire certain habits of righteousness, and develop certain virtues, until at last you will form a symmetrical worthy character that will pass master before the Throne of God. There is no hope there, my dear friends. You simply cannot do it no matter how much you try. And if you hope to be saved by your own characters you are going to be a disappointed people.

Need I say what I so often say in one way or another, that there is, no guarantee *in any externals of religion*. You witnessed the ordinance of baptism tonight. That never saved anybody, and never will. The ordinance of the Lord's Supper, which our Romanist friends call the sacrifice of the mass, never saved anybody, and never will. "But I am a man of prayer." Prayer will not save you. "What?" No. Somebody says, "I am a great be-

liever in prayer." I am not. The marvel is that a holy God ever listens to my prayer. They are poor letters that we send heavenward, I tell you. O yes, it is necessary that we pray; prayer has its place. But do not vainly suppose that you will be heard for your much speaking, and that even prayerful habits will commend you to God; it is to the One Who hears prayer, rather than to prayer itself, we must look. Nor will diligent study of God's Word. Some of the worst men I have known could quote Scripture by the yard. The men who crucified Jesus professed to believe in the Old Testament Scriptures, but they crucified Him notwithstanding. Our Lord intimated it was a mistake to think salvation was in the Scriptures. They testify of Christ, but salvation is in Jesus Christ Himself.

Where is our security? What is there in this salvation which guarantees its perpetuation, and its ultimate culmination in glory? Listen: "Father, I will." The guarantee of your salvation is in the sovereign will of God, not because you are determined to be a Christian,— I do not know how long you could persist in your determination — but because *He has pre-determined that you shall be*. He says, "Father, I will." That is our guarantee.

What do we mean by the will of God in Christ? You remember in that great chapter, the tenth of Hebrews, how the Holy Spirit argues the inadequacy of all the sacrifices of the law: "Sacrifice and offering thou wouldst not . . . Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God . . . He taketh away the first, that he may establish the second". Then note: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." It is by the will of the Saviour Himself that we are assured of salvation.

You remember that lovely story of Ruth. When she came home and told her mother-in-law of the attention shown her by the great Boaz, her mother-in-law, a very discerning woman, said, "Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day." Naomi said, "I know what is happening; he has set his heart upon Ruth, and he will never stop until he has finished this thing." Our Boaz has set His heart upon those whom the Father has given Him, and in respect to them He says, "I will that they . . . be with me where I am."

What do you mean by the will of God? Did you read about that terrific tornado in Sarina last week? How terrible are the forces of nature! We mouth great words, and talk about atomic energy, and all the rest of it, but we do not know what we are talking about. The fact is, that the entire universe is a compact body of divine energy, of atomic energy. God has packed into this universe something of Himself when He said, "Let there be light," and there was light. For your comfort will you reflect that the Maker of all worlds is none other than the One Who said, "Father, I will that they also, whom thou hast given me, be with me where I am." The will of God is mightier than gravitation. "For he looketh to the ends of the earth . . . to make the weight for the winds . . . and a way for the lightning of the thunder,"— the Lord of creation. "What manner of man is this, that even the winds and the sea obey him!" I will tell you what manner of man He is: "He gave to the sea his decree, that the waters should not pass his commandment." He piled the mountains, He spread the firma-

ment, He flung the myriad worlds into space, by the word of His mouth, the expression, the radiation of His energy. And all that is available for your salvation. "Father, I will." There is no power on earth, there is no power in hell, that can withstand the sovereign will of our God.

Now that is a simple statement, but *it is cardinal to true faith*. You say that faith is believing in Jesus. What sort of Jesus? "God, who at sundry times and in divers manners spake in time past unto the fathers, by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds . . . when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Is that the kind of Jesus you believe in? — not the Jesus of the Revised Standard Version of the Bible, stripped of His Deity. No. The Creator of all worlds. I am glad He is on my side, I really am, or, rather, that I am on His side. I can understand what one meant when he said, "I will not fear what men shall do unto me." Nor will I. "I will not be afraid of ten thousands of people, that have set themselves against me round about." "Father, I will." It is not your will, or anybody else's will; it is the will of God: "Which were born, not of blood, nor of the will of man, BUT OF GOD." That underlies your hope, and upon that your faith must rest. The power which is superior to all other powers in the universe is engaged in saving that poor soul of yours, and I rather think He will do it well, don't you?

II.

The next question is this: WHAT IS IT TO BE SAVED? WHAT DOES HE WILL? "Father, I will that they also, whom thou hast given me; *be with me where I am*." Can you imagine why the Lord Jesus would desire your presence? I do not know why He would want mine, but He does. That is a mystery. Do you know what it is to enjoy the luxury of the presence of a mutual friend where there is mutual trust and mutual understanding? I used to have an associate; Rev. C. N. Carew. He was a neighbour of mine in London, before I came to Toronto, and after I came to Toronto he joined me in the work of this church, and was with me for about eight years. He was a wonderful man — I mean as a man. Do you know what I mean? Somewhere I read an article by Sir William Robertson Nichol on "A Pair of Old Slippers." He described the tired man, after a long day in the city, wending his way homeward, and thinking of the luxury of home. And when he gets home he takes off his formal coat — he has had to be presentable — and he puts on a house jacket, quite loose. Then somebody brings him his slippers, and they are just a pair of old slippers. He takes off his shoes, and he puts his tired feet into the old slippers, and sits down in his easy chair, and says, "This is home." So Sir William said there are personalities like those slippers. There are some people that are just like a pair of old slippers. When you meet them you fit into them, and they fit into you, and somehow or another you feel rest from all the surrounding and attendant weariness: you are at home. There are other people like patent-leather shoes—very precise and useful for formal occasions, but rather uncomfortable companions for every-day use. It was a useful comparison, for there are many different sorts of personalities, as there are many kinds of shoes. I used to say to my friend Carew, "Come over to the house." "What do you want to see me for?" "I don't know;

I just want you." "What do you want to talk about?" "Nothing at all; I just want you." We would sit down, and sometimes talk and sometimes we wouldn't. It was like the farmer who said, "Sometimes I set and think, and sometimes I just set." We would just sit there, sometimes in silence; we understood each other. There was something about that man's presence that to me was a benediction. I liked to be where he was, and I liked to have him where I was. That brings the old story to your mind — I may as well tell it, though you have heard it — of Tennyson and Carlyle, and of how they planned an evening together when they were going to discuss some profound problems. They met in the study of one of them before the fire. The fire burned up and it burned down, and more coal was put on, and it burned still more. They sat, one on either side of the fire, and looked at the flames, all the evening until the clock struck the midnight hour. The one who was the visitor said, "Well I suppose it is time I should go," and he turned to his friend and said, "What a delightful evening we have had." "Yes, indeed," said the other, "we must repeat it." And yet they had never exchanged a word. Each was with the other where he was.

