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

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THINKING STRAIGHT

A Graduation Address by Rev. Robert Dubarry, of France

Delivered in Cooke's Presbyterian Church, Toronto, at the Spring Convocation of Toronto Baptist Seminary,
Thursday Evening, May 5th, 1938.

I warmly appreciate the unexpected honor granted to an obscure stranger in calling me to deliver this graduation address. Distance from the familiar desk and books, and the rush of absorbing deputation duties, have added their handicap to my well-felt insufficiency.

When I was told that the choice of my subject rested with me, a limitless topic stood immediately and irresistibly before my mind as the most important and most urgent of all. Thus I penned the constraining title "Thinking Straight" before even guessing what its developments might really be.

In the face of the gospel of feelings whose Mecca is in Los Angeles; of the gospel of works whose seats are in Rome and Oxford; of the gospel of human will, whose main plant is in Boston; of the gospel of health whose shrine is in Battle Creek; of the gospel of exegetical fancifulness, whose shrines are everywhere, even too often in evangelical churches; in the face of many other gospels, and of all human gospels, we have the primary duty of promoting the evangelical gospel of total regeneration, whose very first article is the new birth of the mind; a perfect and all-inclusive gospel whose eternal origin is in heaven. So that, when we hear of what is unduly called the second blessing of a pure heart, or of the "baptism" of the Holy Spirit, we feel bound to proclaim that the main privilege promised and usually unclaimed is that of a renewed understanding. And we venture to call that very positively "The True Second Blessing", a blessing which has in these days of shallow and absurd or parrot-thinking to be coveted more earnestly, perhaps, than any other.

In our attempt to reconstruct the wrongly rebuilt watch of man's personality, we shall endeavour to replace the driving wheel of thought in direct relation to the spring of the divine mind. Thus shall we aim to restore poor, noble, dethroned Reason to its rightful privileges. For God-given Reason can never be wrong nor ever be sinfully proud, when used according to its God-given laws. It is its bad handling by the will of men which is to blame. Is it not supreme injustice to accuse the scales

when the dishonest merchant alone is faulty? So, let us honor, honor, HONOR God-given Reason!

The supreme rank which we should accord to right thinking will become more apparent as we approach our subject on the lines of a classical and logical plan; first, *the divine purpose described*; secondly, *the divine purpose rejected*; thirdly, *the divine purpose realized*.

I. THE DIVINE PURPOSE DESCRIBED

God is essentially an immaterial Spirit; and, in many respects, man is also essentially such a Spirit. Thus, two minds are set face to face, the lower one created in the wonderful image of the Highest.

Thinking is therefore foremost among the functions and privileges of man. Is not all modern learning based on that famous sentence of our own Descartes: "I think, and therefore I know that I am"? Which the master mind of Pascal interprets: "Man is but a reed, and the weakest of all reeds; but he is a thinking reed, which is his glory."

Thinking is bound to be our main occupation. We do not act, speak nor feel constantly; but men *always* think, even when unconscious of it; even to a singularly large extent when asleep, and we are thankful to add, even when dead. For what, if not thinking, has been the main occupation of the disembodied spirits in the great beyond?—the thinking of Abel, and of Cain; of Moses and of Pharaoh; of David and of Saul; of Elijah and of Jezebel; of Daniel and of Belshazzar; of John and of Judas; of Nero, of the Baptist and of Herodias, of Calvin and of Alexander Borjia, of Spurgeon and of Abdul-Hamed? "Thinking, thinking, forever thinking" could have added great verve to the weird stanzas of Coleridge's "Ancient Mariner".

Thinking is then our main responsibility, since thought of some kind right or wrong, fleeting or intense, is ever anterior to feeling and to word and to action. So that the final estimate of a man should correspond to the grand total of his thoughts, and only to that. There is therefore much of homely wisdom in the popular question: "A penny for your thoughts!"

Our thinking is, in fact, the most intimate part of our life, an inner sanctuary closed at will against anyone, even by a babe.

Our thinking is, besides, the only thing in us which God alone is able to fathom. It will thus become the only safe basis for His perfect judgments of us all.

Right thinking is therefore our most imperative need, since, outside of such thinking, there is nothing else than perilous and mortal wandering.

But what is right thinking if not an alignment with Truth, an alignment which, in fact, means full agreement with "the God of Truth", with "the Spirit of Truth", and with Him who proclaimed: "I am the Truth"? Reaching any truth is therefore reaching the very God-head itself. Has it not been most aptly said: "Whatever is true is Christian"?

But right thinking is, after all, a rigid alignment with real facts, which are indeed the only available materialization of the Truth; and have, for that reason, something absolutely final and compelling in themselves, good or bad as they may be.

Total and perfect knowledge of facts is, of course, a strictly divine prerogative. In that prerogative man has, however, been graciously granted to share to a rather considerable extent. He has been enabled to do it through a right use of his wonderful senses and of his still more wonderful associative, deductive and imaginative faculties. Thus, Creation, Providence and Grace bring to the bar of our own understanding a super-abundant array of facts. Never did Alice meet in Wonderland a greater galaxy of marvels.

What has been already said may enable us better to understand the purpose and form of the two greatest of all the divine manifestations: the Incarnate Word and the Written Word. Both are admirably described by that fascinating Greek name "Logos", the "Word of God" of John, chapter one; an expression whose immense, lucid, and at the same time unfathomable meaning includes the notions of reason, of thought, of vocable, of logic, of argument and of discourse.

The doctrine of the Incarnate Word evokes before our vision a purely spiritual God who knew His own thoughts to be so perfect that He devised to secure for them a faithful echo in a separate personal Being. Thus was from all eternity begotten the Son of His Love, in Whom the Father put the mirror of His own divine mind, thereby securing in Him a perpetual companion for the most exquisite and spiritual of communions.

But that was not enough fully to satisfy the divine desire to share marvellous and ineffable thoughts with other beings. Thus was man created to become the confidant of the thinking of the Lord. But since the mind of man was imprisoned within the narrow limits of a body, God had to match that condition in entrusting to an incarnate Messenger the revelation of His own mind. The divine Son thus "became flesh", which means that He became as the audible Word of God to man. The accent of His teachings, the language of His deeds, and the voice of His blood were the heaven-given standards of right thinking. Thus, the sublime dialogue of God with man was made possible, prayer becoming the human reply: "If my words abide in you, ye shall—shall as a matter of course—ye shall ask what ye will, and it shall be done unto you".

The notion of a divinely written Logos is in logical

sequence to that of the Incarnate Son: "When the Comforter is come, he shall receive of mine and shall show it unto you".

To ensure the needed clarity, words had to be chosen. Are not words the marvel of divinely imparted genius? The image of every thought, they hold these thoughts as radium holds power, releasing them on demand, without losing force. Thus, billions of uses of the word "love" leave it ever full of new meanings. Though Shakespeare could command tens of thousands of words, language is so plastic that the common man can express with fair accuracy all the thoughts and all the needs of his life with at most five hundred. Do not babies govern the whole household with two words only, "Yes" and "No", and, too often, with simply, "No"? But even just a mimicry of language may suffice: "I am a woman of few words," said the distant lady to her new maid, "When I shake my head vertically, you should understand that I mean 'Yes'". To which the wide-awake servant replied: "That suits me very well, for I happen to be also a girl of few words: so that when I shake my head horizontally, you will understand that I mean 'no'!" Are not the "yes" and "no" of the whole social problem there in a nutshell? And are not all the momentous human problems compressed in the simple interrogative mark and in the exclamation point with which Oliver Wendell Holmes pictured the cradle and destiny and tomb of man? Wonders of figures of language! Could our God do otherwise than use that only suitable medium of communication, and could His Revelation be otherwise than somehow "verbally" inspired?

