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The Jarvis Street Pulpit

Her Majesty Queen Elizabeth II and the All-Glorious and Eternal King of Kings

*"Now Unto the King Eternal, Immortal, Invisible, the Only
Wise God, Be Honour and Glory for Ever and Ever, Amen."*

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday-Morning, May 31st, 1953
(Electrically Recorded)

"My heart is inditing a good matter: I speak of the things which I have made
touching the king: my tongue is the pen of a ready writer.

"Thou art fairer than the children of men: grace is poured into thy lips: therefore
God hath blessed thee for ever."—Psalm 45:1-2.

Prayer Before the Sermon

We thank Thee, O Lord, that ever it was said, Thou shalt call his name Jesus, for he shall save his people from their sins. Such a Saviour we all need; such a Saviour we all may have. In such a Saviour many of us even now rejoice. We come by way of the cross to pray. We thank Thee for the open heavens, for the view by faith of Him Who ever maketh intercession for us. We bless Thee for Him Who is the King eternal, immortal, invisible, the only wise God, Who is our Saviour. We pray that we may never lose sight of Him. For ten thousand blessings we have reason to thank Thee, and this morning we are here with grateful hearts, and with thanksgiving upon our lips, for the multitude of Thy mercies which have come to us through the merits of our Lord Jesus.

We thank Thee for the country in which we live, for the great privileges which here we enjoy, and for the vast resources which are at our command. And for the Commonwealth and Empire to which we belong we thank Thee. We bless Thee that it has pleased Thee to make this Empire Thine instrument in days gone by, and Thy people the messengers of Thy grace to the uttermost parts of the earth.

This morning, with millions of our fellow-subjects, we bow in humble prayer to seek Thy grace for the one who will on Tuesday be crowned Queen of this vast Empire. We thank Thee, O Lord, for the traditions of the house to which she belongs. We thank Thee for the memory of the service of him who was her father, and all the inspiration he afforded a countless multitude of people in the stressful days of the war. We think with sympathy, and with earnest expectation of the one whom we delight to acknowledge as our Queen. Young in years she must bear heavy responsibilities, and we pray that she will follow in the footsteps of her father. May

her example prove throughout the world a mighty power for good. May she above all things know Jesus Christ as her own Saviour, and recognize that her position affords her an unequalled opportunity to serve Him, and to render service to six hundred millions of people by His grace.

We know not how to pray for her except that according to Thy wisdom Thou wilt be pleased to bestow upon her all those gifts which are necessary for the proper exercise of her exalted office. Be gracious, we pray Thee, to all who attend. Look in mercy upon the multitudes who gather in London, and preserve them from accident and danger, and may the lives of Thy people be precious in Thy sight.

We pray for all peoples throughout the Empire.— for India, with its complex problems, for Pakistan, and Egypt, for South Africa, with its racial problem, for Australia and New Zealand, for all the islands of the sea where the British flag is flown, and for this wide Dominion of vast potentiality. We beseech Thee, O Lord, to let not the traditions of the past century fail, but use this Thy people still for the furtherance of Thy kingdom, and for the establishment of righteousness in the earth.

Now we pray Thee to bless us this morning as we think a little of her Majesty the Queen, and of the greater King Whom we delight to honour. Lord, bless all the children who are here, and the homes from which they come, their parents and relatives, and this whole church family and all that belong to us—those who may be in trouble, some who suffer, and some who are away from home and in a journey. But all of us, whatever our circumstances, are urgently in need of the abounding grace of our God. Let it be ours, we pray Thee, since we offer this our morning prayer in Jesus' Name, Amen.

IT IS probably correct to say that never in all the history of the world has so much been spoken and written about any person in so short a time or has been spoken and written concerning Her Majesty the Queen. I think it will be found to be certainly true that the pageant of next Tuesday will be one that for splendour and magnificence has never been equalled in the history of the world. It is well for us to pause a little to consider the significance of this event, and particularly its bearing upon the interests of the Kingdom of God throughout the world.

I confess myself to be an incorrigible monarchist. I have little sympathy with republicanism, even of the highest order. The Queen is not the head of any party. She is removed from all political discussion and conflict. She is the head, not of a party, but of all the people. We who are British perhaps do not fully recognize the advantage of the institution of monarchy, entirely aside from the personality of the one who may for the time being occupy the throne. The continuing government which is represented by the King, or Queen, as the case may be, makes for stability and continuity of policy in the affairs of state. In our friendly neighbour to the South they have a political earthquake of the first magnitude every four years, and lesser ones every two years, and they scarcely get through one election before they are plunged into the vortex of another. I read recently that President Eisenhower, it was believed, was largely influenced in his Korean policy, and his determination if possible to bring about some kind of a truce, by the influence such an action might have upon the next election. It is a pity when men of any sort, whether they be politicians in Canada, or in England, or in the United States, should be influenced in their judgment by what they think will meet with public favour when next they appeal for the suffrages of the people.

Some years ago I was at the Directors' table of the Canadian National Exhibition, and was asked, if you please, to say grace, which was supposed to be some sort of a distinction. Seated beside me on that occasion was a gentleman, I believe a physician, from Baltimore, who was visiting his daughter in Toronto, who had married a Canadian. He began to speak appreciatively of our form of government when the President arose and proposed a toast to the King, which of course was honoured by all present in the usual way. When we had resumed our seats this gentleman said, "Now that was just exactly what I was beginning to remark. In the United States, whenever a toast is proposed to the President of the United States it is of course honoured by all loyal Americans. But in any such gathering as this there would be a large proportion of people belonging to a party opposite to that which the President headed, and while they would honour the office they would be saying under their breath, 'The rascal beat us at the last election.'" He said, "It is just impossible in any gathering in the United States to have the same spirit of unity that you have here when a toast is proposed to the reigning Monarch; for the reason that he does not represent a party, but he represents the people, and is the living embodiment, the incarnation, of all the traditions of your race." I believe that that American gentleman offered a very discerning remark when he said that. I repeat that I am myself a monarchist; I believe in the principle of a constitutional monarchy; for as a matter of fact, the constitutional head of the British Empire has no such power or authority as the elected representative who occupies the White House. The President of the United States,

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

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after the election, and until the next election, is virtually a dictator. He is the Commander-in-chief of the Army and Navy, and he appoints his own cabinet. It is true that Congress has to approve them, but they are not responsible to any electoral district as our Cabinet Ministers are. And the executive department of government in the American principle is entirely divorced from the legislative branch, so that you may sometimes find, as you did in the case of the late President Wilson, the President arrayed against Congress, and Congress against the President, and Congress refusing to implement the promises which the President had made, even at the Peace Conference, and in international affairs.

I speak now, not of the monarch, but of the monarchy and of the institution under which we live. We as Britons have no reason to be proud of all the monarchs which have sat upon the throne of Great Britain. We do not think with much admiration of King John, who was forced to surrender his dictatorial powers at Runnymede. And if, by any strange quirk of which I have no knowledge, someone should come to me and tell me that I was a lineal descendent of Henry VIII I should feel no pride in that announcement. Indeed, when I read of the doings of such men as Henry VIII, of bloody Queen Mary, one of the Richards, Charles I, and a number of others, the wonder to me is that the people did not rise *en masse* and throw them into the sea. I think, had I been there, I should have been glad to accept leadership in that performance. So that the traditions of the British monarchy are not without their stains, and we cannot be proud of all of them. In those days, when a rival appeared, the shortest way of disposing of him was to cut off his head. There was no argument about it. We, fortunately, have left all that sort of thing behind us.

I have said this to remind you that *it is the occupant of the throne who gives lustre and stability to the throne itself*. William and Mary were worthy rulers, and it was during their time that the law was passed requiring any Sovereign succeeding to the throne to be a faithful Prot-

estant, because they had had their fill of Roman Catholic rulers. I read a part of an address delivered by the Editor of *The Observer*, the United Church paper, recently, and what was reported contained the usual pacifist platitudes. He complained that the church as such had not been instrumental in bringing about peace, nor had it exercised itself particularly in that direction. Then he remarked that in time past some of the bloodiest battles of history had been fought between Roman Catholics and Protestants, but that we had both learned better now, and we had learned to live in peace and concord together. Poor man! How little he knows of ancient history, or of current history. They only live in concord with the Roman Catholics in this or any other country who allow them to have their own way. In precisely the same way we could be at peace with Russia, if we were willing to yield to her absurd demands. But however, England had had enough of it, and they decided they would have no more Romanist rulers. Hence the oath required of the monarch that he or she is a faithful Protestant.

The British monarchy today is established as no other monarchy is. Bulgaria, Roumania, Yugoslavia, Italy, France, and Belgium, all were monarchies, and Belgium is a kind of monarchy still. But the governments which have displaced the monarchies are no better than the monarchies they displaced, and things are just about as dark and as bad as they could well be in all these countries. The reason, I think, that we honour the throne and the crown of Britain is because, in the Providence of God, for a century and more He has given us worthy sovereigns to occupy that throne.

No one could possibly estimate the influence for good exercised by Queen Victoria. The moral standards she erected for the governance of her court, her personal conduct, and her conduct of the affairs of state, did much to establish the British Empire. It is sometimes supposed that the Monarch has little influence. That is not true; Queen Victoria had great influence. There was a man in Britain in her day by the name of Dilke, Sir Charles Dilke, who was recognized as one of the shrewdest and ablest statesmen living. But there was a moral taint upon his record, and he never came to office in any British Government for the reason that Her Majesty Queen Victoria said, "Such a man shall not enter my presence." She absolutely refused to receive him, and therefore he could not hold a portfolio in any government. Although there are some of the wastrels of our day, the playboys and play-women who discount the principles and regulations of the Victorian era, yet I doubt not it was that stern adherence to the highest standards of morality that made Britain what she was in the days of the good Queen Victoria, who reigned for sixty-three years.