That is a very faint adumbration, an inadequate illustration of the principle here. Jesus said, "I died for them, and I want them now to be with me where I am." Can you believe that, that Heaven will be Heaven to the Lord Jesus because you are there? You may call it immodest if you like, but I quote one of my favourite little ditties:

"For this I shall find, that such is His mind —
He'll not be in Heaven and leave me behind."

I know he will not. Why? Because He says, "I will that they also . . . be with me where I am." That is what it is to be saved — to be with Christ here and hereafter. Oh, that we might know Him better, and that we might court His companionship and His fellowship, and greater soul intimacy with the Lord Jesus! "That they may be with me where I am." He did not say anything about golden streets, or jasper walls, or gates of pearl, or trees bearing fruit every month. Circumstantially, I suppose, Heaven, whatever it is, will be very wonderful. But the main thing is this — it "had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." If we are going to enjoy Heaven we had better learn to enjoy the presence of the Lord Jesus here. "I will that they . . . be with me where I am." Surely that must comfort us! This morning I told you that the gifts of God's grace to His Son were precious equally to the Father and the Son, and it would do us good to reflect upon that in times of adversity. Yes, and when people do not want you, then say to yourself, "I know Somebody Who wants me." Dr. McIntire, Mr. Slade, and I, made a tour of the Maritime Provinces, covering a little over four thousand miles within the week. There were two places where it was all arranged and advertised that we were to go, and then we had a long distance call from a friend down there. He told us that in one place they said, "We don't want Dr. McIntire or Dr. Shields." Too bad for them! In another place they said, "We will have Dr. McIntire, but not Dr. Shields." I do not know what denominational pressure had been brought to bear. Do you think that troubles me? No. "They besought him that he would depart out of their coasts." And if you are known to declare the whole counsel of God some people will not

want you. But I am not troubled, and I will tell you why: I know Somebody Who wants me; He has said so. He has addressed the Throne of Heaven and said that it is His sovereign will that I should be with Him where He is. That is where I am going. Are you not glad of that? If you are a Christian that is your destiny.

III.

WHAT DOES HE WANT US FOR? Take the next clause: "That they may behold my glory, which thou hast given me." I wonder what that is? What is the glory of Jesus Christ? It does not mean His reputation. Unworthy men sometimes have earned a great reputation, and worthy men have lost what reputation they had. O no, it is not what men think Jesus to be. His glory is like the glory of a diamond — it is what He really is. And He said, "I will that they . . . be with me where I am; that they may behold my glory."

I think I told you a story, but I am not sure. If I did I will repeat it. During the first war — it must have been about 1915, before the United States came into the war — I was on the deck of a ship in mid-Atlantic on a beautiful summer day. I went forward toward the prow, and sat on a big anchor alone. I was there reading, when a young fellow in khaki walked up and down in front of me, and just slyly glanced at me. He went up to the prow and back again three or four times, and then at last he stopped before me, and said, "Would you mind very much sir, letting me talk to you for a little while?" I said, "Certainly not." He said, "I have been watching you for three or four days, and I just felt a great desire to have a talk with you. If you do not mind I should love to do so." I said, "Come on and sit down here." I closed my book and put it on one side, and said, "Now what shall we talk about?" He said, "I don't know sir, but this is my first time away from home, and I am terribly homesick." I said, "Then I know what we ought to talk about; we will talk about home. Where do you come from?" He said, "I come from Chicago." I said, "What do you do in Chicago when you are at home?" He said, "I am an operator on the Stock Exchange." I asked him to tell me about that, and he told me of his experiences for a few days before leaving. He had bought or sold, or both, several millions. I looked at him, and I said to myself — I did not tell him of course — "That is more than my salary. This man must be a man of some size." Then he told me that his father was President of the Chicago Board of Trade. I said, "I suppose he is rather a man of affairs?" "O yes," he said, "I suppose so, but I don't think of him in that way; I just think of him as my father." He said, "He's a wonderful man. I have the greatest father that any man ever had. I wish you could meet him; he is just a marvellous man." I said, "Tell me something more about him." He told me many things, and then he said, "Just a few evenings ago at dinner he said, 'Well, have you got your reservation to New York?' I said, 'No, I have nearly everything else, but I haven't attended to that.' 'Well forget it; I will look after it.' I said that would relieve me a great deal, because I had much to do. So the night before starting, again at dinner, I said, 'Dad, did you get the reservations?' He said, 'I didn't say anything about reservations. I said I would get a reservation for you; why should I get reservations?' I said, 'I thought maybe you and Mum would come to New York and see me off.' 'You are right son,' he said, 'I have

reservations, and we will be there to see you off." Then he said, "He is such a wonderful man; that is just-like him." And he expatiated on the goodness of his father. I listened attentively, absorbing all he had to say. Again and again he would exclaim, "My, I wish you could know my father. I know you would like him, and you would like my mother too. I wish you could know them." Then he said, "Maybe you will come and visit us after the war?" said, "I do not know how the war may turn out." He said, "We would love to have you. We have a lovely home in the city, and quite a fleet of cars and lots of chauffeurs, and we could send you anywhere you want to go. And in the country we have a glorious place on the lake, with a yacht, power boats, and everything. We go out there in the summer, and I would love to have you there. My, you would have a good time with my father." He could not get away from it, but kept on saying over and over again, "I wish you could know my father; he is such a marvellous man." I said, "You will miss him." "Yes," he said, "They came to New York with me, and they waved 'Good-bye from the dock.'" Then he stopped, and could not say any more. "Excuse me sir," he said, as he wiped his eyes. "It is my first time away from home you know, and I had to leave them behind. But do try to come and see us when the war is over." We talked and talked, and positively I fell in love with his father. And then I told him of another One, of a Son who had gone way from home, and Who said to the people whom He met, "I want you to know my Father; I want you to come and visit me where I am."