The written Word is the masterpiece of the Holy Spirit. It is His final message to our minds. Nothing needs to be added thereto, and the Comforter can but rarely ever be expected to use with many any other language. Why therefore should we resort to the subjective of dreams, of visions, of trances, of inner light, when the objective illumination of Truth is so bountifully available in the inspired Book?

Is it not mainly through contact with the Word of God that the most desirable gift of Wisdom can be secured? Thus man can be made the equal of God Himself in a most important though very limited sphere, that of a common view of certain essential features of the Truth. Just as a child becomes the equal of the greatest of astronomers in the elementary knowledge he has that two and two make four.

As the eye is marvellously adapted to light, the mind of man was marvellously made to assimilate the mind of God. Should we not stop here and endeavour to guess the wonders of that progressive manifestation of the divine secrets which was in the original plans of the Lord, for our true happiness in time and eternity?

II. THE DIVINE PURPOSE REJECTED

Since our God has one perfect thought on everything, the closest possible communion with the divine Mind was man's vocation and privilege. And God Himself was irrepressibly anxious to impart His unique knowledge to the man He had created and gifted for that purpose. So that the gravest possible insult thrown to Him on the part of man, was indifference or wilful ignorance with regard to the Mind of the Lord.

But there was a magnificently gifted and glorious being who, though privileged to know the Truth at first

hand, began to draw therefrom his own unwarranted conclusions. Placed as he was, he could not deny facts, but the use of false logic in connection with them was sufficient for the launching of his wicked purpose.

Yet, the old serpent called Satan was afterwards compelled to falsify facts themselves, in order to secure a following. Here intervenes the invention of lies, that extraordinary feat of diabolical intelligence, which resulted in opposing to reality a world of falsehood. Wonderful in its facility and efficiency, lying is as readily at the service of the brute as of the genius. It separates from God, makes men slaves, divides them, protects the wicked, creates deadly suspicion, and makes the cleverest judge impotent in the face of a little child's deceit. What a different world we should have if lying were not regnant in this one!

In the day of the Fall, "the Father of lies", who was a "liar from the beginning" tried successfully on Eve and on Adam the deception which had linked to his revolt and to his doom innumerable spiritual intelligences. And, from that day, not one human being has ever escaped that seduction.

In his usurped office of Prince of this World, the Deceiver has endeavoured to put the lie at the bottom of everything. The mind of man has thus been permanently dominated by error. That tragic calamity has taken the shape of a subtle satanic possession, of which men are totally unconscious, and which does not even seem to need the intervention of demons. For the temptation to lie has become an act, the act has become a habit, and the habit a state. Thus, the power of deceit in moulding our notions of God, of Satan, of self, of man and of circumstances, has proved resistless. Tares have been sown so plentifully in the minds of men that those originally discerning instruments have degenerated to the point of harbouring a hopeless mixture of Truth and Error. So that it is scientifically accurate to assert that this world resembles—please excuse the unavoidable comparison—that this world of ours resembles a huge asylum for half-insane people, no one ever escaping that degrading misfortune, although everyone is boasting that he thinks straight, whilst proudly and stubbornly sticking to his evident folly. There must be in the eyes of the Lord no more saddening feature in the degradation of fallen man than that mind-degeneration.

In the course of such general deception, real facts have become a matter of unconcern, practically everything being taken for granted or being systematically denied. Thus as in the well-known anecdote, people have wasted time in seeking why the dead fish could weigh less than the living one; and that, without previously ascertaining if such is the fact. Those erring men remind one of Spurgeon's quizzing of learned judges whom he once asked how one could legally deal with the body of a neighbour whom no public authority would permit any one to bury. After the magistrates had vainly discussed the question, the great wit astounded them by saying negligently: "Excuse, Sirs, my forgetfulness of a minor detail: our good neighbour is still alive!" Thus, carelessness for real facts becomes an offence to truth and thereby an offence to God Himself. Are we not here reminded of the fatal, "What is truth?" of unfortunate Pilate?

Carelessness for facts fosters chronic inaptitude to detect them. Through non-use, the compass loses its poise. The scale of values gets so mixed that it becomes impossible to correct it. Thus, Babel makes mutual un-

derstanding unattainable. One deaf man saying to another: "You said it was cold" gets the emphatic reply: "No, I said it was cold", to which the first deaf man quickly retorts: "Ah, I thought you had said it was cold!" Ignorant perception of the true meaning of words makes the young simpleton wonder how Robinson Crusoe could sit on his "chest". The same ignorance leads a father to write: "Dear schoolmaster, In reply to your note calling my attention to grave symptoms of anaemia in my boy, I want you to inform me if, in spite of his stubborn denials under my repeated floggings, he still persists in that wrong habit." Through carelessness, words lose their original virtue, and when the young Athenian has resorted to the sixteen hundred and sixty-four Greek ways of saying "I love you", the bright girls put to him the troublesome question: "Do you love me *really*?" Said, through the same carelessness, the ignorant woman: "Let all those Japanese and all those Nippons end their mutual strivings in exterminating one another." Through mischievousness, the fluidity of words afford them the most subtle shades of interpretation. Writes an editor: "We did not need to be asked imperatively to correct what we had said by mistake of the staff of our opposite paper. For printing that all of them were not honest we evidently meant that all of them were not dishonest."

Words, words, words! Ah, what a respect we should have for those marvellous mirrors of the mind, in spite of their absurd or wilful use and abuse! And also in spite of their wilful misinterpretations: "He has said: I am King of the Jews!" How carefully should we ascertain the true meaning of words in all our discussions and conclusions, remembering the saying: "Only good definitions can procure good treaties".

But what havoc also can ignorant, vicious, extreme, pitiless, ferocious logic effect when it draws its stupid or monstrous inferences from false or imaginary premises! Raising blasphemous conclusions against the Providence of God simply because of "one" unavoidable accident; judging wholly and mercilessly and finally an otherwise good man simply because of "one" wrong deed, or of "one" imprudent word; blindly concluding against men or things from strange and cumulative coincidences without ever stopping to remember that Satan is a master in multiplying such false "proofs". Are not madmen often terribly logical, themselves faultlessly like kings or like criminals when they suppose they are such? Did not one of them always act with sadly clever and logical caution because he thought himself to be made of fragile glass? Oh! the follies and crimes of logic!

To that wrong use of truth, of facts, of words and of logic, we add, for a complete picture, the harbouring of wrong ideas, and a mule-like refusal to change, evidence being ever repulsed with great loss. We are here reminded of the graphic story of a poor and timid new idea which, to the limit of exhaustion and death, vainly knocked at the door of every brain, in order to bring there an essential blessing. Is not man's intellect hopelessly ensnared? Has not his reason been given unlimited holidays? Thus, from philosophy to imagination, from Communism to Fascism, from Romanism to most of the new "isms", everything proves untrue to facts, to logic, to intelligence divine. Yes, man has become mad, *mad*, MAD! And "man" and "mad" have thus secured the same meaning. Was not Renan right when he said that what gave him the truest notion of infinitude was human stupidity? A stupidity which prevents his "seeing the king-

dom of heaven", a stupidity which has made of "the wisdom which God ordained before the world unto our glory, a mystery which none of the princes of this world knew, for had they known it, they would not have crucified the Lord of glory". A stupidity which causes "the natural man to refuse to receive the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned". (1 Cor. 2).