I do not think much could be said of the reign of King Edward VII. It was brief, but I think it was quite long enough. But he was succeeded by a worthy son, King George V. How strangely Providence wrought in that case! He was not by birth the heir to the throne; his elder brother, the Duke of Clarence was the heir to the throne. But he died in about 1892, and it was then that the Duke of York naturally took his place, and became heir to the throne. For another reason than death the late King George VI. became king, although he was not by birth the heir to the throne, but became king because of his unworthy brother's abdication. In those two cases it looked as though a Divine Providence intervened, and

gave us George V. and George VI, and both of them reigned nobly. I venture to believe that no one on earth, during the last war, set a nobler example to the people than did His late Majesty King George VI., and his glorious consort, Elizabeth, now the Queen Mother. And for these traditions we have reason to be thankful, because there is sound reason to hope that the present Monarch will follow in the footsteps of her father.

Let us remember that it was by these Providential interpositions, in the case of both George V. and George VI., Queen Elizabeth has come to the throne. There is therefore something more than "the accident of birth" in Elizabeth's accession.

I remember reading with deep satisfaction a remark she made following her marriage, to the effect that she asked no more of life than that the marriage of herself and Philip should be as happy as her father and mother, and as that of Queen Mary and King George V. It is well when young people can thus speak in glowing terms of their parents; and I think there is good ground for hope that they will do their best to emulate their example. A young woman of twenty-seven, burdened with all the cares of Empire, deserves our sympathy rather than our envy; and our earnest prayer that God in His great mercy will give her wisdom, and help her so to exercise the duties of her high office that the people who call her Queen will revere her, as Queen Victoria was revered, and that she will have a place in history ranking her with Elizabeth I., without the stains that attached to Elizabeth I., as for instance, the signing of the death warrant of Mary Queen of Scots. Let us hope that that sort of thing is behind us forever, and that when the history of this present reign is written it shall be a history of glowing deeds and worthy example on the part of the Court.

A Greater Monarch

But oh, splendid as it all is, how insignificant, how tawdry, are all the things of earth in comparison with a greater King! Reporters have gone from all the newspapers, I suppose, of the continent, in order that they may give their readers eye-witness accounts of the coronation scene. But here is a reporter who writes by Divine inspiration of a King for Whom no apology need ever be offered, and no fear as to the future need be entertained: "My heart is inditing a good matter: I speak of the things which I have made touching the king." How enthusiastic the writers in newspapers and magazines have become in describing the Queenly bearing and splendid appearance of Her Majesty Elizabeth II. And it is well that they should do so. But I was wondering last night what would happen if all the newspapers and magazines of the world, the radio, and every means of communication, were occupied with the laudation of Jesus Christ, — if on the front page of every newspaper, and through all its pages, there were articles magnifying the King of kings and Lord of lords, Who is so worthy thus to be magnified. May I say, without seeming to compare little things with great, if the Lord Jesus were given the same publicity throughout the world, if everybody who spoke felt in loyalty bound to magnify Him, what a world we should have! How full the places of worship would be, and what multitudes of people would take a Psalm like this and make it their own: "My heart is inditing a good matter: I speak of the things which I have made touching the king."

I speak to you, dear friends, as Christians. We speak

of the grace of God, we speak of the salvation that was wrought by the shedding of His precious blood, and we cannot speak too often, nor with too great an enthusiasm, of these things. But I wonder if we do not fail, all of us, in this, that we do not allow our minds to dwell so often exclusively upon the glories of Jesus Christ. If you and I were always thinking of Him, if some intimate friend should come to us some day and discern some ethereal smile perhaps upon our countenance, and should say, "What thoughts are occupying your mind today?" we should have to answer, "My heart is inditing a good matter: I speak of the things which I have made touching the king." "What do you mean?" "I mean that I have set the Lord always before me, the fairest among ten thousand, the One Who is altogether lovely, and I find the greatest delight in life just to meditate upon Him. I can say with the Psalmist in another place, and so ought we all to be able to say: "My meditation of Him shall be sweet; I will be glad in the Lord." Have you observed how ready Christian people are to speak about their church, and about their minister, and about their Denomination, and about the missionary and other activities of certain organizations, who, when the Name of Jesus is mentioned, and they are asked, "But what about the Lord Jesus? What have you got to say about Him?" too often are dumb with silence, and have no word to utter in praise of Him Who is the centre and circumference of it all.

I commend to you that example. I suggest to you that we should learn from this extraordinary publicity, this world-wide laudation, deserved, I hope, of the Queen, to think of this greater King, and desire above everything that His praise should be heralded through all the earth.

"Thou art fairer than the children of men." I think it is well that we have no portrait of the Lord Jesus. We need no image of Him. But it is well that our sanctified imaginations, by the inspiration of the Spirit, should conjure up pictures of our glorious Lord: "He spake as never man spake," and I am sure that He was in His physical appearance and proportions, the most glorious Man the eyes of men ever beheld — perfect, without a flaw, all of it enhanced and intensified by the moral splendours which were the accompaniment of His perfect physique — fairer in every respect than the children of men.

We speak of the Queen as Her gracious Majesty, and such she is, but here is the Source of all grace, and the Fountain of it. "Grace is poured into thy lips." He is "full of grace and truth". When He began His public ministry they wondered at the gracious words which proceeded out of His mouth. "Therefore God hath blessed thee for ever." You remember how kings and princes were fulsomely addressed in days gone by; and even in our day at the Queen's accession she was proclaimed as "The great and mighty Princess Elizabeth." She was mighty in her official relationships I suppose, as head of this vast Empire, but in herself an attractive young woman whom all the world loved to take to its heart. That is what she is, and it is well that it should be so. You have seen portraits — I saw one last night — of the Duke of Edinburgh before he was made Duke, when he was just Lieutenant Mounbatten standing with the Queen, with an ornamental sword at his side, worn for ornament. But listen to what is said of our great King: "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty." His might, His glory,

are inherent in His Person, aside from all thrones and crowns and sceptres. He is in Himself the Mighty One: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle . . . The Lord of hosts, he is the King of glory." Let us remember that all power resides in Him. We have grieved as we have seen, to use Sir Winston Churchill's graphic phrase, parts of the Empire thrown "down the drain" by that wretched, abominable, and ever to be abhorred Socialist government of Britain. At least, that is my opinion: There would not have been any Empire left if they had continued much longer. Egypt, India, Pakistan, Burma, very probably soon South Africa — piece by piece that which was bought with blood, and where righteousness reigned, has been thrown away, and Her Majesty succeeds to the throne of a diminished Empire. Not so with our glorious Lord. His Kingdom cannot diminish, and His sceptre shall lose none of its power. His kingdom is an everlasting kingdom and His dominion one that shall never pass away. There are some of my dispensational friends who say that Jesus is not yet a King. What nonsense! Listen: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations." He has no fear that His Kingdom will fail. We repeated it this morning — "For Thine is the kingdom, and the power, and the glory, forever and ever, Amen." That is the kind of King we have dear friends.

Solomon in all his glory was not arrayed like one of the lilies, so Jesus said, and Solomon in all his glory was not arrayed as Queen Elizabeth will be arrayed. And the pomp and pageantry of the Solomonic reign was as nothing compared with this. Londoners love a show, they do really. They are all out to see the procession, and the rehearsals. They will stand in the rain by the hundreds of thousands. I remember being in London when His late Majesty King George VI, when he was Duke of York, and his wife came back from Scotland. I saw the enormous crowd of people on The Mall, and I wondered what it was all about. They were just waiting by the hour to get a glimpse of the Duke and Duchess of York. And so have they been waiting in London to get a glimpse of the great procession.

I have told you that I was once privileged to have an invitation to attend the Thanksgiving service the first year of the great war, on the anniversary of its opening. I was in London, and I received an indirect command as one of the "distinguished Canadians" — I laugh at it now — who was in London. I was told how to dress, and all the rest of it. I went to St. Paul's through lines of thousands and thousands of people, along the Strand, down Fleet Street, and up Ludgate Hill, and they had been there from midnight the night before. They had crowded St. Paul's Cathedral, so far as it was possible for anybody to get in without a ticket, and all the night long they had kept their place, in order that they might see the King and Queen drive up to St. Paul's to that service of thanksgiving. Well, it was something to see, it was something to be present at such a time, I grant you. And I have no doubt that those who see this marvellous demonstration of splendour and might in London on Tuesday will remember it as long as they live. But it is as nothing compared to another procession: "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and

thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee."

I haven't time to go through this Psalm; I wish I had. But I remind you of the great verse which is carried forward into the New Testament, and which is made the foundation of the argument of the Epistle to the Hebrews, which sets forth the superiority and the absolute finality of the salvation that is in Christ: "Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre," or in the New Testament, "a sceptre of righteousness is the sceptre of thy kingdom." We have no doubt about the future so far as this King is concerned. Nor do I entertain any doubt so far as Her Majesty the Queen is concerned, except that she is human. "We know not what the future hath of marvel or surprise." But a sceptre of righteousness is His sceptre. "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." There you have the ingredients, the elementary constituents of the oil of gladness.