As I tell you this I think of another story I never weary of alluding to. It is so full of the gospel. I wonder at people who say the Bible is not inspired. I do not know where they get it. I can see Christ in every word of it. But there was a man who went away from home. They took his coat of many colours from him, slew a kid, and dipped the coat in the blood. And he knew the message that had been sent home. He went away down into Egypt, and I think he said as he was going, "Well it is all for them." He prospered in Egypt for a while, and I think he said, "It is all for them." Then he was falsely accused, and cast into a dungeon — numbered with the transgressors, as he had been sold for thirty pieces of silver. I think again he said, "I do not understand, except that it is all for them." Then there came the day when the message came from the king, and he interpreted the king's dreams. Then the king took his ring from his finger, and put it on the finger of Joseph, and he put a gold chain about his neck, and said to him, "Only in the throne will I be greater than thou . . . and without thee shall no man lift up his hand or foot in all the land of Egypt." I think Joseph looked at that signet ring, and said, "I know it is significant; and it is all for them. Some day they will come to be with me where I am." Then he filled the storehouses, and the famine began to come. I rather think that every day Joseph looked among the strangers, until at last he saw ten men, and he said, "Here they are." He did not introduce himself at once, and after the second visit they were sent back with this message: "And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither." "I want him to be with me where I am." That is the gospel. That is why Jesus wants you. He endured the cross and despised the shame for the joy that was set before Him. The joy of what? I suppose of showing us His glory. What a day that will be! —

not golden streets and jasper walls, but just to be with Him where He is, and to know Him for what He is, and to lose ourselves, to luxuriate in the abounding grace of Deity, lost in Him, beholding His glory. He will give us grace and glory.

Is that the direction of your life? Millions of people will witness, either directly or by television throughout the world, the coronation of Her gracious Majesty, Queen Elizabeth. We pray for God's blessing upon her. They will put the crown upon her brow, but I really think she is crowned already. No glittering crown can add anything to her had she not that noble character which needs no jewels to adorn it. But oh, what a day it will be when we shall see His glory, when every creature that is in Heaven, and every creature that is on the earth, when all living things shall unite to acclaim the worthiness of our glorious Lord! I am missing the coronation. I was not so anxious to be there. I will tell you a little secret. I dislike crowds everywhere but in church. But I am not going to miss this greater coronation. I have got my ticket already, and Guide, and my reservation, all sealed, signed, and settled — to be with Him where He is, to behold the glory which His Father had given Him.

IV.

Then there is a line here—I cannot expound it, and neither can you. There is a logician's word there, there is a suggestion of an argument. "For (because) thou lovedst me before the foundation of the world." The love of God for His Son — God is love — will culminate in the outshining at last of His glory. What a glory it will be, will it not? All the universe will be summoned to attention—"Lift up your heads, all ye gates, and be ye lifted up, ye everlasting doors; and the king of glory shall come in."

Surely, my dear friends, that ought to teach us *the necessity for being prepared somewhat for Heaven* — not golden streets, nor jasper walls, but the presence of the Lord of glory. The duchesses and the peeresses of many ranks will be engaged in preparing the appropriate apparel for the great occasion. What are you going to wear at THE CORONATION? Have you engaged your tailor, or your dressmaker? If so, who are they? Are they competent? What are you going to put on when you have to stand among the angels, and be presented to the Father without spot or wrinkle or any such thing? — Only this:

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

Believe on the Lord Jesus Christ, and the robe of righteousness will be put on, and you will be ready when the Lord shall call. Let us pray.

We thank Thee Lord for such a salvation, all unworthy as we are. Thou hast blessed us beyond our deserving. Forbid that anyone should leave this place this evening unrobed with that spotless robe of righteousness. Give it to us now. Let grace put it upon us, and so we shall be ready for Thy call. Amen.

**SUBSCRIBE TO
THE GOSPEL WITNESS**

(Continued from page 2)

story explaining that the NCC in the U.S.A. was the largest church organization and recognized by all, with 30 denominations in it and 3,500,000 members. The same thing happened this Saturday with the World Council of Churches being praised. Though a release was given to the press on our Sunday night mass meeting, nothing whatever appeared in Monday's paper.

But all this helps. It stirs the people. They see things they did not know existed in their own area. The WCC-NCC supporters do not seem to recognize that opposition to us only helps and promotes our cause with the people. People then want to find out what is going on. There has been so little "fight" in Protestantism for so many years that when something does happen it captures the scene.

When the local paper shut out our meetings, immediately people began calling the city editor and protesting such treatment. A reporter was then assigned to the Monday night meeting, when Dr. Shields spoke, and his message was reported, with a belated story on our Sunday night appearance.

Halifax is in the first burst of spring. The buds are opening, the yellow forsythia is out, the millions of apple blossoms are expected next week. The stands along the road feature lobsters, 35 cents each. This is the land of lobsters. It is also the Evangeline country.

Yesterday afternoon we went up to the "Citadel", the old fort which has guarded these shores since 1750. I looked out over the North Atlantic and remembered that just two years ago this week we were on a similar tour for the IOCC in the north of Scotland. There are many things here in Nova Scotia that remind one of Scotland.

I went to Truro Sunday morning, to the Emmanuel Baptist Church, the Rev. D. S. Calkin, pastor. We had a gracious reception. I preached on, "The Sword of the Spirit Is the Word of God," as always, outlining the issue and the picture that is unfolding throughout the Christian world. After the service I met Mrs. E. F. McCurdy, 92 years of age. She said she has been reading the *Christian Beacon* since its beginning and had followed all the activities of the IOCC, the letters, the reports. Her eyes filled with tears as she told me of her great thanks to God for the movement and of how she loved me and Dr. Shields and others whose names she had read but never seen.

Yes, God has His own everywhere who understand. They pray; they are the salt of the earth. An experience such as this surely touches your heart.

In the afternoon I went to see Perry Rockwood. He has paid the price of separation. He came out of the Presbyterian Church and started an independent People's Church, which is being blessed. I saw his half-completed new church building.

I must stop now. We go to Fredericton, New Brunswick, the capital of that province. I will write about the Maritime Baptist Convention.

Oh, yes, yesterday morning the Rev. Frank Lawson, who fought Rockwood, came out on the Monday morning radio broadcast of the Ministerial Union with a complete endorsement of the new Bible.

Murray has distributed over 500 copies of our pamphlet, *The New Bible*, to his radio audience.

The Lord is good and greatly to be praised.

In Him,

CARL MCINTIRE

(To be continued)

Bible School Lesson Outline

Vol. 17 Second Quarter Lesson 10 June 7, 1953

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

THE TRIAL OF JESUS

Lesson Text: John 18:28-40.