Do not all those human aberrations lead, besides, to a regular abdication of reason before Fashion, under the pretext that "Gashmu saith it"? Did not Paul write: "Demas hath forsaken me, having loved this present world"; by which he meant this very time or century, the most wicked and most unhappy of all centuries, the century of Nero himself!

Thus, through diabolical seizure of the power-house of Reason, man has been "un-made". And God has been thereby compelled to make that gravest of divine reproaches: "My thoughts are not your thoughts", because "he has seen that every imagination of the thoughts of the heart of man was oily evil continually". Thus, man has been sadly gifted by hell with "an aptitude to believe lies" and he has been made "incapable" of resisting them. Could anything hurt him more fatally? Speaking of a certain political murder, a discerning statesman once said: "It is much graver than a crime: it is an error!" Did he exaggerate? Is not error deadly, and, in fact, the mother of all crimes?

But perhaps the worst of all has been the satanic fostering of an aberration much similar to that which would entrust to our specialized physical heart the task of our specialized physical brain. Thus instead of reason, feeling has been appointed judge of everything, using alternatively cynical ferocity or boneless charity, indifference to facts or undue concern for the very appearance of them. Just as though, in search for world-important evidence, Scotland Yard officials, or prosecuting magistrates, or intelligence officers were insanely to substitute impressions for painstaking enquiries.

Thus, the most tragic result of the Fall is that man has sunk even deeper into the dangers of error than into those of positive sin. In that connection let us here conclude in repeating that man is blind, mad, and dead. And there has been no possible exception whatsoever, not even among us, my dear unfortunate friends!

III. THE DIVINE PURPOSE REALIZED

No escape whatever from that seduction! The "I search a man" of strange Diogenes is also the Bible quest. "Who shall find the true man?"

But un-made man can be re-made. "Andrezesthe", writes Paul to the Corinthians (I. 16:13). A word which means: "Be ye men!" nothing more, nothing less, nothing else! Men just as God had planned them to be: nothing more, nothing less, nothing else. A miraculous return to primitive type. For not angels nor higher animals, but men are the finished product of regeneration. Men and only men, because when man was first created, "God saw that it was very good"; because also when the Father wanted increased glory for His Son, He made Him no other than a "man".

Of course, and primordially, God creates again men in whom the will is henceforth to be moved according to

the original plan: the divine Mind alone acting on the human mind to secure right action. Objective truth takes now the place of subjective impulse or inclination as our renewed driving power.

For that reason, the first divine operation in restoring man is to procure him that "metanoia" by which substantive the New Testament language means that utter renovation of our mind which is but very imperfectly expressed by our word "repentance".

That we may know for certain if we have experienced a true "metanoia", let us turn to certain capital Bible texts.

"Be ye renewed by the Spirit in your mind" writes Paul to Ephesians. And he recommends again in Romans 12:2: "Be ye metamorphosed by the renewal of your mind!" Notice carefully that that appeal is closely linked with what the context reveals of the need; "Who has known the mind of the Lord?" And the urgency of that "metamorphosis" of our mind is commended by the most touching of arguments: "By the mercies of God", those blood-tainted redemptive mercies described at full length in the whole first part of Romans. Thus, Paul sets capital stress on the renewal of our thinking faculties which, as he says, literally must not attempt to servilely "trace" this present world. When that renewal is achieved, the re-made man can triumphantly, though most humbly proclaim with I Corinthians 2:16: "We have the mind of the Lord!"

And behold, it is again the divine Word which points out the perfect standard and method of all straight thinking: "Bringing every thought into the captivity of the obedience of Christ" (2 Cor. 10:5). The obedience here meant is that wonderful oneness of thought and purpose and action which found its utmost expression in the absolute submission of Golgotha. A right vision of such a dramatic union with God is the only true and crucial point of departure for sane thinking. As the red thread which marks the quality of the best Alpine cord, the tremendous fact of the Cross must pervade all our thinking. Thus the whole life and work of our understanding becomes one huge logical process, a sort of closely tied and endless logical sentence beginning at the word "Calvary" and ending in our last breath. It was so with Paul when he "determined not to know anything save Jesus Christ and Him crucified" (1 Cor. 2:2): Away with all other corrupt or empty sources of thinking! When old Themistocles, who knew the names of his 25,000 Athenian co-citizens, was offered a method to better memories, he replied that he would give much more than the price asked for if he could be taught a method of forgetfulness. Thus Paul managed to empty, so to say, his peerless memory of the rubbish of human ideas. Thus we must mercilessly do with regards to the vain manner of thinking which we have inherited from our fathers. Can a man who has not most carefully done so deservedly claim the name of Christian? And could he really be a useful and not a dangerous servant of the Master?

Again, to those "who minded earthly things", Paul opposes in Philippians his own example: "The things which ye have seen in me, these things do". And which are those things? "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report". Of these things and of these things alone, the Philippian Christians must, as the original means, "think intensely". But

where were these things first and best exemplified, if not in the divine Pattern, of whom Paul had just said: "Have this *mind* in you which was in Jesus Christ"? Which means: "Do not see anything otherwise than the Master does see it."

Must we not with the apostle here add that that way of re-thinking straight is the very best remedy to those vain and often diabolical imaginations which prompt men to think and live either in the past or in the future, thus neglecting the thinking and the work of this very day, which is the only one in which we can yet fully please our Master, and the only one which we have just strength enough to fulfil well? Therefore, as says the Philippian context: "Be careful for nothing, *but think* of these things."

Thus the new man is re-made; but let us see again how he can develop.

In his relation to God, he humbly and devoutly seeks the whole and only inspiration of his thinking in the Divine Word. And he adjusts so carefully his desires to these revelations of the mind of the Lord that his prayers bear witness to that agreement, being themselves no careless improvisations but a result of real active and deep thinking: "Prayer our best inventive resource", says Vinet admirably.

In his relation to himself, the rebuilt thinking man keeps constant contact with those two basic truths of his absolute nothingness and of his high destiny.

In his relation to men, the straight thinker can safely believe that they are at the same time really better and really worse than he could ever imagine or discover. He knows that their vocation is so grand and that their risk is so deadly, and he knows also that the patience of the Lord is so merciful towards them, that the best for him is generally to wait and see, and in the meanwhile, to love. But the straight thinker knows also how firmly to react whenever facts show there is an urgent duty.

In his relation to circumstances, the re-made man uses his best judgment in discerning therein the share of the Lord and that of the Enemy. He looks through and looks far, abiding, however, in the certitude that "all things work together for good to them that love God", and being persuaded that if everything does not go well, everything will end well.