You remember it is said that the Queen's apothecary had specially prepared the anointing oil for the ceremony on Tuesday. The same oil that was used for the anointing of her father would not be used in the anointing of Elizabeth II, but it was specially prepared. So far as I know, any oil would do equally well. I do not suppose there is any magic whatever in the oil itself. But here is another kind of oil. It is compounded of truth and righteousness, and blended together it makes the oil of gladness. And with it our glorious Lord is anointed. And we shall be anointed with the oil of gladness, for we are members of His body, of His flesh, and of His bones,—as members of the Christ we share in His anointing and in His coronation. May it be so that the oil of gladness will be our portion. It will be so only if we walk in the ways of truth and righteousness as grace enables us.

I rejoice in what is taking place in Britain. Some people who do not think very far may say, "Is this austerity? Is this extravagance in keeping with Britain's economic position?" Can you imagine somebody who has been living on short commons for twelve years; they have hardly had a thing to smile at, and laughter has been all but unknown to them. They have lived a life of privation. Victor in the great war she has suffered more than any of those who were conquered. I know, because I have been on the continent. You can get what you want on the continent—in France, in Belgium, or Holland, or Switzerland, or Germany, or Italy, there is plenty to eat. It is only in Britain that people are straitened, straitened because she has been determined and is determined if possible to regain her economic pre-eminence among the nations of the world. But reduce it to the life of an individual family. They have been on short commons, and then they have a windfall—not very much, but just enough to have a real feast for about a week. Father and mother put their heads together, and say, "Well I suppose we might save this, and spread it over the weeks that are to come, but we haven't had a good time in twelve years, we haven't had anything to laugh and make merry about. Let's do it now; let's go shopping." So they go out, and they buy the very best that their money can buy, and for one brief week they forget all about the austerity of the past, and their minds are lifted: I venture to say that no experience could have come to

Britain that would have done the populace so much good as this Coronation. They will forget their troubles, and remember something of the splendours of the past, and take hold again of their duties, and resolve that the future shall be equally bright. Let us be much in prayer for Her gracious Majesty, and for all who bear responsibility in this tremendous event.

Millions will observe it in this country, and throughout the world, and I venture to say that nowhere on earth will the Coronation be so enthusiastically observed as under the Stars and Stripes. Our American friends do not believe in titles, but they actually call their barbers "professor". And they have all kinds of degree mills grinding out D.D.s, and LL.D.s, and Ph. D.s, and all other kind of D.s. Nobody on earth loves titles more, and are bound by precedent, or what they now call protocol, than our friends in the United States. I hope they will enjoy the show we shall present to them on Tuesday, and that it may have its lessons, even for the great Republic to the South of us. The Lord bless you every one. Let us pray.

Again, O Lord, we thank Thee for the blessings which are ours. We pray for Thy grace to abound toward the Queen and her Consort, the Queen Mother, the little Prince and Princess, and all the members of the government, the representatives of all the Parliaments of all the Commonwealth and Empire. May the Lord Himself preside over it all, as in that Coronation ceremony the Name of our Lord Jesus is honoured. For His sake we pray, Amen.

THE GRACE OF THE SINNER'S SCAVENGER

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

Preached in Jarvis Street Baptist Church, Toronto
Sunday Morning, January 11th, 1953

(Electrically Recorded)

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."—John 1:29.

Prayer Before the Sermon

As children come daily to their father's table, O Lord, so must we continually be coming to Thee, and praying as Thou hast taught us, Give us this day our daily bread — not merely the bread that perishes, but that which endures unto everlasting life. We are unrelieved at any time from this necessity. Without Thee we can do nothing. We must needs come again, and again, and again, preferring the same request, confessing our common need. We need Thee, and all there is of Thy grace. And as we come to Thy Word, we come as those who have been there before. As Moses saw the bush in the desert day by day, and week by week, and month by month, for years, and heard no voice, and saw no light, so many have come to Thy Word finding it commonplace, finding no attraction therein. Yet when it pleases Thee to see the bush aflame, and to speak out of these common things the word of life, then are we refreshed and recommissioned for the doing of that for which we have been appointed.

So turning to a familiar Scripture this morning — it ought all to be familiar to us — we pray that Thou wilt grant us a special illumination of the Spirit that it may speak to us with new power, perhaps with unaccustomed freshness, that it may lay hold possibly upon someone who has not yet made the great decision. We pray that every one within this house this morning may be subject to the constraints of Thy Spirit, that so we may all believe in the Lord Jesus Christ and be saved. We ask it in His name, Amen.

I THINK there is some advantage in finding our morning text in the morning lesson, because toward that your thought has been directed in the school in all

departments. We have for our text this morning one of the most familiar, and yet one of the profoundest and most important of all verses in the Bible.

Thus John, the forerunner of the Saviour, introduced Him in His sacrificial character as the Lamb of God, Who beareth away the sin of the world. There is scarcely any passage commoner to those of us who believe than that, and yet we can never exhaust the fulness of any word of the Infinite. It very often occurs that people who have heard a particular passage and have been familiar with it as long as they could remember anything, yet hear it again, and it comes to them with a new power. "My sheep hear my voice, and I know them, and they follow me." So may the sheep of the good Shepherd hear His voice, a peculiar voice, a voice unlike any other voice that ever was heard this morning.

We are admonished to behold. I noticed that Dr. Clark in her exposition called attention to the significance of the Greek word here. It is not a verb, not an ordinary summons—"Look at that." But it is an ejaculatory statement, a sudden summons. Things that are commonplace you may observe yourself, and call other's attention to it, but should there be a fire, or something unusual, instinctively you would say, "Look, is that a fire?" And that is exactly what John meant: "Behold." It was something they never saw before, a sight that had no parallel whatever. And we are admonished now to concentrate our attention upon Him Who is the Lamb of God, not to regard Him lightly or carelessly, or in a casual way, but with concentrated attention, as something that is unique, and has no complement and no parallel anywhere: "Behold!"

I

I call your attention to the FAMILIAR FIGURE, THE LAMB OF GOD. Of course we are referred immediately to the passover feast and the paschal lamb, which was to be a lamb without blemish, and of the first year. It was to be the best, and with the longest prospect of life. And the salvation that God has accomplished in our behalf in Jesus Christ was not a secondary and subordinate, or unimportant activity in the Divine mind; it was God's greatest work, His best work, that which made a greater demand upon the Divine resources than creation itself. "God so loved the world that he gave his only begotten Son." When I became Pastor of this Church nearly forty-three years ago, after I had preached one or two sermons I received a letter from a man who was President of the University alumni, and who imagined himself, I rather think, to be a somewhat clever man. And he wrote me and said, "Did I understand you to say last Sunday evening that Christ had to die to make God willing to save sinners?" I invited him to come and see me, and I said, "I cannot be responsible for what you understood me to say, but I certainly never said so wild a thing as that. Have you not yourself read that "God so loved the world . . .?" The salvation that is in Christ engaged the energy, the wisdom, the abounding grace of Father, Son, and Holy Ghost. We are not to look upon this matter as though it were a mere commonplace. It is the most important consideration that can engage the thought of any man.

He came then to be a sacrifice. Why that is the one thing that is everywhere denied, even where His coming is admitted as an historic fact, and even that is

now called in question. But assuming Jesus Christ to have come, according to the thought of some He came for anything and everything but the one peculiar thing which He Himself declared was His specific and unique ministry. And John the Baptist introduced Him in this character. I do not care what you hear about Christ, as the Carpenter, as the great Exemplar, the greatest of all teachers, *etcetera*,—call Him everything but you do not know Him at all until you have met Him as the Lamb of God. That is the basic, fundamental, indispensable thing. There are some of my dispensational friends whom I do not understand at all; they are entirely beyond me. They speak of the Lord Jesus as having come to set up His kingdom, and if the Jews had accepted Him He would have set up His kingdom there and then. What utter nonsense! Jesus Christ did not come in the days of His flesh to reign as a king. He said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." No, Jesus Christ came specifically to die. God's best, the acme of all Divine perfection, God's ultimate—He gave His Son. And unless and until we meet the Lord Jesus as the Lamb of God we do not know Him at all. "The blood of Jesus Christ (God's) Son cleanseth us from all sin."

I would like you to nurse that figure of the lamb, for a moment or two. Children may be afraid of dogs, and of cats, and of all sorts of animals, but I never heard of a child who was afraid of a lamb. It is one of the loveliest and gentlest of all creatures. That characteristic is rated in the nursery rhyme that you all remember:

"Mary had a little lamb,
Its fleece was white as snow,
And everywhere that Mary went,
The lamb was sure to go."

It followed her to school, and it followed her everywhere—such a tender, lovely little thing. How amazing that the great God should come to sinful men in the character of a lamb! For you must never forget that Jesus Christ is God. You have it in this great word in the first chapter of John: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." Who is the Lamb of God? Now listen you boys and girls. The Maker of all worlds: "Without him was not any thing made that was made." Jesus Christ is the Creator. Nothing that God ever made did He make save through His Son. And yet He comes as the Lamb of God, the light of men. Do you know how that light is produced? The boys and girls know that, we all know that; it is a mere commonplace. You read about the hydro, do you not? We have a department in this building where there are some transformers. It takes so much power to run this place that we have transformers. But it is all locked; the janitor or no one else ever enters. Only experts open the door,—the hydro engineers themselves. They could not trust us to do it; we should get into all sorts of trouble. And yet that is just a little speck of power, that is all. Then you see all the factories busy, the wheels humming, and the street cars traversing the streets, and

the lights of the houses. Only a little while ago there wasn't quite power enough, and we were rationed on power. Then they built new power development places, and they spent hundreds of millions of dollars to supply us with power, to supply us with light. Now they are talking about the St. Lawrence seaway, and the great power which that will generate for the running of our industries, for transportation, and light, and so on. And where does it all come from? From Niagara and other water powers, the Great Lakes behind it, Erie, Michigan, Huron, Superior, and the rivers that run into them, and the mountains that are behind them. And all this energy is in that, and we have learned to turn it to our own account, so that it gives us light and power. Did you read President Truman's speech to Congress last week, when he warned Josef Stalin that the United States had now developed a bomb so terrible that one bomb would be sufficient absolutely to annihilate the biggest city, and to blot out millions of lives? Just one, that is all. Where did all this energy come from? It all came from God. When He said in the beginning, "Let there be light," there was sufficient energy in that creative word to set the world alight, and it has not been necessary for Him to develop any new sources of power since then. All that energy is in Him Who is our Saviour. And that power which terrifies the world—we are rightly terrified by it—comes to us as a Lamb.