Golden Text: "But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."—Isaiah 53:5.

I. Pilate Condemning the Righteous One: verses 28-38.

After the Jewish ecclesiastical trial of Christ before Annas, Caiaphas and the Sanhedrin (verses 12-14, 19-24) came the Roman civil trial. Like the religious trial, the civil trial was conducted in three stages: (1) Before Pilate the first time (verses 28-38; Matt. 27:2, 11-14; Mark 15:1-5; Luke 23:1-5); (2) Before Herod (Luke 23:6-12); Before Pilate the second time (verses 39, 40; Matt. 27:15-26; Mark 15:6-15; Luke 23:13-25; John 19:1-16).

The Roman Court could be held any time after daybreak, and the impatient relentless enemies of Christ repaired early to the hall of judgment in Pilate's house. They would not enter into the Praetorium itself, lest they should be defiled by entering a house from which all leaven had not been removed (Exod. 12:15), yet their scruples did not prevent them from defiling their hearts by the sin of participating in the plot to crucify the Lord Jesus (Matt. 15:11; 23:25-28; 27:24, 25). Pilate did not uphold the dignity of the court, but allowed the accusers to remain outside, while the Accused One stood alone inside the hall. The Governor went backwards and forwards, questioning the Jews and Christ in turn, actions which were suitable to his own shifting character.

The Jews were determined that Christ should be declared guilty of death. They showed no disposition to present evidence, and would not have gone to the Roman Governor at all, had they possessed authority to carry out a sentence of death.

Pilate was not interested in the religious controversies of the Jews; he would pay no attention to the Jewish charges that Christ had broken their laws (verses 30, 35; John 19:7) and that He had spoken blasphemy (Mark 14:64). He was concerned, however, with the threat to the peace of the land which was implied in their charge that He was guilty of sedition, or plotting against the state (Luke 23:5). The Roman Governors were anxious always to avoid riots or disorders of any kind. The *pax Romana* (Roman peace) must be maintained at all costs.

Pilate was vacillating in character, now minded to release Christ, and then willing to condemn Him. He was not greatly influenced against Him, however, until he saw in Christ a possible rival to His own authority (Luke 23:2). The enemies of the Saviour said that He claimed to be King of the Jews, and Pilate felt that this claim must be investigated. Hence the question, "Art thou the King of the Jews?"

Pilate secretly feared the power of Christ, especially when he was reminded that this One standing so quietly before Him was mentioned as the Son of God (John 19:7, 8). Although so meek and humble in attitude, Christ was indeed the King of kings and Lord of lords (1 Tim. 6:15; Rev. 19:16). To Pilate's question He replied that He was a King, yet not an earthly King (John 6:15; 8:23). His subjects were not earthly subjects, such as would fight with material weapons on behalf of their Sovereign, but His was a spiritual Kingdom, and His subjects were those who in their hearts acknowledged Him as supreme. He had been born a King (Matt. 2:2), and He had been sent into the world to give testimony to men concerning the truth of God (Isa. 55:4; John 12:27). Those whose hearts are open to hear and heed the truth receive the message (John 7:17, 19; 1 John 2:21; 3:19). Christ is their Sovereign.

When Pilate requested a definition of truth, the answer was before him. Christianity is true because Christ is the Truth, as well as the Way and the Life (John 14:6). He is the Truth personified, and all wisdom dwells in Him (Col. 2:3).

(Continued on page 15)

THE GREAT CONTENTION

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

By Dr. T. T. Shields

EVERY great war, like every great fire, has a starting place. For this reason I have attempted to describe the unprecedentedly ferocious attacks made from without on the Jarvis Street citadel. It seemed, from time to time, as though all the shock troops of Beelzebub himself, with all the armour they could muster, have been hurled against this fortress. But Jarvis Street still stands, and stands more impregnably established than ever before.

Inevitably the failure to breach the walls of the Jarvis Street fortress had its reactions in the denominational life.

It would be impossible to tell the story of The Great Contention, without giving particulars of the origin, development, and present world-wide influence of THE GOSPEL WITNESS. Following the great decision, and during the last three months of 1921, and on into 1922, great blessing attended the ministry of the Word. Conversions were frequent and many, and baptism continued to be administered practically every Sunday.

In the Minutes of the Church, of May 17th, 1922, the following interesting item appears:

"Dr. Shields stated because of the news from all over Canada and elsewhere, of blessing received through the reading of the Church Calendar, that in his opinion a great ministry could be exercised through a Church newspaper, which would be full of the gospel, embodying gleanings from Jarvis Street Pulpit, etc., and which paper could be a medium of weekly communication between the church and its increasing multitude of friends.

"Mr. George Long moved that the Pastor be authorized to edit such a paper for three weeks, the church to decide at the end of this time as to the advisability of its continuance. Seconded by Mr. Hayden, and carried."

In explanation of this note, I may say that for a considerable period it had been by habit to publish short articles on spiritual matters, quite apart from church news, in the weekly calendar, which was a small, four-page leaflet. Without any design or plan, we found the calendars were all used up; as people were forming the habit of mailing these calendars to their friends; and from far and near appreciative letters reached me indicating that there was a place for a printed message issuing from Jarvis Street.

Years before this time some appreciative friends had suggested the occasional printing of the Pastor's sermons. The question had been submitted to the Deacons of the church, and after some consideration and investigation, it was decided that the cost of publishing even an occasional sermon would be too great to make the undertaking a wise one! That was at a time when the membership and official board of the church included great wealth, several being rated as millionaires.

The Gospel Witness Is Born

With fear and trembling we launched THE GOSPEL WITNESS. A good deal of prayerful thought was given to the selection of a name for the paper; and I recall very distinctly an evening in May, 1921, when Mr. William Fraser and I talked and prayed together on the

subject. After writing out a number of names, THE GOSPEL WITNESS seemed the most appealing, and we have never felt from then until now the slightest disposition to change the name. The first issues were published without a number, and for some time no subscription price was named.

One good friend, a lawyer of distinction, who had stood valiantly by through all the fight, offered two suggestions respecting the new paper. One was that it would never do to publish sermons: that would be to court failure from the beginning. My friend assured me that, however interested people were in hearing sermons, in our day very few people could be found to read them. His second suggestion was that no particular time should be named for publication. It should be neither weekly nor monthly: he proposed that it should be stated that the paper was issued "occasionally", as news and funds made possible.