What a program and what a responsibility! "Examine all things and retain what is good"! No indifference, no laziness of the mind, no taking for granted! Everything to be verified, everything to be weighed, everything to be classified anew. Our whole life is hardly long enough for that reconstruction task, which is meant to make us really "men" and not shadows of others or wax records of Satan. This means, let us repeat it, a persistent effort to detect the hand of the Deceiver and to spare no error, whosoever may be its upholder. As it has been most wisely said: "With ideas, there is no room for charity".

But could we forget that we are here to give a specially sympathetic thought to much esteemed and beloved future servants of the Master? And is there a vocation where straight thinking is more constantly needed? A vocation where first-hand real knowledge of facts, deep insight into the hearts of men, awareness of the deceptions of the Evil one, precaution against false logic, open-mindedness to right ideas are more imperative? All wrecked ministries, as in fact, all wrecked

lives, have been, in the last analysis, ruined by faulty thinking. But whatever may be the limitations of the gifts of a man, one can be assured that common sense will ever prove a saving grace for him, while wrong thinking will ever hopelessly hinder the good fruition of the best of gifts. Did not old Clemenceau say of erudite Poincaré: "He knows everything, but understands nothing", and of intuitive Briand: "He knows nothing, but he understands everything"?

That greatest of Puritan thinkers, John Owen, felt led to write a huge and most suggestive classic: "Spiritual mindedness" in order to bring to the attention of his younger brethren the earnest exhortation of Saint Paul: "Be ye spiritually minded". Dear future co-workers, I could not leave you a better motto. Be ye careful, *careful* CAREFUL to reach the Truth otherwise than through feelings, prejudice, impressions or reports, and do take care to apply the most elaborate judicial exactitude in all your search for reality. Be ye careful, careful, careful, to bring your thinking into harmony with the eternal and with the universal. Think imperially! "In morals," has well said the philosopher de Bonald, "whatever is not as old as man is untrue." But we must go much farther in our acknowledgment that in human thinking what is not as ancient and as omnipresent as God is false.

Think straight especially in adjusting your effort to your true possibilities, never attempting a greater work at the expense of a better work. For God, our supreme Master, is far more interested in the quality of our labour than in its size. But He is still more interested in the quality of our own Inner life than in the value of our holy labour itself: "The worker is much more than his work".

Think straight in not swallowing the searchings of men or books, but in observing the process of right mental digestion, outside of which all knowledge is parrot-like, worthless, and barren. Let sight, smelling, taste, mastication permit that conscious assimilation of truth outside of which there is nothing but the flatulence of indigestion.

Again, think straight in searching fervently the Truth under the heap of false teachings which has so generally obtained, even in Evangelical circles. There, because of the satanic purpose to deceive, almost everything has to be verified with the utmost care. Namely, Bible interpretation, eschatological systems, ecclesiastical views, church history, methods of work, problems of conduct. No easy acceptance of current ideas will ever take the place of hard searching work to reach the truth. Like genius, real knowledge means long patience.

But it is in his teaching ministry that the Lord's servant will find his greatest and noblest sphere; for honoring the Trust worthily He should not stop at the simple though so grand preaching of Salvation nor at the repetition of rudiments. He must proclaim "the whole counsel of God". As long as he remains clear, he should never fear to go too deep, under the pretext that only superiorly gifted men could understand. This needs somewhat elaborate stressing because of its capital importance.

Is not man's ability to develop his thinking aptitude exemplified by the intelligent and passionate listening for hours of the common people to the one-page sentences of the surprisingly compact and logical and endless Philippic orations of Demosthenes? Did Augustine

make a blunder when, in his Confessions, he unfolded in a long prayer of four hundred well-tied argumentative pages, the mysteries of his inner life-story? Are there not crowds of very plain people who, somehow, find their way, or at least their pleasure in perpetual contact with the tediousness of the book of Mormon; or with the cloudiness of Mrs. Eddy; or with the incredible revelations of Mrs. White; or with the fancies of Pastor Russell; or with the obscure constructions of so many so-called deep works; or with the far-fetched conclusions of modernist higher criticism; or with the even farther-fetched higher criticism of certain extreme dispensationalism? Is not the popular taste bent on mystery novels, or on intricate police stories? And is not the public favor enjoyed by Mickey himself a touchstone of the willingness of the plain people to escape from the common-place and explore the unknown, however deep or fanciful it may be?

But consider now the utter novelty of the popular message of the Teacher of teachers: "Ye have heard, but I say unto you!" A message where, as in the masterpieces of Ruysdael, purposeful obscurities enhance and complete, crystal-like revelations: "Thou hast hidden these things from the wise and intelligent, but revealed them to children. Yea, my Father, it is so because thou hast found it good." The deepest truth is intended for the shallowest natural mind. To whom were written those profound Pauline teachings in which honest Peter himself admits that "there are things hard to understand"? They were sent to men of all classes, living not only in Rome, but even in barbarian Galatia, in the midst of the intellectual darkness of those days. Was not the letter to Hebrews particularly written for certain obtuse Jews ensnared in rabbinical obscurities? To whom were the stupendous mysteries of the Revelation first opened, if not to popular churches of Asia Minor? "To children has thou revealed these things, O Father!" For our God knows far better the wonderful possibilities of the minds He has created and for whom He has had the Bible written, than does the blind superficial preaching of the present day. Solid food and not mere milk he wants us to provide for those who are no more beginners. Thus shall our own people be enabled, as the early Christians were certainly, to dip for instance into the wonders of the subtle comparison between Agar and Sara and into the even greater wonders of the mysterious prefiguration of Christ in Melchisedec.

Moreover, were not deep thinking and deep preaching at the root of all the great religious movements of the past? The abstruse discussions of the Church Fathers were not entirely vain, and their monumental works, along with their fierce disputings on the difference between the words "homoousion" and "homoiousion" prove that these were not vain shibboleth matters, but that there were then, as it has been well said, some real reasons to "die for an iota". For to say that the Son was of the same substance as the Father, or to say that they were of similar substance, meant then entirely different things, as further history has well proved. Even the fanciful medieval scholastics showed that profundity pays: is it not to them that we owe the rediscovery of the doctrines of Grace, and, indirectly, the greatest treatise of all time on the Atonement, through the pen of Saint Anselm? What did shape the thoughts of Protestantism, if not that enormous "Institution of the Christian Religion" which genius inspired to youthful

John Calvin? Who were in the audiences of the grave Puritan preachers, to listen each Sunday, and sometimes every evening, at the rate of at least three hours at a time, to intricate disquisitions on great and even on minor Bible topics? These listeners were men of all conditions, whom such discourses trained to right thinking, and thereby to historic action. Was not "The Pilgrim's Progress" written for the humblest? And truly these ignorant ones could well understand those conversations between Christian and Faithful on the four kinds of Grace, which seemed so far fetched to refined Macaulay when he wrote his great essay on that immortal book? Why have Vinet, Spurgeon, Maclaren been so much appreciated by the common people? Because of the solidity of their teachings. And why is a Japanese preacher so eagerly listened to by large crowds of illiterate but attentive countrymen of his as he unfolds to them the whole Christian scheme in his famous sermon of three hours? Because man's mind is built inquisitive, ever to be able to welcome new light.