I remember my father's telling me, many years ago before machinery was brought to its present state of perfection, that he went to a great steel works on one occasion, and there was a ponderous hammer operated by just a little handle. But this hammer would bring to bear upon a great steel ingot just hundreds of tons weight. As my father admired the power the operator said, "You may put your watch under that if you like." "My watch?" he said, "what for?" He said, "I won't break it." "Do you really mean it?" "Yes." So he took his watch out of his pocket and put it in, and then he gently manipulated that handle, and that great hammer came down and just touched the crystal of the watch without breaking it. Then he lifted it, and said, "Is your watch all right?" He said, "Yes." O that is salvation. All the powers of Deity coming to save me, but coming as a lamb. I could not stand the power. But I can meet all the energies of Deity in Him Who is the Lamb of God.

I remind you that this Lamb is the Lamb of God, divinely selected, and divinely ordained for a particular purpose. In spite of all architectural and engineering skill sometimes men discover that they have made a machine, or erected a building that is inadequate to meet the requirements of that for which it was built, and they have to increase either the power or the efficiency of the machinery, and perhaps enlarge the building. You know I get a great deal of comfort out of that. There is a place up Yonge Street that was built for a railway station, built by the C.P.R. But a great corporation like the C.P.R. could not make a mistake could it, with all its architects and engineers? It did. And after they had built it they did not know what to do with it. It is put to a poor purpose now I grant you. But still they hadn't foresight enough to see what was necessary. I jokingly referred a short while ago to the scientific notion

about vestigial remains, that we have in us the remnants of some organs that have fallen into disuse because they belong to our forebears in their lower animal state, I do not know how many million years ago. It is a lot of rubbish, of course, but however, they like to talk about it. But I said that never yet have we heard that science has discovered a defect in anything that God made. They imagine sometimes they find a surplus, something that has now fallen into disuse, but when God made us He set in our bodies those organs and functions which were necessary to our life. Two legs are enough, are they not? Do you want to buy a third one? How you pity the man who has lost an arm, and who has a hook or something of that sort, or perhaps an artificial hand just for appearance sake. But do you know the greatest machine that ever was invented? The human mind has never conceived of anything comparable to a human hand. All God's works are perfect. And when He put the sun in its place it was big enough for its purpose, and the moon and all the stars. They are quite adequate for their purpose. Now when God undertook to save poor sinners He selected and ordained a Saviour. Do you not think it is absolutely certain that He is a Saviour Who is well able to do what He is ordained to do? Is there anybody here who says, "But He cannot save me." The Maker of all worlds cannot save you? What nonsense! Of course He can save you. "Behold the Lamb of God."

II

NOW WHAT DOES HE DO? HOW DOES HE SAVE US? Does He save us from the consequences of sin? O yes He does; that is why He became a Lamb. "He was wounded for our transgressions, he was bruised for our iniquities." The Lord made to meet upon Him the iniquity of us all. But is that all there is in salvation. O no. "Behold the Lamb of God, which taketh away the sin of the world." That is the big thing, to take sin away, is it not?—not merely to forgive it, not merely to deliver us from its penalty, but from its presence and its power. One of the great problems in any great city is to get rid of its refuse. They have incinerators and all sorts of things, but how can a great city be kept clean, and take away the things that are of no use, the ashes, and the garbage, and all the rest of it, and keep the city healthy. That was God's problem, to devise a system of sanitation for this sin-polluted world, and to make it a place healthy to live in. And the only way by which He could do it was to provide means for taking away the sin of the world.

III

Where does He take it? First of all He takes it out of God's sight. That is a blessing, is it not, to remove your sin and mine out of the sight of God. How can that be when God sees everything? How can it be? Hazekiah used a figure by inspiration which is wonderfully suggestive and informing. He said, "Thou hast cast all my sins behind my back." Can you tell me where that is—behind the back of God? He takes the sin away so that God does not see it, He does not see your sin any more. That is a lovely word in the Song of Solomon, where the bridegroom says to his spouse, "Thou art all fair, my love; there is no spot in thee." Isn't that a wonderful thing? "Christ also loved the church, and gave himself for it; that he might sanctify

and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing." Some lady, who isn't old by any means, looks in the glass, and cries "O my, there is a wrinkle." That is a sad thing, isn't it? I went into a store in Australia, a store that looked as though it had things that would serve as a nice present, and I picked up some kind of a mirror. I said, "What is that?" The salesman said, "That is for the ladies so that they can see all the blemishes they have." It was a magnifying mirror, so that as they looked in it they could see just the beginning of a wrinkle, and do the very best they could to smooth it away. The Lord Jesus is going to have a bride without a spot, or wrinkle, or any such thing. He taketh away the sin so that even God cannot see it. What a great salvation, is it not?

Then there is another thing. He takes it away *where the sinner cannot see it himself*. That is a blessing too. Oh what a plague it is, what a sense of wretchedness it imparts to us. I remember during the first war when visiting in England seeing the soldiers come in at Charing Cross and other stations, right from the front. They came in with all their equipment, their knapsack, their steel helmet, and their rifle, their big shoes covered with mud, weighted down. When they got off the train, there were people there very often to meet them. I know of one case where they said, "Now what is your first requirement, a good meal?" "No, no." "A good sleep?" "No, no, no." "What do you want first?" "I want a bath. I want to get these filthy clothes off. Take me somewhere where I can have a bath, and where I can be clean once again." The soldier had been at the front until he had come to loathe himself because he was so unclean. Oh yes. And when God, by His gracious Spirit, enables us to see what sinners we are, we have to cry out as did the Psalmist in our lesson this morning: "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." What a blessing it is that God has provided a way whereby, not only our sins may be forgiven, but we may be delivered from the pollution of it, that horrible sense of sin, of unworthiness, that makes us feel like crying like a leper, "Unclean, unclean." But when Jesus takes it away—"If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He makes us clean so that we do not loathe ourselves any more. If I dare to say it, the grace of God restores to the saved sinner a sense of self-respect. If God so loved me that He gave His only begotten Son to die for me, and to wash away my sins, I must count for something in His sight. He has put away my sins, and I can hold up my head even among the angels. He taketh away the sin of the world.

Then He takes it away *where our enemies cannot find it*. Have you any enemies? I do not know whether you have, but I know I have. I do not know why; I never hurt them at all. A lot of them are enemies whom I have never seen. They say all sorts of things about me. I cannot help it of course. But I remember years ago a little man who did not know what our controversy was all about; he had neither heart nor brains to know what it was about. He was a human nobody. There are some humans who are rimless ciphers, and who count for almost nothing. But he wanted to get in with certain people. He wasn't exactly rimless, because I remember he wore heavy horned glasses. I had been

vice-chairman of the Home Mission Board of the Old Convention for about thirteen years, I had really framed its policies, and did most of its work. And this little nobody went down to the board room, and he said, "I wonder if I could see the minutes of the Home Mission Board?" They said, "What minutes?" "The minutes." "Well what minutes. It has done a great deal of business, and there are volumes and volumes of minutes. What do you want them for?" "I want to try and get something on Dr. Shields." To complete his picture the only thing he needed was long ears. A poor little nobody! But you know there are people just like that; they like to "get something on" somebody. "Be careful now, I have a secret, and be careful or I'll tell it." Well, we have our enemies I dare say, but you know when He taketh away the sin of the world He puts it out of their sight too.

And especially, He takes it away *where even the devil cannot find it*. That is something to be thankful for. Oh, if the devil could meet us at the judgment seat and say, "Look at this; here is your record." But my Saviour has looked after that; He has buried it deep, deep, deep. In our marriage ceremony we say, "Therefore if anyone in His grave, where even the devil cannot disinter it, can show any just cause why these two persons here present may not be joined together in matrimony, let him now declare it, or else forever hold his peace." And when that great day shall come, and the marriage of the Lamb shall be come, and His wife hath made herself ready, and such a challenge is thrown in the teeth of the universe: "If anyone can show any just cause why these redeemed spirits may not be joined in everlasting union to the Holy One, let him now speak, or else forever hold his peace," there will be a great silence. There will be no one to accuse us, because the Lamb of God has taken away the sin of the world, and "the accuser of the brethren" is cast out! Jesus the Holy One stooped to become the sinner's scavenger, and took our sins away, where they can never again be found.

Are you trusting him? Well trust Him more. Are you a Christian? Well rejoice a little more this morning. If you are not a Christian, why aren't you? Is there any good reason why you should not trust the Lamb of God? He can save you. God grant that He may. Let us pray.

We thank Thee, O Lord, for Thine abounding grace to us as sinners. If there is one here this morning who has not received eternal life we pray that that great transaction may take place ere this service shall close, for Thy Name's sake, Amen.