The second suggestion I did not entertain at all. We are all subject to the common human frailty of postponing duties which are undated, and I was afraid of the "occasional" principle. We began by dating THE GOSPEL WITNESS on Saturday; it was later changed to Thursday. But now for these more than thirty-one years the paper has issued regularly every week.

Contrary to all that was predicted, the paper has been carried through all the years mainly by the weekly sermon. Nearly two thousand reported sermons and addresses have been printed.

World-Wide Circulation

It may interest our readers also to state that the following are some of the countries represented on our subscription list, before the War. Countries beyond the Iron Curtain cannot now be reached. All others are still with us: Mexico, Bolivia, Argentina, Peru, Chili, Paraguay, Salvador, Brazil, Costa Rica, Jadaica, Trinidad, Bermuda, Barbados, Antigua, New Zealand, Australia, Tasmania, Victoria, N.S. Wales, Philippine Islands, Fiji Islands, India, Burma, Ceylon, China, Japan, Persia, Greece, Palestine, Syria, Egypt, Africa, England, Scotland, Ireland, Morocco, France, Belgium, Norway, Sweden, Denmark, Germany, Austria, Hungary, Switzerland, Italy, Esthonia, Latvia, Holland.

Some Special Issues

It may be worth while, too, to call attention to some notable issues. One great issue was the "Ichabod" number, which appeared in nineteen hundred and twenty-six. This was published in the smaller form, half the size of our present page. But it was an issue of one hundred and seventy-six pages, or the equivalent of eleven regular issues of THE WITNESS in one. That particular issue involved forty-eight hours of continuous desk work, during which time the Editor did not leave his desk for food or rest. We were engaged in a holy warfare, when time was an important factor. Many wondered how

such issues were produced. There is but one explanation: THE GOSPEL WITNESS staff worked!

A Paper Much Quoted

But numbers, after all, and extensive circulation, do not represent a paper's influence. There are probably few religious papers on this Continent more frequently quoted than THE GOSPEL WITNESS. For many years *The Christian Herald*, of London, England, has periodically reproduced a sermon appearing in THE GOSPEL WITNESS. Before the war a sermon translated into Arabic appeared periodically in a Cairo magazine. Also sermons were translated into Bulgarian and published in volume form. Many were translated into other languages—even into Chinese.

Many stories could be told from THE GOSPEL WITNESS office, both instructive and amusing. Very often THE WITNESS has had to play detective and not infrequently it has turned the light upon dark places. From all parts of the world where THE GOSPEL WITNESS circulates, from time to time we have received news of backsliders being reclaimed, God's people edified, the shut-ins and the mourners comforted, and sinners converted to God.

THE GOSPEL WITNESS has been a militant paper, and it is instructive to observe that the issues which have required the largest editions have been those which have come from the press with a great battle-cry.

The First Explosive Number

The first really explosive number of THE GOSPEL WITNESS was dated Thursday, October 12th, 1922. This issue was circulated, so far as we could find the names, throughout the Denomination. The editorial of that number was entitled, "How to Improve McMaster University". It recited the doctrinal Trust of the University, and the Act of Incorporation and an extract from the Act of Incorporation creating McMaster University. It then pointed out that the direction of the University was under a governing body elected by the Convention, four members retiring each year, and four being elected. The editorial referred to suggested that at the Convention later in October, only one of the four retiring Governors should be re-elected, and the editorial had this to say of Dr. Frank Sanderson, one of the retiring members of the Board, whom we have called "Dr. Julian":

Editorial on Dr. Julian alias Dr. Frank Sanderson

"What shall be said of the fourth retiring member, Dr. Frank Sanderson? It must be freely admitted that Dr. Sanderson has given much time to the affairs of McMaster, and has long been influential in its counsels. He is chairman of the Executive Committee of the Board of Governors; and because of his active interest in all that concerns the University he is made a member of all important committees; at this writing he is a member of the committee charged with the responsibility of nominating a Chancellor. All who are conversant with McMaster's history of recent years will readily acknowledge that Dr. Sanderson has had much to do in shaping its course. Many will say that at such a juncture it would be unwise to make any important changes in the Board. Others, perhaps, would say, 'Let Dr. Sanderson finish his work'.

"This article is written to express the conviction that if Dr. Sanderson is allowed to finish his work he will finish the Denomination. We regret the necessity of mentioning names — but somebody must speak, some of us ought to have cried aloud long ago. Dr. Sanderson is an avowed Modernist. He, more than any other one man, has been responsible for the continuous pressure of Modernist influence upon our denominational life. Beyond all question he is strongly antagonistic to the con-

servative Baptist theological position. The latest expression of that position was the pronouncement of the Ottawa Convention of 1919 which was only a reaffirmation of the Biblical principles upon which McMaster was founded.

"What was Dr. Sanderson's attitude toward that pronouncement? He was one of the few who voted against what the Convention almost unanimously approved. That, of course, was everyone's right. But on that great fundamental issue he showed himself to be out of harmony with the principles for which the Convention stands.

But again. On one occasion, in a certain place, following an exposition of a passage in John's Gospel, the speaker reported that Dr. Sanderson had asked him if he was unaware that in the view of all who were informed on such matters, John's Gospel has been discredited and discarded. Shall we entrust the responsibility of appointing a Chancellor to one who has discarded the incomparable compendium of the Gospel of grace, 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life!' We believe we can hear the Convention's mighty shout repeated, 'Never! Never! Never!'

But if Dr. Sanderson is not elected to the Board, what then? The most aggressive Modernist in the Convention will have been required to stand aside; the most astute propagandists will have been retired from our denominational councils; the most persistent disturber of the Denomination's peace will have been ordered to take a vacation; and the most formidable hindrance to McMaster's free exercise of her ministry as a distinctively Baptist university will have been removed.

"And what more? If these three of the four retiring Governors who have espoused the cause of Modernism are not re-elected others will be elected in their stead, who, in the nature of the case, would receive the Convention's confidence on the ground of their known and avowed loyalty to Baptist principles. They would take their place on the Board with an unmistakable mandate from the Convention to make McMaster a true Baptist University, and Woodstock, and Moulton genuine Baptist colleges. The influence of the new governors thus elected would be irresistible. Only the right sort of Chancellor could be appointed, and only the right sort, in view of such a pronouncement, would accept the position. This would affect the whole atmosphere and temper of the University. Every member of the Faculty loyal to the principles of truth for which the Denomination stands, would be reinforced, and enabled to teach with a freedom and authority which could never be enjoyed under present conditions. If there should be any members of the Faculty out of harmony with our position and the consistent application of our principles, and we do not say there are, they would very soon find a more congenial sphere of labour.