But have we not said here far too much to prove an evidence? Nay, we have so insisted because of the extraordinary importance of helping towards the attainment of the full stature of Christ all those who have been saved in our midst. It is therefore incumbent on whosoever enters the ministry to secure, through observation, earnest study, and meditation, that advance in right thinking which we have to communicate in order "that the man of God may be perfect, thoroughly furnished unto all good works". Let us here be aware that we shall never be able to confer a greater blessing on those whose spiritual development is entrusted to us than in helping them to become straight thinkers, straight thinkers, straight thinkers. If they secure that, they will have practically everything, everything, everything. If not, they will have really nothing, nothing, nothing. May your future churches and may your Regular Union, my dear friends, ever more fully deserve the prized title of "bodies where firstly one thinks, and where secondly, one thinks straight". Let us therefore, above any other request, ask to-night and always for us and for all other Christians, the grant of that "love of the Truth", which is so aptly said to "procure life". Be ye certain that, there at least, you will not meet universal competition.

As I am at last nearing the end of this apparently too long address, I wonder whether it has not been far too short, if length could be the real measure of the importance of a subject. Said the lady customer to the seller: "I want shoes in which I shall feel quite at ease, though not too bulky in their appearance." "I see what you are looking for, Madam," replied the alert girl: "Shoes large inside and small outside. We do not keep that line here." Your patient listening, dear friends, shows that you have guessed the difficulty of my problem. You have thus proved pretty straight thinkers, and I congratulate you, and thank you for that, and for your well-deserved reward, I shall close in reminding you as well as myself, of what is perhaps the most needed, the most practically used promise of the whole Word of God:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering . . . For the wisdom that is from above is first pure, then peaceable, gentle and easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy." Amen!

THE SEMINARY COMMENCEMENT

The graduating exercises of Toronto Baptist Seminary were held this year in Cooke's Presbyterian Church, May 5th. We believe it was probably the largest assembly we have yet had for such an occasion, almost the entire ground floor of the great auditorium of Cooke's Church being occupied.

The Convocation address was delivered by Rev. Robert Dubarry, Pastor of the Baptist church at Nîmes, France, and President of the Evangelical Association of French-speaking Baptists of France, Switzerland and Belgium. The address was so able, we felt all our readers would desire to share in it. We are therefore holding over the sermon of last Sunday evening in Massey Hall, and give place to Mr. Dubarry's masterly address. We would have published both only we felt it would be too big a meal to take at once!

We print herewith the portraits of the graduating class, and Mr. Dubarry, reproduced from a cut appearing in *The Evening Telegram*.

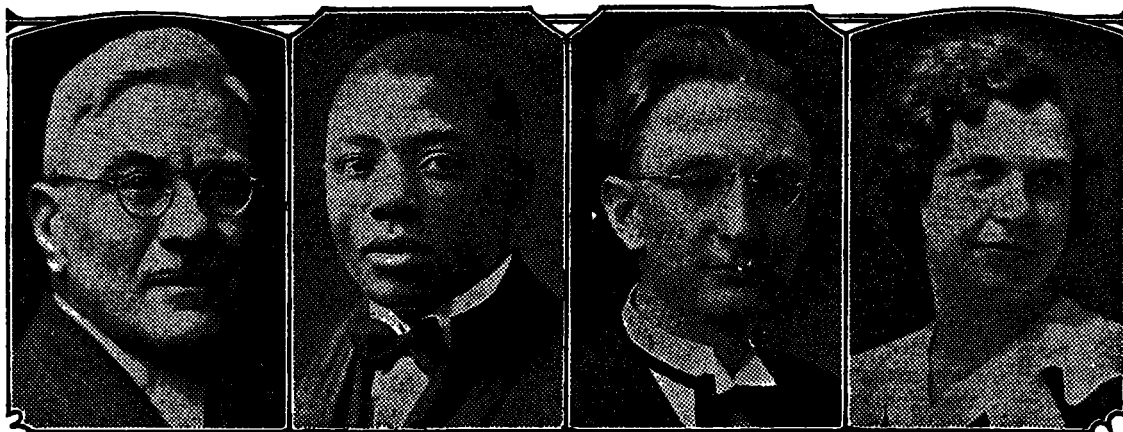
The Prize-Winners

The first French prize was accorded Mr. A. Hewson, and the second, Mr. Wilfred J. Wellington. Two prizes were given for general proficiency. One was secured by Mr. W. S. Cutler; the other was earned by the winner of the first French prize, but as no student can take two prizes, it was divided equally between the next two ranking students, Mr. Walter Tompkins and Mr. Arthur McAsh. The valedictorian was Mr. Walter Tompkins, whose intense earnestness and gracious spirit evidently won the favour of everyone.

We ask all friends of the Seminary to call the attention of young men and women who have some form of full-time Christian service in view, and who are seeking a place of preparation, to Toronto Baptist Seminary, handing them a copy of this issue of THE GOSPEL WITNESS. We shall be glad to mail without charge a copy of this issue, together with a copy of this year's Seminary Prospectus, to all young people contemplating a Seminary course, whose names are sent to us.

BAPTIST SEMINARY GRADUATES TO RECEIVE DIPLOMAS

(Photos by Simpson Brothers)



REV. ROBERT DUBARRY

SAMUEL BLACK

CYRIL LEACH

MISS GRACE MOORE



MISS RHETA RODGERS

REV. JOHN WATT

JOHN PATERSON

WALTER TOMPKINS

The intense interest and spiritual enthusiasm of the large congregation attending seemed to indicate that interest in the work of the Seminary is steadily growing. We print below a brief account of what our Seminary students will be doing this summer, and also some letters from former students, giving some idea of what the Seminary has already accomplished.

Student Fields

The following list of fields of service of the graduates and students of the Seminary will serve to illustrate again the way in which the Seminary is helping to fulfil the Great Commission. Jamaica, Western Canada, Quebec, and Ontario are all represented this year. Pray for

these men and women and for the other students and graduates who have preceded them in the past eleven years.

Rev. J. H. Watt, graduates in the Theological Course, continues as pastor of the Courtright and Wilkesport field, where he was recently ordained. Mr. W. H. MacBain, third year student, carries on the work in Sarnia which he and Mr. Watt commenced last year. Mr. A. Wyse, second year student, has received a call to the Belleville Baptist Church, where he succeeds Pastor J. Scott, now of Forward Baptist Church. Mr. W. C. Tompkins, valedictorian of this year's graduating class, has received an invitation from the Lachute Baptist Church. Mr. Samuel Black, graduate in the Theological Course, returns to Jamaica, where he will assist his pastor, Rev. John Knights, a Seminary graduate of some years' standing. Mr. Black is thus the second generation of Seminary students to work in Jamaica. Mr. C. E. Close, third year student, will continue to act as assistant to Rev. B. Jeffery at New Toronto and Long Branch. Mrs. G. R. Dawe, B.A., returns to the Western Baptist Bible College, Calgary, where she will resume the teaching work that she laid down to pursue graduate work at the Seminary. Mr. C. Leach, graduate in the Theological Course, goes to Avoca, Quebec, as summer pastor. Mr. John Boyd, remains as pastor of the flourishing work which he founded in Sudbury two years ago, and which has been so signally blessed of the Lord.

Pray for all these students as they go to their various fields of service, not forgetting those who have gone out in previous years, and those who are preparing themselves for future service.—W.S.W.

IS THE SEMINARY WORTH WHILE?

It often falls to the lot of anyone who attempts a bit of work in the name of the Lord that he must sow in faith. In some directions he sees real fruit for his labour in other cases he must be as an husbandman who exercises a good deal of patience in waiting for the fruits.