GREATNESS OF THE ATONEMENT

If thou hast an eye to sin, take care to have an eye to the atonement too. Let thine eyes be full of tears, but let those tears act like magnifying-glasses to thine eyes, to make the cross appear a grander and a dearer thing than ever. Never let thy sin shake thy confidence in Christ, for if thou be a great sinner, glorify him by believing him to be a great Saviour. Do not diminish the value of the blood whilst thou magnifiest the intensity of thy sin. Think as badly of sin as thou canst, but think right gloriously of Christ, for there is no sin, however hellish or devilish, which the blood of Jesus cannot take away; and if the concentrated essence of everything that is diabolical in iniquity be found in thyself, yet "the blood of Jesus Christ, his Son, cleanseth us from all sin," and herein we must, yea, and will, rejoice.

—C. H. SPURGEON

THE GREAT CONTENTION

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

By Dr. T. T. Shields

THE MONTREAL CONVENTION OF 1923

THIS Convention passed without any very notable incident. But after the Convention, in November, 1923, it was announced that in connection with the installation of the new Chancellor, Dr. Whidden, an honorary degree would be conferred upon Dr. W. H. P. Faunce, President of Brown University, and one of the outstanding Modernists of the continent. He denied virtually every essential doctrine of the gospel.

I made protest against their selecting such a man, and the Chancellor, in reply, said:

"In choosing men for the degree of Doctor of Laws it has always been the habit of our Senate to make careful selection of men belonging to a circle which we should naturally wish to recognize."

Quite incidentally, the Chancellor informed us that Dr. Faunce was selected because he belonged to a "circle" which the University desired "to recognize".

From that forward the battle raged again. And because of my protest, the Senate passed a resolution, which they published to the whole Denomination, virtually reading me out of the Denomination. Here is the final sentence:

"That this Senate further declare its belief that the actions and attitude of Dr. Shields make it obviously impossible to co-operate with him any longer in any constructive work with any hope of success."

I need not detail an account of the skirmishes which were held during the year. But in October, 1924, the Convention met in the Talbot St. Church, London.

The London Convention of 1924

There was a great deal of discussion of the Faunce matter, beginning in the afternoon, and carrying over till the evening session. We quote from the Minutes of the Year Book of 1924:

"The President, after conferring with Dr. Shields, intimated that it had been suggested that a resolution might be framed that would be acceptable to the delegates, if a committee of five were appointed to retire and consider and draw up such a resolution.

The Convention accepted the suggestion, and asked the President to name the committee.

Chancellor Whidden, Mr. S. J. Moore, Dr. T. T. Shields, Dr. J. H. Farmer, and Rev. John Linton were named as the committee.

The Minutes continue as follows:

"The resolution drawn up by the Committee was read by its secretary, Rev. John Linton.

"Whereas, discussions have arisen from time to time within this Convention regarding the action of the Senate of McMaster University in granting certain honorary degrees,

"Therefore, be it resolved that, without implying any reflection upon the Senate, this Convention relies upon the Senate to exercise care that honorary degrees be not conferred upon religious leaders whose theological views are known to be out of harmony with the cardinal principles of evangelical-Christianity."

Dr. Shields moved the adoption of the resolution, and Chancellor Whidden seconded the motion.

The resolution was put and carried unanimously, after which the Convention sang the Doxology."

My readers will not have forgotten Dr. McDormond's charge that I split the denomination. I made repeated efforts to avoid division and to secure units on the basis of the unity of the faith. But it will be seen that the Modernists of the convention would not have it so.

The next morning, October 30th, the Minutes record:

"The Secretary intimated that the Scrutineers reported that four were elected as members of the Board of Governors, Mr. George Matthews, Mr. J. N. Shenstone, Rev. Dr. T. T. Shields, and Mr. H. L. Stark."

Thus, for the first time in its history, McMaster University was refused a vote of full confidence by the Convention; and a resolution was carried dealing with the principle of the Dr. Faunce discussion, instructing the University to exercise care in conferring honorary degrees.

I was then re-elected to the Board of Governors.

I may go back for just a brief paragraph to the Convention of 1923, when I had the honour of moving that Mr. Albert Matthews be elected President of the Convention. Other nominations were withdrawn, and Mr. Matthews was elected by acclamation. I met him in one of the corridors of the church afterwards, and in addressing him as "Mr. President", I congratulated him. He slightly bowed his head, and said, "I had no right to expect this of you, Dr. Shields",—for he heard that I was responsible for his nomination.

The Minutes of the 1924 Convention are hardly fair. The Secretary was strongly biased, and he failed entirely to give any idea of the strong tide that was running in our favour at the London Convention. Although the Senate had told the Denomination months before that it could not work with me, the Convention passed a resolution, which I proposed, and also re-elected me to the Board of Governors.

Then a host of people came insisting that I should accept nomination for the presidency. This I declined to do; and again set Mr. Matthews' name in nomination, and he was elected. I learned after that I had made a great mistake.

I have never had any desire for presidencies, or official positions of any kind. But had I accepted the suggestions of my friends, I should have been President of the Convention, and automatically Chairman of the Executive Committee, and that Committee could not have played the devil, as it really did between that and the Session of 1925.

However, I nominated Mr. Matthews, because, notwithstanding he had weakly stepped over the line into the other camp, I always thought of him as one of God's noblemen. In my own thinking, I called him "Abner" Matthews, instead of Albert Matthews, because in so many respects he was like Abner the son of Ner, who

fought against David because of a mistaken loyalty to Saul. But at last he came to David's side, and was, of course, "murdered by Joab. But at his death, David lamented over him, saying, "Know ye not that there is a prince and a great man fallen this day in Israel?"

Though I was forced, on principle, to take the strongest possible stand against Mr. Matthews, yet I always loved him, and never forgot the days when we had wrought together in Jarvis Street Church, and when often we had been on our knees together invoking God's blessing.

In connection with the Faunce matter, the Senate had issued a statement saying I had been absent from all the meetings when arrangements were made, etc. Inquiring of the Registrar, I found there had been no meetings of the Senate, but only Committee meetings, and I had been out of the country on both occasions when the Committee met, and I could not have attended in any case, because I was not a member of the Committee.

Let me put it just as plainly as I possibly can, and use, for the sake of clarity, one of the ugliest words in the English language: THE SENATE OF McMASTER UNIVERSITY LIED LIKE BEELZUBUB.

At the first meeting of the Board of Governors, after the 1924 Convention, the Secretary, Dr. Bates, asked how he was to relate himself to Dr. Shields. I reminded them that they told the Denomination they could not relate themselves to me, but that in spite of that, the Convention had refused a resolution of confidence in the University, and had passed, unanimously, a resolution which I proposed; and in addition to that, had re-elected me to the Board of Governors.

I therefore reminded the Board that I was the legal representative of the Convention, and it was their problem to find out how they were going to get along with me.

During the Summer of 1925, at a time when I was absent on the Pacific Coast, fulfilling certain engagements, the Board of Governors had appointed a certain L. H. Marshall as Professor of McMaster University. There was a good deal of criticism of the appointment, as Mr. Marshall was known to be an out-and-out Modernist. And it was perfectly clear to me that after the settlement at the Convention in London, in 1924, the University deliberately reopened the whole controversy by appointing a rank Modernist to the Faculty of the University, and that, at a time when I was nearly three thousand miles away, and did not even hear of the meetings of the Governors being held.

At the Hamilton Convention I actually moved a motion to give the Convention opportunity to express itself in respect to my criticisms of Professor Marshall, which resolution proposed to declare my position on the Board of Governors vacant. But the Convention was evidently afraid of the proposal. It was submitted a second time by Rev. A. B. Wilson, B.A., but it was not voted upon.

Professor Marshall gave an address at an evening session of the Convention, to which I took two stenographers, and got a verbatim report of his speech, drove home to Toronto, had the speech transcribed, set in type, and printed in pamphlet form, during the night, and taken back to Hamilton; and circulated amongst the delegates at the morning Session the next day. That is, nearly one hundred miles were travelled, the transcription of the speech made, set in type, printed, bound,—in less than twelve hours.

The naming of Professor Marshall to the Faculty of McMaster opens a new chapter, which we shall continue in our issue next week.

(To Be Continued)

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

LETTER No. 2

Saint John to Moncton, N.B.
Canadian National Railways,
May 14, 1953.

Beloved in the Lord:

As we boarded the TCA plane from Halifax Dr. Shields gave me the May 7 GOSPEL WITNESS which had just come. Here is a poem he wrote years ago.

The "Doctor" is reviewing "The Great Contention", which is the Baptist struggle for the faith in Canada centering around the struggle with the Ontario and Quebec Convention. This poem was born in the midst of battle.

CROSSING AT THE FLOOD

I am not climbing hills to-day,
I'm making brain and brawn;
In every obstacle I see
A challenge to go on!
A host of foes encamp around,
And clouds return again—
It is not raining rain to me:
It's raining mighty men.

I am not bearing burdens now,
But multiplying wealth;
Investing treasure for the Lord
To keep my soul in health.
Though compromise is everywhere
Nor principles bestir,—
It isn't raining rain to me:
It's raining character.

I am not fighting hard to-day
The foe's God's errand boy
To bring me packages of peace
And packages of joy!
Though circumstances press and cramp,
And winds are contrary,
His clouds are full of blessing yet,
It's raining victory.

The river swollen to a flood,
The rushing, raging tide,
Conquered by simple faith in God,
I cross it at His side!
The blood He shed, His Spirit's power,
His promise of a crown,—
And tell me that His every cloud
Is raining glory down. (T.T.S.).