"And then? Without reserve our churches could take our educational work to their hearts, and give it the place it deserves, as the chief among our missionary enterprises. The principal, and indeed almost the only, source of irritation to our denominational life would be healed, like Jericho's springs. Our leaders would become leaders indeed; our students, ministerial and others, would come forth valiant for truth, and the whole Denomination, unified by a common faith, and a common purpose, inspired by one Spirit, and obedient to our one and only Lord — the glorious Captain of the Lord's host — would march irresistibly to victory.

"Need we even suggest the opposite? In view of the fact that the three gentlemen we have named are known to be out of harmony with some of the very principles written into the Act of Incorporation and the Trust Deed of the University; and in view of the vacant Chancellorship, if these men were re-elected, in face of the known facts, their election would constitute a reversal of every decision of the Denomination respecting our distinctive principles hitherto taken. We might then expect a Modernist Chancellor and the launching of the University on a course of aggressive Modernism. Such a result is to us unthinkable. We contemplate a triumphant vindication of our principles and the setting forth of the Convention on a new era of united and aggressive Baptist mission-

any endeavour. For this let us pray, 'With God all things are possible.'

Those who know the McMaster University of to-day, and indeed of the last few years, will recognize that this editorial was prophetic. What we predicted has come to pass: McMaster University is no longer regarded by many as being even distinctively Christian, to say nothing of Baptist.

The Walmer Road Convention, October 25th, 1922

It will have been observed that in my article on Dr. Frank Sanderson I had said that a certain Deacon had reported that Dr. J. H. Farmer was greatly perturbed at a Walmer Road prayer meeting, when, at the close of the meeting he was taken to task by Dr. Sanderson for having quoted from John's Gospel, Dr. Sanderson asking him "if he was unaware that, in the view of all who were informed on such matters, John's Gospel had been discredited and discarded". This article had gone to the whole Convention, and had brought a very large attendance to the Convention meeting in Walmer Road, October 20th to 26th, 1922.

We now quote from the Minutes of the Baptist Convention of Ontario and Quebec, of 25th October, 1922, the report of McMaster University:

"Dr. Frank Sanderson, Chairman of the University Executive Committee, who rose to present the Financial Statement, asked the Chair for the privilege of making a statement with reference to a pamphlet that had been circulated about him in the churches of the Convention. He denied the charges that were made, and characterized them as false. He also made a statement, in which he declared his acceptance of the Scriptures as the Word of God; that he believed in the Deity of Jesus Christ, and trusted in Him as Saviour and Lord."

In the afternoon of the same day following Dr. Farmer's address, the Minutes state:

Dr. Shields Given An Hour to Speak

"Mr. S. J. Moore moved, in amendment to the amendment, that Dr. Shields be given one hour to speak, and that after his address we shall take action regarding time limit. Rev. E. T. Fox seconded the motion.

The amendment to the amendment was carried. Rev. Dr. T. T. Shields addressed the Convention. He apologized for having circulated the first statement, characterized by Dr. Sanderson as false; also, he produced an affidavit, made by one of his deacons, who was unable, on account of sickness, to appear, declaring that he had been told by Dr. Farmer that Dr. Sanderson had stated that the Gospel of John was a discredited book.

Dr. Farmer replied with reference to the affidavit, and stated that he had no remembrance of anything of the kind having been said."

(This minute is partly untrue. I did not apologize for circulating what I knew to be true).

Mr. W. F. Hayden's Affidavit

Perhaps it may be well to set out here the affidavit made by Mr. Hayden. This affidavit was made at the suggestion of Dr. C. J. Holman, K.C., because Mr. W. F. Hayden was ill in bed with a heart attack.

The affidavit follows:

"DOMINION OF CANADA) IN THE MATTER OF a
Province of Ontario) statement made by
To Wit:) Dr. Sanderson

I, William Foster Hayden, of the City of Toronto in the County of York

Do solemnly declare that

1. I was for fifteen years a member of The Walmer Road Baptist Church and was elected a Deacon of that Church about the month of February, 1921.
2. Dr. Frank Sanderson was a member of that church

at that time and at the time hereinafter referred to.

3. That I was present at the usual weekly prayer meeting in the Walmer Road Baptist Church in the month of June, 1920, and at that meeting Dr. J. H. Farmer, Dean of Theology in McMaster University, addressed or spoke at the meeting, and in his remarks he quoted from the Gospel according to John.

4. Dr. Farmer and I walked out of the meeting homeward together and Dr. Farmer then told me that Dr. Sanderson had come to him at the close of the meeting and asked him —

"If he didn't know better than to quote from John's Gospel, a Book that had been discredited and discarded by everyone that knew anything about it'.

Dr. Farmer said to me after this statement that he was 'amazed' to think any Christian man would doubt the Gospel of John. I was also greatly astounded to hear this, as Dr. Sanderson was a Deacon of Walmer Road Baptist Church.

5. I recall the occasion most clearly, I have a vivid remembrance of what took place. I remember that Dr. Farmer and I together had walked down Brunswick Ave. and Dr. Farmer reported the language that Dr. Sanderson had used just after Dr. Farmer and I had turned from Brunswick Avenue into Bloor Street. It left so deep an impression on my mind that I could not possibly forget it.

6. In the interests of the denomination and of the cause of truth I informed Dr. T. T. Shields of the same.

7. I fully expected to be present in person at the Convention and state the above facts, but owing to illness I am prevented from doing so and it is because of my illness and the Doctor's prohibition that I am not present to-day in Walmer Road Church. I am suffering from a weak heart.

AND I MAKE THIS solemn declaration conscientiously believing it to be true and knowing that it is of the same force and effect as if made under oath and by virtue of the CANADA EVIDENCE ACT.

(Signed) 'W. F. HAYDEN'

DECLARED before me at the City of Toronto in the County of York this 25th day of October, A.D. 1922.

'JOHN D. BISSETT'
A Commissioner & Notary Public."

A Satanically Ordered Session

After this affidavit had been read, Dr. Sanderson took the platform and absolutely denied that he had ever said that John's Gospel was discredited. When Dr. Farmer was called upon, he merely said he could not remember.

Of course, the University had it all their own way at that session after that. I was warned in advance that Dr. Sanderson would "lie his way out."