Toronto Baptist Seminary has been like a vineyard in a very fruitful hill. We have heard from many of our students of the blessing they received while attending the Seminary; and from many others who have told us, that while they appreciated the Seminary when in attendance, they really did not know its value until they got into the active work of the ministry. We select two very kind letters from two of our students now engaged in the pastorate, which speak for themselves. We greatly prize such testimonies, because it was in the hope of exercising just such a stabilizing and establishing ministry the Seminary was founded. The letters from Rev. J. Fullard and Pastor Arthur Dallimore follow:

Essex, April 27, 1938.

"Dr. T. T. Shields,
Toronto, Ontario.

"Dear Doctor:

"In company with thousands of others I offer a word of kindly understanding and sympathy in your great loss. I almost said *our* loss for Jarvis St. is still home to all Seminary students. The "Old" church has for us a thousand sacred memories and associations. Although, personally, I was never a member of Jarvis St., yet as numberless times I walked about its corridors, it always seemed as though somehow or other, all the historic and venerable atmosphere which seemed to issue even from the very stone and mortar, were mine, and I had right to them. It seemed as though there had never been a time when I had not known them, when they were not a part of me. How much more must these emotions crowd the heart of him who has for more than a quarter of a century found his very existence in the sanctity of that holy place.

"But I am sure the hand of God is in it for good and that a host of new friends will flock to Jarvis St. and that out of it all there will be born a greater and mightier work for God than ever before.

"I am enclosing \$2.00 to be used toward the building fund. It is not much but it does represent a sacrifice.

"With deepest sympathy and affectionate greeting, I am

Faithfully yours,

(Signed) J. FULLARD."

Westport, Ont.,
April 19, 1938.

"Dr. T. T. Shields,
337 Jarvis St.,
Toronto, 2, Ont.

"Dear Dr. Shields;

"I am happy to enclose a small gift from our Women's Missionary Society, toward the reconstruction of the Jarvis St. building. Ever since Seminary days I have felt deeply indebted to you, and I have told my people here that every Pastor who has received the good gift of a Seminary training freely from your hand, and every church served by these Pastors, owes a life-long debt of gratitude to the one who made such a training possible. The women gladly responded to my suggestion that we send whatever amount the treasurer had in hand as a token of our appreciation of Jarvis St., and as a slight assistance in this, your time of need.

"I have often wanted, Dr. Shields, to tell you how much of an inspiration your great ministry has been to myself, and likewise, I am sure, to all of your students. For instance, here is a recent example of it in my own experience. Last week I talked with a local minister whom I had previously considered an evangelical, and with whom I hoped to have fellowship. He is a man of wide learning, possesses much ability as a public speaker, and spent eighteen years in his last church. But I was amazed as we talked, to hear him say that he had once believed the old doctrines, but had now advanced far beyond them, and when I questioned him further he said that no doubt I should likely follow in his footsteps before I became his age. I could only answer that if such a day ever came, I should have to leave the ministry immediately, and forever disavow everything called Christian.

"Leaving him I sought to find a blessing for my soul and a confirmation of my faith by attending a special service in the only other local church that I supposed preached the Gospel. But alas! I heard the preaching of such an extreme form of Arminianism, that it seemed to me to be the proclamation of salvation by works. There was not the remotest allusion to anything that Christ had done for the sinner, no mention of the idea of grace,—merely the setting forth of what the sinner must do for himself. Salvation by grace that could lead to eternal security was classed with Christian Science and Russellism as a "sandy foundation".

"I went home somewhat downcast, wondering as to the future of our faith, and thinking how empty life would be without it. On my desk lay THE GOSPEL WITNESS of the week previous, and on its cover-page, an article entitled, "The Last Day". I sat down and read it. It told me of "Grace, even to the last day", of human failure, and of "One Who survives all faintings, surmounts all obstacles, and subdues all opposition; and in the end of the day cries, 'It is Finished'". I read that "we may well endure the light affliction which is but for a moment, the intermediate pain, the disappointment and disillusionment, because we know that all will be well on the 'last day'". Surely nothing could have met the need of my mind and my soul as that article did! I turned in my thoughts back to Seminary days, back to Jarvis St.; I remembered the great congregations, the deep, doctrinal ministry, and the saints so well grounded in the Word. And I reminded myself that the message there was the old, old story of salvation by free sovereign grace, and realized that my Modernistic friend; and my Arminian friend had erred. When Sunday came around, I felt I had a message, and was glad to proclaim that the old Book is still the Word of God, and that "Salvation is of the Lord."

"No doubt instances like this could be cited by the score by all the readers of THE WITNESS throughout the world, and by all who have followed the great work that has been done in Jarvis St.

"I sincerely hope, Dr. Shields, that friends everywhere will rally to your assistance in the rebuilding of that which is "Zion" to so many, and that the present fiery trial will

but refine the metal of which your great work is made. We remember Jarvis St. and its Pastor in our prayer services, and trust that you may be strengthened for your increased duties at this time.

Happy to assist, even in this small degree, I am,

Heartily yours,

(Signed) ARNOLD DALLIMORE.

MAY 24th IN JARVIS STREET

It is evident that the proposal to hold one more service within the walls of Jarvis Street Church struck a responsive chord in the hearts of the entire membership. So far as we are able to judge, the suggestion has been received with enthusiastic approval.

We believe also that the proposal to observe the Pastor's twenty-eighth anniversary by the presentation of an offering sufficient to furnish the pulpit in the new church was received with equal cordiality. We hope the entire membership will endeavour to visit the church some time during the 24th of May, and if possible to be there at the 3.30 hour for the last great service within the old walls. There need not be the slightest fear on the part of anyone, as the building will be absolutely safe, and will easily accommodate quite as many people standing as sitting—indeed, it will accommodate more.

We shall have a place arranged for the choir, and we hope the entire orchestra will also be in attendance; and we shall use an organ probably instead of a piano, although it is possible we may have a piano moved in for the occasion.

We repeat what we said last week, that the Pastor will be in the parlour of the old church at a table from 10.30 the morning of the 24th until 1.00, and again from 1.30 to 3.30, to receive the gifts of the people which will be used to furnish the pulpit and Communion platform. If, of course, more money than is necessary for that purpose should be received, the balance will be devoted to the Building Fund, to whose appetite there is no limit.

Again we request that friends should enter by the Gerrard Street door of the B. D. Thomas Hall, and in the hallway, turn to the left through the Beginners' Department, and into the parlour; thence they may cross the corridor and into the floor of the old auditorium. Those who have not seen the building since the fire, who come early enough, will be able to explore all the buildings—the Lecture Hall and class-rooms above, and the B. D. Thomas Hall, so as to see the full extent of the damage done.

An Invitation to Non-Members

Few churches perhaps have more warm friends outside its membership who feel a personal interest in its ministry than Jarvis Street Church. We are hoping that many hundreds of them will desire to have at least some part in the reconstruction of the Jarvis Street building. We invite all our friends in Toronto, and all who are within reach of Toronto, to visit us on that day. There are hundreds of our friends within driving distance of Toronto, who will be at liberty on the 24th of May, and we suggest that Jarvis Street be made the Mecca of all Baptist Evangelicals in this part of the Province for that day. Announcements of this service will be made through the public press so as to reach people everywhere.