Fredericton is the capital city of New Brunswick with its fashion and glory and a beautiful city on the St. John River. The Rev. H. G. Sweetland sponsored our meeting in his Calvary Baptist Church, Independent. He is building a new church, and we used the basement, holding 300, and loud speakers were outside. A dozen pastors co-operated, including men from independent works—Norwood Brawn, Ken Kueppers, Max Bolser, Doug. Fraser, Hayward McMann; and from the United Baptists there were Raymond Warner, Reuben Wicks, Gordon Beck, Joe Duncan, Lou Farrell, and E. Bezanson.

Six pastors met us at the plane. We went to Sweeting's home where his wife served eight preachers a roast beef supper, and we were "briefed" on the general situation. People came to the meeting from all around. The meet-

ing had been well advertised, and the new Bible, the Revised Standard Version, is an issue and just made for our approach to the struggle in which we are engaged for Christ.

I spoke on "The Pillar and Ground of the Truth" for 45 minutes. Shields spoke on the Canadian struggle for an hour and 15 minutes. The offering and pledges were taken and then questions were asked, and—believe it or not—it was eleven o'clock when the meeting adjourned, and still the people stayed! It reminded me of Acts 20 where Paul "continued his speech until midnight," but nobody fell out of a window this time!

Since there was no transportation to Saint John for a plane connection the next morning for Dr. Shields and Mr. Slade, we set out at midnight with two of the brethren and drove through to Saint John.

There is a peculiar situation in Nova Scotia and New Brunswick as it relates to the Baptist Church property. After the break in Ontario and Quebec, led by Dr. Shields, the Baptist Convention in the Maritimes had legislation placed on the statute books to the effect that if a Baptist church left the Convention it could not take its property. If any minority at all continued with the Convention, the property stayed with the Convention. Or, if all left, and the church became non-existent, so to speak, the Committee on Home Missions took possession of the property. This has become an issue since a number of independent Baptist churches have been organized by people simply walking out of their property. It would be interesting to see the actual phraseology of the law. From all reports, it sounds as though it were thoroughly un-Baptistic. In the Fredericton meeting, Dr. Shields offered to raise the money through THE GOSPEL WITNESS to test the law to the highest court of Canada.

The Convention here is in a strange situation. First, after a long struggle, it refused to join the World Council of Churches. There was a strong minority. However, we had some part in furnishing facts and information to the brethren who led the successful opposition. Because of this action, and the connection of the Maritime Convention with the two other conventions in Canada, all of the United Baptists of Canada have thus been kept out of the World Council of Churches. On the other hand, the Maritime Convention, with its connection with the other two bodies, is listed as a constituent body of the Canadian Council of Churches. There is real modernism in the Maritime Convention and it is an issue the Bible-believing brethren in the Convention have to face.

My meeting last night was in the historic Main Street Baptist Church, whose pastor, Dr. Arthur Vincent, a former president of the Maritime Convention, was one of the influential leaders in keeping the Convention out of the WCC. He has been pastor here for 18 years and it was in this church that the union forming the United Baptists of the Maritime Provinces was effected.

The terms of the Union and the Creed of the United Baptists were stipulated at that time. This helped the Fundamentalists in the Convention in their present struggle. The Modernists are always saying the Baptists have no creed, so they can believe their variations of modernist views, and still consider themselves Baptists. But Baptists, historically, have always had a definite creed.

About 350 people attended the service last night. They came out in a rain that had been falling steadily all day. There was a genuine and hearty response, a good offering, and pledges received for the ICCC. I presented the picture of the struggle on the world level with the WCC

versus the IOCC, and then the picture in the United States, the NCC versus the ACCC, and discussed the proposed meeting in Canada for the formation of a Canadian Council of Evangelical Protestant Churches. About half the people present were Baptists. The others were from Presbyterian, United Church, Christian and Missionary Alliance, Salvation Army, Anglican, and others.

A rally had been held in Saint John to introduce the new Bible under the sponsorship of the Ministerial Union. This had brought a reaction. One of the speakers praised the new book, noting its poetry, which, he explained, could not be received as "fact". He specifically named the falling of the walls of Jericho, and the sun standing still, and other miracles as "poetry, not fact". Dr. Vincent had followed this meeting with a series of Sunday sermons entitled, "Poetry or Fact—The Walls of Jericho," etc.

During the question period, one United Baptist minister took issue with us on some of the things which I had said about the new Bible. He explained that he had first endorsed the Bible because of the passages referring to the "blood". He also explained that he was not ready to renounce it at this time, either. We pointed out that it was not a question of balancing the good and the bad in the new Bible, but that, since the Bible is holy and the infallible Word of God, any corruption has destroyed the usefulness of the Book for the sheep in the fold. The perverted Messianic passages to which we had referred could not be offset by any other considerations.

Dr. Shields and Mr. Slade will be back from Truro and we tonight shall be in the Edith Cavell High School of Moncton.

At the close of the meeting last night at 10.30, I asked how many were glad they came, and all held up their hands. I met some Presbyterians who were deeply distressed by the fact that the new Bible was being used from their pulpit.

It is the same old story—the pastors keep their people uninformed. But the people themselves are anxious to get information. They love Christ, and when they hear the story of the Twentieth Century Reformation movement, it finds a ready response.

Yours in Christ,
CARL MCINTIRE

LETTER No. 3

Moncton to Boston, via TCA
May 15, 1953

Dear Friends in Christ:

When I reached the New Brunswick Hotel Dr. Shields and Mr. Slade were already back from Truro and we both reported our experience. God had worked in both places. This trip has surely exceeded our expectations. There is much more interest and support than we realized. Dr. Shields is greatly encouraged.

In five days I have spoken in five cities of the "Provinces by the Sea"—Halifax, Truro, Fredericton, Saint John, and Moncton. The Maritime Provinces are Nova Scotia, New Brunswick, and Prince Edward Island. Since Newfoundland has recently been added to the Dominion of Canada, it too is considered a Maritime Province.

Everywhere there is preparation for the "coronation of the Queen." The Edith Cavell High School auditorium where we held our meeting last night had a large painting of the Queen and the Duke of Edinburgh in the center of the stage. It must have been 10 by 15 feet.

Portraits of the Queen are on every hand. This emphasis is something with which the United States citizen is not familiar. We do not go quite as far as this in the felicitations of our President. Canada is loyal to the Empire, and there is deep admiration and affection for the Queen.

The meeting last night was in wonderful spirit, one of the best and also the smallest. There were 150 people present, but very representative and most interested. I found more *Beacon* subscribers here than anywhere else. Every audience has had a large group of GOSPEL WITNESS subscribers. These people read these papers and know the issues. The Baptists were again in the majority but the United Church and Presbyterian people were well represented. The Presbyterians, not too large a group, as they represent the remnant that refused to go into the United Church, are without any vigorous leadership on the issue of modernism which has so definitely infiltrated their present ranks. The new Bible is being used in many of their churches. Many hearts are heavy. I talked to several Presbyterians who told me they could not support their church any more because of Modernism.

Our meeting in Moncton was without any local support. A Baptist pastor first accepted the meeting, but cancelled. Mr. Slade secured the high school auditorium, placed the notices and ads in the paper, and we had a meeting. I spoke on, "Faith Comes by Hearing, and Hearing by the Word of God," outlines the issues, and preached Christ. It was all so clear and so simple. The people see it and agree. We are simply bearing testimony to the historic position of the evangelical church.

Dr. Shields gave his testimony. It was the 43rd anniversary of his installation as pastor of the Jarvis Street Baptist Church, Toronto! He told of his going to Toronto, the 11 years within the Convention before the break, the struggle with Modernism in McMaster University and the Convention, and then of his liberty without the camp. He described Abraham—not staggering at the promises of God but being strong in faith. He dealt with the three Hebrews in the fiery furnace. The furnace not only removed their bonds, but gave them the companionship of Christ, for when Nebuchadnezzar looked in, he said, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."

Dr. Shields denounced Modernism and declared it had to be dealt with. Too often the men who said they were going to fight and clean up the church from within were like Ephraim, and he quoted, "The children of Ephraim, being armed and carrying bows, turned back in the day of battle."

Dr. Shields surely has not his equal in preaching. His precise English, his reservoir of poetry, his constant use of the Scriptures, his presence in a pulpit, and his gifts of grace, make him a champion whom the Philistines cannot tie.

All his opponents of former years are dead. He only is left, a giant physically and spiritually. Also, his companions in battle of earlier years have already passed over Jordan—Massey, Norris, Reilly, Dixon, Pettingill, Straton, Van Osdeff. But God is using T. T. Shields and his GOSPEL WITNESS in this hour to help build a Canadian Council of Evangelical Protestant Churches, to challenge, in a way that counts, the modernist Goliath. Lines will be drawn more clearly and issues brought out into the open.

Dr. Shields has his enemies, but a man who does not

have them today surely must question his relationship to Christ. The chief separationist passage, 2 Corinthians 6:14-18 is preceded by Paul's own record as a "minister of God", whom he served "in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults . . . by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report: as deceivers, and yet true." The same man with the same message is denounced as evil by some, and as good by others!

We had our usual question period, offering, and pledges for the ICC. These meetings, I believe, will bring increasing support to the whole Twentieth Century Reformation movement.

God has been good to us. You can see His hand even in the little things. It was 11 p.m. when we got out of the meeting. The auditorium was on the third floor of the building. We packed our literature and all had slipped away. The janitor closed up and the three of us stood in the entrance alone. How could we get to the hotel? There was no telephone near to call a taxi. Just then a lady came up the steps. "I wondered if you men had a way to go to the hotel," she said. "After we left the meeting; my husband and I thought you might not have a way, so we came back." Yes, that is the way the Lord cares!