Up to that time I had never seen any sinister significance in church officers belonging to certain lodges. There were certain ministers in that great assembly in Walmer Road, whom no one would accuse of being tainted with Modernism. So far as their personal teaching was concerned, they were Evangelically sound, and up to that time, so far as I was aware, they had been at my side in this contention. But when Dr. Sanderson took the platform to deny what was alleged in Mr. Hayden's affidavit, a number of Masons, who had obtained their "demit" were present, and they informed me that Dr. Sanderson gave "the high sign", calling upon all Masons to come to his help.

Never have I seen anything like that which followed. The entire atmosphere of the place changed. Professor Keirstead said to me, "Shields, I could not even pray. It seemed to me as though a trap door into the pit had been opened, and all the fiends were let loose." I saw those hitherto Evangelical men vie with each other in their bitterness to take the other side. Many who professed to know, declared that it was a masonic vic-

tory. Not being a Mason, I cannot say. But if it was not masonic, it was certainly satanic; and it was effected in a matter of minutes.

At the close of the meeting I went to two men, who were soundly Evangelical. One was Mr. S. J. Moore. I said, "Mr. Moore, you recall my interview with you in your office when I pointed out to you the danger of having Dr. Sanderson on the Board of Governors. And you told me that they had requested you to become Chairman of the Board; and you had declined because you said you could not give them the financial support they expected. And further you had not confidence in McMaster University, and therefore could not assume the leadership. You said also you feared the cost of removing such a man would be greater than the influential members of the Convention would be ready to pay." Mr. Moore replied that he distinctly recalled our discussion. Then I said, "Mr. Moore, what is an honest man to do, who is endeavouring before God to pursue a straight course, when he finds a man like you taking one position in your office, and then coming to the Convention and completely reversing yourself, and going on the platform and pleading with the Convention to re-elect the man whom you acknowledge to be such a man as I described?"

Mr. Moore was very nervous, and said, "We must talk further about this at a later time."

I crossed over to the other side of the platform to my erstwhile friend, Mr. Albert Matthews, later Lieutenant Governor of Ontario. He had been one of my Deacons, and my warm personal friend. We had often spent Sunday evenings together after the Sunday evening service. We had prayed together, and he had often come to my house for our Sunday evening cup of tea.

One Sunday evening I distinctly recall, while I was preaching, he and some others spent the whole time on their knees in my vestry, pleading for the power of God, and especially pleading for his sons.

I said, "Mr. Matthews do you remember that when the Chancellor asked you to accept the Chairmanship of the Board of Governors of McMaster University, you came to me, as your Pastor, to ask my advice? You said that the Chancellor had complained that the Board of Governors was in a moribund condition, that Dr. D. E. Thomson was *hors de combat*, and I distinctly remember your reporting the Chancellor to have said, 'and as for Sanderson, I really don't know whether or not he has any God left'."

Mr. Matthews replied, "I remember the phrase, but I don't remember who said it." I said, "I did not imagine it, and you said it, and you reported that Chancellor McCrimmon had said it of Frank Sanderson." Then I said, "You went on the platform this afternoon, and pleaded with the Convention to re-elect the man of whom it had been said to you, 'it was not known whether he had any God left or not', and in pleading for his election, you begged the Convention not to rob you, as Chairman, of your right arm."

Then, looking Mr. Matthews as straightly in the face as I could, I said, "Mr. Matthews, what is an honest man to do when he sees men like you and Mr. S. J. Moore behaving as you both have behaved this afternoon?"

Both Mr. Moore and Mr. Matthews were Masons.

When the session had been dismissed I was standing in the south main aisle of the church talking with Rev. W. A. Gunton, when Dr. McNeill came down the aisle. Mr. Gunton stopped him, and then laying his hand on my

shoulder, he said, "McNeill, this man owes his life to-day to the fact that he is under the British flag. Otherwise you and your associates would have killed him. You would literally have murdered him if you had dared."

That was the spirit of the Education Session of The Ontario and Quebec Convention of October 1922.

I never knew till then that it was possible to communicate poison telepathically. Somewhere I have read — whether it be scientifically accurate or not, I cannot say — that no poison is more virulent than that contained in the spray from the mouth of a violently angry man. I do know that I was under such poisonous influences all that day. But I had no consciousness of nervousness, or excitement. I felt through it all as cool as the proverbial cucumber. But when I got home later in the evening I was seized with some kind of violent fever. I was not sick, but my whole frame seemed to be on fire. I could not sit down, nor lie down. I walked the floor nearly all night long. I do not recall that I felt any disappointment; that I had any sense of defeat whatsoever: I felt rather that, in conscience, I had spoken, and I could only leave the result with God. But I believed that night, and I still believe, though I have no means whatever of demonstrating the truth of my theory, scientifically, that there is such a thing as telepathic poisoning, and that it is a virus that comes from the open jaws of that old serpent which is "the accuser of the brethren".

Thus that Convention passed into history.

I think it must have been the following Sunday afternoon that Mr. Hayden telephoned me, and said, "Could you get into your car and come over. I have just had a visit from Dr. Farmer. I want to tell you about it." I went over. Mr. Hayden said, Dr. Farmer had been there, and had said, "Brother Hayden, I don't want you to believe that it would be possible for me to question your veracity. You reported that I had told you that Dr. Sanderson had castigated me for quoting from John's Gospel, saying it was 'discredited and discarded'. If you say I told you that, I must have told you, but I am sorry I don't remember."

Then Mr. Hayden said, rather wistfully, "Do you suppose he would say that publicly?" I said, "No; that is Dr. J. H. Farmer."

(To Be Continued)

REMEMBER THE SEMINARY IN YOUR WILL

We suggest that our friends should remember Toronto Baptist Seminary in their wills. The proper form for this is: "I give, devise and bequeath the sum of _____ to Toronto Baptist Seminary, 337 Jarvis Street, Toronto 2, Canada, associated with Jarvis St. Baptist Church." We are laying foundations for the future, and we are determined to make it as impossible as it is within human power to do, that not one dollar given to Toronto Baptist Seminary shall be used for anything but the propagation of the gospel. No amount would be too large, and certainly no amount would be too small. We earnestly solicit the gifts of those who believe in ministerial and missionary education.