Please Put Offering in an Envelope

An envelope is being mailed to all Jarvis Street members, with the request that they mark the amount plainly on the outside of the envelope. We ask all non-members to be good enough to put their offering in an envelope, with name and address and amount marked on the outside. The reason for this is that the name and address on the envelope will serve as an introduction to the Pastor, so that he may know each donor individually, and, further, to enable the office to send a receipt to every contributor.

The Smallest Gift Gratefully Received

We have one fear, and that is that among Jarvis Street and other friends there may be some people who would like to join us on that day, but whose contribution would necessarily be small. We want all such to know that, while we shall greatly appreciate the largest gift any friend is able to give, we shall be profoundly grateful for the smallest offering, even for the pennies of the children. It may indeed be that some would like to come who have not even the smallest gift. Well, if that be so, come and give the Pastor an opportunity of shaking hands with you. We shall be greatly cheered even to be assured of the interest of all praying people. But bring a gift if you can, and bring the largest gift possible. Tell all your friends about it. Perhaps you can make up a party, so as to fill your car when you come.

A Collection into the Bargain

Doubtless a great many may find it necessary to come just at service time, and so we shall miss the opportunity of greeting each one personally. For the convenience of all who cannot come before half-past three, a collection-plate will be passed to the standing congregation, so that none may be missed.

Put the 24th of May down in your calendar as a fixture with which you will allow nothing to interfere.

Photographs to be Taken

We are arranging to have an expert photographer—or photographers—present, so that we may take photographs of the congregation from different angles, for reproduction in THE GOSPEL WITNESS. We are sure we shall have a great crowd; and the photographs will be of historic interest to all Baptists.

BUILDING FUND CONTRIBUTIONS

The Sunday following the fire—March 6th, to be exact—we took pledges at the services in Massey Hall for the Building Fund. This week we are writing to all who pledged on that occasion, sending envelopes for their use in payment of their pledges according to the terms of their subscription—weekly, monthly, or quarterly, as each subscriber indicated on his card.

Some did not make a pledge, but paid a certain amount in a lump sum. We are writing to these also, enquiring whether that was intended to cover their entire contribution to the Building Fund, or whether they intend to give more later. A careful analysis of the pledge cards show that there are a number of members who have as yet made no pledge toward the Building Fund, nor any contribution. We are writing to these also, feeling certain that every member of the church will desire to have a share in restoring our "holy and beautiful house" to its former condition.

"THE BLESSED HOPE versus A SENTIMENTAL HOPE"

The above is the title of a twenty-seven-page pamphlet by Rev. Morley R. Hall, Pastor of Westbourne Baptist Church, Calgary, Alta. We should like every member of our GOSPEL WITNESS family to read this suggestive booklet. The chapter headings will give an idea of the argument: 1. The Lord Jesus must remain at the Father's right hand until His enemies are made His footstool; 2. Christendom (kingdom of heaven) must run its full course to the end of the age before the rapture of the church; 3. We have positive Scripture proof that the apostles did not expect an "any-moment rapture" of the church in their day; 4. The Scriptures declare there are certain signs to be fulfilled before Christ returns; 5. The keystone for the structure of the "any-moment rapture" theory is not scripture; 6. The last trumpet must sound before the rapture of the church; 7. The judgment of believers does not take place prior to the glorious appearing of the Lord Jesus Christ; 8. The "man of sin" must be revealed before the saints are gathered unto the Lord Jesus in the air; 9. The rapture of the church will not be a secret affair; 10. The great tribulation period will be the supreme and final test for His church; 11. Christendom must be brought before the throne of His glory; 12. The doctrine taught in this article was taught in the early church; 13. The any-moment rapture theory is of modern invention; 14. The "blessed hope" is not taught in the Scriptures as an any-moment rapture of the church and a secret coming of Christ.

An advertisement on the back of the booklet reads: "Copies of this booklet may be had from Pastor M. R. Hall, 1215 Fourth Street East, Calgary, Alberta, for the following prices: 10c each; \$1.00 per doz.; \$8.00 per hundred—carriage prepaid."

"THE BAPTIST CONFESSION OF FAITH"

Some weeks ago we published "The Baptist Confession of Faith" by Rev. John Shearer, M.A., President of the Baptist Union of Scotland 1936-37, and Pastor of Rattray Street Baptist Church, Dundee, Scotland. Copies of "The Baptist Confession of Faith" may be obtained by addressing Mr. Shearer at 13 Inverary Terrace, Dundee, Scotland. Single copies, 5c; 10 for 35c, and 100 for \$3.50. We are glad to learn that the demand for this "Confession of Faith" has necessitated the printing of a second edition.

NEWS OF UNION CHURCHES

BOBCAYGEON—Rev. M. B. Gillion. "The Bobcaygeon Church experienced a time of real blessing in having two weeks of special services with Rev. H. H. Chipchase of Guelph as special speaker. Souls were saved and Christians restored to fellowship with their Lord and the Church. A greater interest is being shown in the prayer services, and in attendance at the regular services. A number were brought under deep conviction by the faithful preaching of the Word, and we believe will soon surrender their lives to the Lord." M.G.

BOURLAMAQUE—Pastor C. S. McGrath. The work here has been quite encouraging of late. There has been an increase in numbers both in the Sunday School and the Church services. Only this week we have been able to secure the use of a splendid hall for our Sunday evening services. The hall is much better than the one we had last year, and is centrally located between the two towns (Bourlamaque and Val d'Or). The rent is quite reasonable. We have to begin our services at 6.30 p.m. as the hall is used for other purposes after 8 p.m. Beginning our services at 6.30 should not affect our attendance: it may be an advantage. The name of the hall is "The Ukrainian National Home of Education". They are not the communistic crowd, but they believe in God and are quite sympathetic towards all churches.

There are a number of young people who come to our services, and who seem to be under conviction of sin. We covet your prayers, that they might be saved." C.S.M.

TIMMINS—Rev. H. C. Slads. "Through this winter we have had great Prayer Meetings, where about seventy people

attend every Wednesday night. Beside that we have a Saturday night Prayer Meeting, and about six weeks ago we began again our Men's Prayer Meeting on Monday evenings. One of the purposes of these meetings is to train our men who generally do not take part, and help our new converts to pray in public.

On Easter Sunday we had a great day, when six people followed the Lord in baptism and the same night two men were saved. One was the husband of one of the ladies who was baptized, and the other one was a husband of one of our dear sisters. This was indeed an answer to our prayers. The Lord is moving in our midst and we expect many more to come to the knowledge of Christ.

We have great encouragement from our Sunday School. At the present time we are studying the Acts of the Apostles, which certainly is a wonderful study. The attendance is between 350 and 400. We rejoice to see many of our Sunday School children take their stand for the Lord.

Sunday, May 1st, our Pastor was in Kirkland Lake and Mr. Cunningham had the pulpit in our church. We had a blessed day and we praise God for a preacher like Mr. Cunningham who is one of the fruits of the Seminary. Surely the future is for our Union." F.B.

OTTAWA VALLEY ASSOCIATION—The Summer Conference of the Montreal-Ottawa Association is to be held June 1st and 2nd in the Westboro Baptist Church. Rev. Jas. McGINLAY will be the special speaker on this occasion. All friends in this district are invited to attend.