Another incident rejoiced my heart. This morning when I went to look for my ball point pen, the one I am now using, I could not find it. I knew that I had taken it out of my suit last night. I searched everywhere and checked with the dining room where I had had breakfast. I could not imagine what had become of it. Finally, I gave up; yet I knew I had to have it for this letter. I turned to the Lord and asked Him please to help me find it, that I might use it for His glory. I told Him that He knew exactly where it was and asked Him to show me. When I finished, I turned again to my briefcase. I had gone through it before. I slipped my hand down between some papers and there it was, caught in the bottom. God answered my prayer—quickly.

Dr. Shields had said in one of his addresses that Modernism and Evolution have removed God so far that He cannot hear a baby's cry or answer a simple petition. But our God is a personal God!

I sat down, turned to my Bible, and read Psalm 119, verses 147-152, "Thou art near, O Lord; and all thy commandments are truth. Concerning thy testimonies, I have known of old that thou hast founded them for ever."

Tonight Dr. Shields and Mr. Slade will be in Sackville, and to-morrow they fly to Toronto.

June 18-23 is the date of the Toronto Conference. Come if you can. Join us all in prayer for it.

Yours in Christ,

CARL MCINTIRE

P.S. When our plane reached Boston it was too foggy to land. It could not land either at Bedford or at Providence, R.I., so it returned to Moncton, New Brunswick. I joined Dr. Shields and Mr. Slade for dinner, and then was sent out on a plane to Montreal, and reached New York at 3:10 a.m., getting back to Collingswood about 8 a.m. It was worth it all many times over, and this first trip into the Maritime Provinces on behalf of the ICC will bear abiding fruit for the cause of the true church, the true Gospel, and the glory of our Redeemer.

Jarvis Street Church 125th Annual Business Meeting

THE Annual Business Meeting of Jarvis Street Baptist Church was held on Thursday evening last, when Greenway Hall was virtually filled. The Deacons' Board of the last two years was re-elected: Mr. Paul Bauman, Mr. Robert Downing, Mr. David O. Markle, Mr. H. B. Maw, Mr. Norman Nicol, Mr. Robert Shaker, and Mr. W. J. Thompson.

The Report of the Treasurer for the year ending March 31st, 1953, showed a balance in all accounts, and total receipts of \$175,274.40. The Treasurer's Report was adopted by the company's standing, and singing the Doxology.

The Deacons' Report as presented by Mr. Robert Shaker was as follows:

Dr. Shields and Christian friends:

Being by grace numbered among those who love the Lord Jesus Christ in sincerity and in truth; our hearts' desire and prayer is that He might be magnified and His kingdom extended.

Looking back upon another's year's efforts toward that end, in this place, we are thankful that once again we are able to say that this object has been abundantly attained.

Under the leadership of our great-hearted Pastor and his faithful Associate, every means that we have supported for the propagation of the truth has been prospered and continued, as in former year, unabated.

The Word has been faithfully proclaimed week by week with the result that numbers have been added to the Lord, others have followed on to obey Him, and all, as a whole, have profited from the doctrine so clearly set forth.

The weekly message of THE GOSPEL WITNESS has brought forth hundreds of testimonies telling of its usefulness. The Seminary has sent forth its quota of students, of whom we may justly feel proud. New churches and missions have sought our help, and we have been enabled to supply it. By these and other means the truth has gone out.

We are thankful that our Lord has been pleased so to use us. And as we face the future we do so with confidence, knowing that a spirit of love and harmony prevails in our midst, and that there is, along with rejoicing for past blessing, an apparent desire on the part of our people for a still greater measure of blessing, and a longing for a great outpouring of the Spirit of God.

Through the year our Lord has taken from our midst a number for greater service above. The names follow: (as is our usual custom we shall stand as these names are read)—

Mr. Wm. Bears, Mrs. Robert Black, Mrs. J. E. Brilinger, Mr. John Coull, Miss Lucy Cozens, Mrs. W. J. Dowson, Mr. Wm. Rigby, Mrs. John Elliott, Mrs. Grace Hudson, Mr. F. E. Kingdom, Mr. George Nicol, Mrs. John Reid, Mr. George Rowe, Mrs. E. B. Taylor, Mr. Harry Trathen, Mr. C. B. White, Mr. F. Wotten.

Reports of the Bible School, the Women's Missionary Prayer Meeting, Senior and Junior Dorcas Societies, Senior and Junior Choirs, were all received, and adopted with enthusiasm.

The Report of Toronto Baptist Seminary was presented by Dr. Olive L. Clark.

While the Treasurer's report showed that in one or two

particulars disbursements exceeded receipts, it will be observed that in the list of balances, all that was provided for, so that there was a credit balance in all accounts.

The expenditures for THE GOSPEL WITNESS, which is a printed "Missionary" circulating in sixty different countries, and TORONTO BAPTIST SEMINARY, which is also a missionary enterprise in preparing men for pastoral and missionary work, added to the amounts specifically designated for Missions, bring the church's total extra church expenditures for missionary and benevolent work to over \$100,000 or, to be exact, \$100,062.23.

Following the adjournment of the meeting the company descended to the Intermediate Hall, where refreshments were served.

On the Pastor's forty-third Anniversary Sunday, May 17th, in addition to the address which was read by Deacon Maw, the Pastor was presented with a substantial cheque. He had not the slightest idea that the social meeting, following the Annual Business Meeting, had any connection with his anniversary. What followed was the completest surprise the Pastor has ever had in his long ministry. In view of what was done on the anniversary Sunday, he naturally assumed that the anniversary celebration was a matter of history.

Rev. H. C. Slade, following the refreshments, made a very kind and generous speech, and then called upon Mr. W. J. Hutchinson, who has been our choir leader for thirty years. Mr. Hutchinson made a very happy, and characteristic Hutchinsonian speech. And there was brought into view a handsome upholstered chair, with handsome lamps behind it. The chair was comfortable sitting up, but by leaning back it spreads out almost into a bed. There was an anniversary cake, and an abundance of flowers; and, we need not add, a superabundance of refreshments.

Such loyalty and affection as was manifested Thursday night, and all based on supreme loyalty to Christ, cannot, we believe, be excelled in any church on earth.

The Pastor and Editor, confesses that after forty-three years of service in one church, he was deeply moved by this manifestation of continuing loyalty and affection, and writes this account of the occasion with deepest gratitude.

We hope such conditions may obtain in many other churches, but we rather doubt it. Never until we get to Heaven itself, do we expect to enjoy such heavenly experiences as we enjoy in Jarvis Street.

BOOKS AND BOOKLETS By DR. T. T. SHIELDS

"Other Little Ships" _____	\$2.00
"The Plot That Failed" _____	2.00
Special Illustrated Number of Sept. 28 _____	.25
"Russellism or Rutherfordian", 711 pages _____	.25
"The Papacy in the Light of Scripture", 26 pages _____	.25
"The Oxford Group Analyzed" _____	.05
"Does Killed in Action Mean Gone to Heaven?" _____	.05
"The Christian Attitude Toward Amusements" _____	.05
"The God of All Comfort" _____	.05

The Gospel Witness

130 Gerrard Street East, Toronto 2 - Canada

VICTORY THROUGH PRAYER

J. V. McAree

For several weeks past THE GOSPEL WITNESS has been publishing a series of articles under the title "The Great Contention", by the Rev. Dr. T. T. Shields. It deals with the issues which shook and divided the Baptist Church in Canada more than thirty years ago. The split has not been healed, and the result is that while Dr. Shields is in a stronger position than ever as a leader of the Fundamentalists, the number of Modernists in the church, as in other branches of the Protestant churches, has increased. The Jarvis Street Baptist Church remains as a rock in the ocean on which tides and assaults of the Modernists beat in vain; but we should say that it is becoming more isolated than ever. This is merely a personal opinion based on the belief that everywhere more and more people are willing to take the position that the Bible need not be accepted literally, with one word as Divinely inspired as another, if one is to be a Christian. So far has modernism gone in the Church of England that a distinguished bishop remained unmolested when he rejected the miracles in toto and denied the Virgin Birth,

By a Narrow Margin

In 1921, when the schism in the Jarvis Street Church reached a crisis which re-established Dr. Shields as the pastor and resulted in the resignation of many of the most prominent members of his flock, he had been in the church for eleven years. His preaching had attracted attention far and wide and he had given new life to the church. But from McMaster University had come the voices of the Modernists and between them and Dr. Shields a long and bitter fight had been waged. The congregation was divided. Most of the wealthy members accepted the Modernist view. There was no way of knowing, when the crisis approached, what stand the average man in the pews would take. The attempt was made to force Dr. Shields to resign. He had, it was charged, divided the congregation. This was not denied. Dr. Shields' position was that he was simply maintaining the traditional Baptist position with regard to Biblical interpretation. He had offered to resign if the congregation by a two-thirds vote did not support him. Later this was modified to a "substantial" majority. In the end it was by the narrow margin of 351—310 that he was sustained. So far as subsequent events were concerned it might as well have been 661—0, for from that day to this Dr. Shields' authority has remained unchallenged.

Conflicting Prayers

Reviewing the struggle, Dr. Shields says that victory was brought about by prayer. In the church itself different groups fell on their knees and prayed for victory, that is to say they prayed against each other. In hundreds of homes throughout the city prayers and insults were banded about with equal fervor. One is reminded of Shylock's remark: "How these Christians love one another!" In sincerity of purpose there was not a ha'pence of difference between them. The Fundamentalists were certain that the Modernists would in the end destroy all belief in God. The Modernists felt that the Fundamentalists by insisting upon beliefs which the average rational man in the twentieth century could not accept, were driving worshippers out of the church and leaving them a prey to atheism. So they sent up their rival and conflicting petitions to the Throne of Grace. But reviewing the field of battle long after the event,

it is plain that some mundane influences were at work and perhaps proved decisive in the end. For example, there was the case of the secretary of the church, a Modernist, who refused to give Dr. Shields the key to the cupboard where the minute book and other records were kept. The pastor thundered at her and she surrendered.