(Continued from page 10)

II. Pilate Justifying the Wicked One: verses 39, 40.

Pilate was warned by his wife to have nothing to do with "that just man" (Matt. 27:19), and several times he confessed that he found no fault in Christ (Matt. 27:24; Mark 15:14; Luke 23:4, 14, 22; John 18:38; 19:4). In all justice he should have released Him. Yet, he feared the priests, and he feared the people, lest he should be deprived of his position, (John 19:12). The utmost he would do for Christ was to seek to satisfy the people in some way, other than the way they had chosen. He knew that for envy Christ had been delivered unto him, and if he could present another to them upon whom they might vent their wrath, perhaps they might forget the Lord Jesus. Such an one was Barabbas.

Moreover, it was the custom of the Jews to give amnesty to one prisoner at the time of the Passover. This might be an opportunity to secure the release of Christ. The offer which Pilate made to release either Christ or Barabbas was not sincere. If Christ were guiltless, he should have been released at once. Barabbas, on the other hand, was guilty of death, for he had committed murder. He had also been guilty of theft and sedition or rebellion, evidently in a large way (Luke 23:25). He was a notable prisoner.

Pilate tried in vain to escape responsibility for his decision (Matt. 27:24; Luke 23:7). The priests moved the people to ask him to free Barabbas, and to condemn the Christ (Mark 15:11; Acts 3:14), and he acceded to their demand (Prov. 17:15). The release of Barabbas serves as an illustration of vicarious atonement; he could go free because another was condemned in his stead (2 Cor. 5:21).

DAILY BIBLE READINGS

June 1—Christ or Barabbas	Matt. 27:15-25.
June 2—Hail, King of the Jews!	Mark 15:16-20.
June 3—Christ before Herod	Luke 23:6-12.
June 4—Pilate and the Jews	Luke 23:13-25.
June 5—Behold the Man!	John 19:1-6.
June 6—Behold your King!	John 19:7-15.
June 7—Christ Denied by the Jews	Acts 3:12-18.

SUGGESTED HYMNS

Jesus is standing in Pilate's hall. Oh, what will you do with Jesus? Have you any room for Jesus? Man of sorrows, what a name! Oh, hear my cry, be gracious now to me. Behold Me standing at the door.

FOR YOUNGER READERS**The Miser and the Hungry Children**

IN A village in England were two little motherless girls, who lived in a small cottage. Sally, the elder, was about eight years old, and her sister Mary was six. They were very poor. Their father was a labouring man; he found great difficulty in supporting himself and his children.

Once, in the midst of winter, these two little girls were left alone all day, as their father had gone out to work. They had their breakfast in the morning with their father, before he left. But they had no dinner, nor anything to eat during the rest of the day. About the middle of the afternoon Mary said to her sister, "Sally," I'm very hungry. Is there anything in the cupboard that we can get to eat?"

"No," said Sally; I've looked all through the cupboard; but there isn't a crust of bread, or a cold potato, or anything to eat. I wish there was something; for I'm hungry too."

"O, dear! what shall we do?" cried Mary; "I'm too hungry to wait till father comes home!"

"Mary," said her sister, "suppose we ask our Father in heaven to give us something to eat? Let us kneel down, and say the Lord's prayer. When we come to that part about "daily bread", we'll say it over three times, and then wait, and see if God will send us some."

Mary agreed to this. They both kneeled down, and Sally

began: "Our Father Which art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven: give us this day our daily bread, give us this day our daily bread; give us this day our daily bread." Then they waited, quietly, to see if anything would come.

And now, while this was going on inside that little cottage, let me tell you what was taking place outside.

Not far from this cottage lived an old man, who was a miser. He had a good deal of money; but he never gave any of it to others; and never would spend a penny for himself, if he could possibly help it. But, on that afternoon, he had left home to go to the baker's and buy a loaf of bread. He got the loaf, and, as it was a stormy afternoon, he put it under his coat, before starting to walk home. Now it happened that just as he was passing the cottage in which the little girls were, a strong blast of wind blew the rain in his face, and he stepped into the porch of the cottage, and crouched down in the corner, to shelter himself from the wind and rain. In this position his ear was brought quite close to the key-hole of the door. He heard what the little girls had said about being hungry. He heard their proposal to pray to the Father in heaven to give them bread. He heard the thrice-repeated prayer—"Give us this day our daily bread." And then came the silence, when the little ones waited, and watched for the bread. This had a strange effect on the miser. His hard, selfish heart, which never felt a generous feeling for anyone, warmed up, and grew suddenly soft in tenderness toward these helpless, hungry little ones. Tears moistened his eyes. He put his thumb on the latch of the door. The latch was gently lifted, and the door opened. He took the loaf from under his coat, and threw it into the room. The little girls, still waiting and watching on their knees, saw the loaf go bouncing over the floor. They jumped up on their feet, and clapped their hands for joy.

"O, Sally," said little Mary, "how good God is to answer our prayer so soon! Did He send an angel from heaven to bring us this bread?"

"I dont know who brought it," answered Sally, "but I am sure that God sent it."

And how about the miser? For the first time in his life he had given to the poor. Did the promise fail which says, "Give, and it shall be given unto you"? No; God's promises *never* fail. He went to the baker's, and bought another loaf for himself, and then went home with different feelings from what he had ever had before. The warm, soft feeling that came into his hard heart, when he gave the loaf to those children, did not pass away. It grew upon him. He had found so much pleasure in doing that one kind act, that he went on, and did more. And God blessed him in doing it. He began to pray to that God Who had answered the prayer of those little girls for bread, in such a strange way. - He read the Bible. He went to church. He became a Christian; and some time after, he died a happy Christian death. But before he died, as he was the owner of the cottage in which the little girls lived, he gave it to their father. What a beautiful illustration we have here of our Saviour's words—"Give, and it shall be given unto you!" This miser gave a loaf of bread to these hungry children, and God gave him the grace that made him a Christian! And as we think of this we may well say that "giving is God's rule for getting".

Rev. R. Newton, D.D. in *The Light of the World*.

ALL ABOARD FOR TORONTO!

REGIONAL CONFERENCE

International Council of Christian Churches

JUNE 18th to 23rd

Two Hundred Expected from U.S.

Several Carloads from Maritime Provinces

Many Expected from Canadian West

Hundreds from Ontario

A GREAT PROGRAMME IS IN THE MAKING

WE SUGGEST

1. Resolve to be present yourself
2. Come by car, inviting friends to fill it up and share expense
3. Talk about it to everybody
4. Pray that the Holy Ghost may preside over all sessions

Programme and particulars later