Records Helped, Too

Had these records not been available to Dr. Shields at a critical moment, the fight would have been lost. He would then have been unable to meet an onslaught of the enemy who had tried to keep certain members from voting at the meeting of September 21. It was then urged that certain people should not vote because they had never been interviewed and passed by the deacons of the church, the normal procedure for membership. But from the records Dr. Shields was able to show that in the past many members had been accepted without a deaconal baptism. These members voted for him and might have turned the tide. Throughout the fight he was at the great disadvantage of having practically all the church officials ranged against him. Dr. Shields says: "The lesson that may be learned from our experience is simply this: that when a church is in trouble those who love the Lord and desire to see His work prosper, should give themselves with renewed zeal to the ministries of prayer and preaching; in which case the Lord will look after the rest."

Fighting God's Battle

He was addressing himself particularly to other pastors who may find themselves at odds with their congregations on such issues as Fundamentalism vs. Modernism. The plain suggestion is that though the battle was won for the Jarvis Street Baptist Church, it has not been won in many other churches throughout the country. There is something of a cloak-and-dagger air about some of the moves made by the Fundamentalists to thwart the Modernists. Dr. Shields and one of his supporters went at midnight to the church offices, treading on the grassy boulevard so as to be silent, and there spent the hours until almost sunrise copying out vital statistics. When the time for the final vote came the church was packed. There were spectators as well as members. Asked to leave, some of them crouched on the floor behind the pews, but it does not appear that they were able to vote. The ballots were counted in an atmosphere tense and electric, and the jubilation when the result was announced can be imagined. Nothing stirs so much deep emotion as a religious dispute because those involved believe they are fighting God's battle. Why any mere human should think it necessary to fight God's battles baffles us, for we are essentially a modest man. Maybe it is for the exercise. In any event, Dr. Shields' victory was complete and final. The old deacons and other church officials were expelled and the church resumed its triumphant course.

GOSPEL WITNESS PUBLICATIONS

"The Priest, the Woman, and the Confessional", by Father Chintquy \$1.00
 "The Greatest Fight in the World", by C. H. Spurgeon, 64 pages25
 Blakeney's "Manual of Romish Controversy", 316 pages, \$1.00.

The Gospel Witness
 130 Gerrard Street East, Toronto 2 - Canada

Bible School Lesson Outline

Vol. 17 Second Quarter Lesson 11 June 14, 1953

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

THE CRUCIFIXION OF JESUS

Lesson Text: John 19:16-30.

Golden Text: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."—Isaiah 53:6.

I. His Crucifixion: verses 16-22.

The civil trial of Christ before Pilate and before Herod was characterized from beginning to end by injustice, cruelty and unreasonableness. Pilate knew that Christ was innocent of the charges brought against Him by his foes, yet he would not release Him. The merciless throng, roused to a high pitch of excitement and anger, unmoved by any appeal to their higher feelings, were insistent in their demands that Christ be crucified. Urged on by their leaders, they brought successive charges against the Saviour, saying that He was causing sedition, that He had broken their laws, and that He claimed to be the Son of God. When Pilate continued to hesitate, they finally obtained their will by appealing to his personal fears (v. 12). Christ was led away to be crucified.

The Jewish priests had delivered Christ to Pilate, and Pilate in turn had delivered Him again to the Jewish authorities to carry out the crucifixion. The responsibility for this dreadful deed rests, therefore, upon the Romans, upon the Jews, and upon every individual, whose sins made necessary the death of the Lamb of God (Acts 2:23; 3:14, 15; 4: 10; 7:52). And yet, Christ was ordained from all eternity to be the Saviour of the world (1 Pet. 1:20; Rev. 13:8). The wrath of men brought praise to God, and Divine love changed history's greatest tragedy into earth's greatest triumph (Isa. 53:6; John 3:16); 2 Cor. 5:19; Col. 2:14, 15)!

It was at Bethlehem that Christ began to bear His cross, the emblem of suffering, shame and death, for it was there that He first identified Himself with mortal man and was made in the likeness of sinful flesh (Rom. 8:3; Phil. 2:6-8; Heb. 2:9-16). There was a definite limit to that journey of condescension; it ended at Calvary. Once our Saviour had partaken of death, the crown of glory became His portion (Luke 24:26; Rom. 6:10; Phil. 2:9-11; Heb. 1:1-4; 2: 7, 8). Golgotha is the Hebrew name for "the Place of the Skull" which the Romans called "Calvary" (Luke 23:33).

Three crosses were silhouetted against the Eastern sky, and that of Christ was "in the midst". Christ is ever pre-eminent; His cross represents the central fact of all history. It is indeed true that

"All the light of sacred story
Gathers round its head sublime."

The proximity of the other two crosses to the cross of Christ suggests some lessons. Christ died for sin; the repentant thief died to sin, and the unrepentant thief died in sin. One represents salvation revealed; another salvation received, and the third represents salvation rejected. "One dying thief was saved, that none might despair, but only one, that none might presume."

The inscription, written in Hebrew, Latin and Greek, sets forth the universality of Christ's death; He died for all mankind. These were the three great languages of the day: Hebrew, the language of religion; Latin, the language of government; Greek, the language of culture. Christ was the High Priest, He was the King, and He was Wisdom (1 Cor. 1:24, 30; Col. 2:3).

II. His Death: verses 23-30.

Many Scripture prophecies dealing with the intimate details of His death and crucifixion were fulfilled during these last twenty-four hours of our Lord's earthly life, and they indicate that He was accomplishing the will of God for the redemption of the world; Christ died for our sins, according to the Scriptures (1 Cor. 15:3). John mentions four of these prophecies; the lots (Psa. 22:18), the vinegar (Psa. 69:21), the unbroken body (Psa. 34:20), and the pierced side (Zech. 12:10; Rev. 1:7).

Tenderly our Saviour committed His mother to the care of John, the beloved disciple. Human relationships are ever sanctified, when Christ is given His rightful place. The home that is hallowed by the presence of Christ knows joy

(John 2:2), peace (John 12: 1, 1), restoration (Matt. 8:14, 15) and life (Luke 8:51-56).

Christ shouted with a loud voice of triumph, "It is finished." He had completed the work given Him to do (John 17:4). He had paid the full price of redemption, and He had borne the iniquity of the whole world (John 1:28). Still sovereign, He dismissed His Spirit (John 10:17, 18; 19:11). Behold your God! Our salvation was purchased with the blood of God (Acts 20:28)!

THE FABLE OF THE OAK AND THE VIOLET

In a large garden there grew a fine oak tree with its wide-spreading branches; and at its foot there grew a sweet and modest violet. The oak one day looked down in scorn upon the violet and said, "You, poor little thing, will soon be dead and withered; for you have no strength, no size, and are of no good to any one. But I am large and strong; I shall still live for ages, and then I shall be made into a large ship to sail on the ocean, or into a palace where kings and queens dwell. I shall have a place of honour in this world for years and years and years."

"Yes," answered the violet in its humility, "God has given you strength and me sweetness. I offer Him back my fragrance, and am thankful. I hope to die fragrantly as I have lived fragrantly, but we are both only what God made us, and both of us are where God placed us. He knows best, and He will not expect me to be strong, like you are, but He wishes me to be small, but sweet."

Not long afterward the oak was struck by lightning and shivered to splinters. Its end was to be burned. But the violet was gently gathered by the hand of a Christian lady, who carefully pressed it, and kept it for years in the leaves of her Bible to refresh herself with its fragrance. Here we see the difference between pride and humility. How foolish it is for any one to boast! Let us all humbly and joyfully do what the Lord wishes us to do.—Selected.

A FINE LETTER

EDITORIAL NOTE: We all make mistakes in judgment and conduct: it takes a real man to acknowledge, "I was wrong." Hundreds of others who went wrong with their brother would bring peace to their own conscience if they would do as he has done.

Dr. Shields,

Toronto, May 16, 1953.

Dear Sir:

For some time now I have been going to write you and say what a blessing I have received from reading your sermons in "The Gospel Witness". May I take a moment of your time to explain my reason for writing.

Back in 1949 when the split came in the Seminary, I was present at the meeting in your church, and sorry to confess I was one of the handclapping empty-heads who cheered Gordon Brown; and at the close of the meeting that night another young man and I walked down the aisle and across the front of your church and shook hands with Mr. Brown, as no doubt many others did. However, I realize, sir, I did it ignorantly and in unbelief. Shortly after that, my boss at the office began bringing me a copy of "The Gospel Witness" each week, and has done so ever since, for which I thank God. I soon realized that only a man of God, and one who was led by the Spirit of God, could preach as you preach. And I have since asked God to forgive me for misjudging one of His servants.

I have several times noticed in reading the Church page in the newspaper, that Runnymede Road Baptist Church frequently has a motion picture at the Sunday evening service (just the thing for a lazy preacher), but I thank God I have never been disappointed by such a practice at Jarvis Street, as I have attended a few of your Sunday services.

I may say in closing, sir, that one part of my small library that I treasure the most is my "Gospel Witness" file which I have kept and frequently read through again.

May God continue to give you strength to stand firm as a modern day Daniel!

Yours in Him, _____

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