TWENTY-FOURTH OF MAY RALLIES—A Rally of the *Montreal-Ottawa Association* will be held on May 24th in the Gore Baptist Church. Rev. A. Telford and Rev. E. E. Shields are to be the guest speakers. We are anticipating a good time, and all friends are invited, particularly those of the Ottawa valley.

A Rally of the *Western Ontario Association* will be held on May 24th in the Windsor Gospel Centre, when Rev. F. Kendall of Detroit will be the guest speaker. All friends in this district are cordially invited to attend.

BAKER HILL AND SECOND MARKHAM—Rev. W. E. Smalley. Six young people were baptized by Rev. W. E. Smalley, the pastor of the Baker Hill and Second Markham churches on Sunday, May 1st. These young people will be given the right hand of fellowship at the next Communion service.

SAD NEWS FROM REV. ARTHUR LEE. The following letter was received in Toronto only ten days after it left French West Africa by air mail. It tells of the second death in the mission within the last year: "Our little boy age five, Walter William Lee, died at Niamey on April 19th from Spinal Meningitis. I was with him the fifteen days he was sick and cared for him: he suffered much but his end was peaceful: he was buried in the European cemetery at Niamey to await the resurrection day. Our hearts are sad, but we can only say, 'The Lord gave, and the Lord has taken away: blessed be the name of the Lord.' Just four more weeks and we will leave for home, and trust soon to see you all again. We feel the need of a rest very much. Very sincerely in Him, Arthur Lee."

The many friends of Mr. and Mrs. Lee among our Union churches and all readers of THE GOSPEL WITNESS will join with us as we pray that the comfort of God may be specially real to this bereaved missionary family as they quit the newly-made little grave in a distant land.

BRISCOE STREET, LONDON—Rev. R. D. Guthrie. The annual business meeting of Briscoe Street Baptist Church, London, was held on Wednesday evening, April 27th. With the Pastor in the chair, splendid reports were listened to by a good representation of the church membership, and officers were elected for the coming year.

The Church Clerk's report showed that nine new members were received during the year, four by baptism and five on experience. The Treasurer's report showed an increase over last year, with total receipts amounting to \$3,395.58. Of this amount \$252.64 was for missions, while the church mortgage was reduced by \$375.00.

The report from the young people's department showed that a young people's meeting had been formed during the

year which is in a healthy spiritual state, and has already proven to be a spiritual asset to the church.

During the evening Mr. Harry Watson, chairman of the deacons, moved a hearty vote of thanks to the Pastor, Rev. R. D. Guthrie, for his continued faithful ministry of the Word of God. His motion was unanimously adopted. During the past five months Pastor Guthrie has carried on a popular gospel broadcast every Sunday evening at 5.30 over CFPL, London. During the year he also conducted a successful evangelistic campaign in the Long Branch Baptist Church. After the election of officers, the church joined in singing "Blest be the Tie that Binds", and the meeting was dismissed with prayer by the pastor.

Bible School Lesson Outline

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

Vol. 2 Second Quarter Lesson 21 May 22nd, 1938

THE RESURRECTION OF CHRIST

Lesson Text: John 20.

Golden Text: "And Thomas answered and said unto him, My Lord and my God."—John 20:28.

I. Tokens of the Risen Christ—verses 1-10.

Mary Magdalene was one of the devoted women who were last at the cross, and first at the tomb of the Lord Jesus (John 19:25; Mk. 16:1). Contrary to current opinion for which there is no Scripture warrant, Mary was not a sinful woman, so far as we know. The Lord had delivered her from demon possession, and in gratitude, she spent her life in faithful service to Him (Luke 8:1-3; Mk. 16:9).

In the darkness of the early dawn Mary perceived that the stone had been removed from the entrance to the sepulchre, and that the body of the Lord was not resting there. Sorrow and amazement prevented her from examining the details of the empty tomb. Moreover, it was still dark.

John the beloved disciple (John 13:23; 19:26; 21:7, 20), fleet of foot, arrived before his companion, Peter, and saw that the tomb was empty, but that the linen clothes were still lying there. Following the more courageous and impulsive Peter, John entered the sepulchre, and what he saw convinced him that Christ had risen. The very arrangement of the grave linens proved that the body could not have been stolen, but that it had been raised by the power of God. Probably the contour of the precious body was preserved, Christ having arisen without disturbing the grave-clothes, as a butterfly escapes from the cocoon in which it has been imprisoned. These tokens confirmed the evidence of the Scriptures that Christ would rise from the dead (Psa. 16:10; Acts 2:24-27; 13:32-37). John's love for his Master made him more sensitive to the truth. Love believeth all things (1 Cor. 13:7).

II. Comfort Through the Risen Christ—verses 11-18.

Mary's sorrow was increased by the thought that she no longer knew where the body of her beloved Lord was resting. Her mind filled with foreboding, she looked into the tomb, no longer empty, for two angels in white were on guard.

The weeping woman failed at first to recognize her Lord. Perhaps it was because her eyes were suffused with tears, and she could not see distinctly. Perhaps her eyes "were holden" as those of the two disciples on the way to Emmaus (Lk. 24:16). We should not be surprised also, if the glorious body of Christ, while resembling the body in which He had suffered, bore some evidence of the mysterious change it had undergone. But when the Saviour called her by name, Mary knew Him. No other voice could rouse or soothe her as could the voice of her Beloved. "My Master"! she replied. "What a voice our Lord must have! so strong, yet so tender; so terrible, yet so kind!"

Christ said to her: "Do not cling to me; for I am not yet ascended to my Father." Three suggestions have been made as to the significance of this request: (1) that Mary desired to know Christ merely in His humanity whereas a new

spiritual union with Him was now possible (2 Cor. 5:16). (2) that Christ desired to go immediately to present to the Father the tokens of His finished work, and that He ascended for that purpose between this time and the time of the statements recorded in verse 27 and in Luke 24:39. (3) that Christ counselled Mary not to remain longer in the attitude of devotion at that time, but to go and deliver His message. She would see Him again; He was not yet ascending. There is a time for worship and a time for service.

III. Peace Through the Risen Christ—verses 19-23.

The resurrection body of Christ was a real body of flesh and bones, according to His own word (Lk. 24: 39-43), but yet it was a supernatural body, not bound by the restrictions of natural existence. As He had been quickened by the Holy Spirit, His body was now controlled by the Spirit (1 Pet. 3:18; 1 Cor. 15:44). He could enter the place where the disciples were gathered while the doors were still shut. When He comes again, the bodies of our humiliation will be transformed so that they will resemble the body of His glory (Phil. 3:21; 1 John 3:2).

The usual Hebrew salutation, "Peace", was of deep significance when addressed to the fearful disciples by the Prince of Peace. He came to bring men peace, not freedom from trial and trouble, but inward calm which is independent of outward circumstances (Matt. 11:28; John 14: 1, 27). The only sure ground of peace is the sacrificial work of Christ (Rom. 5:1); "He showed them his hands and his side".

"Peace! perfect peace! in this dark world of sin?
The blood of Jesus whispers peace within."

The rest of Christ is a rest of faith, and a rest of service (Matt. 11:28-30). Our Lord pronounced a second benediction of peace, then solemnly commissioned His disciples. The disciples who rejoiced when they saw the Lord were sent to proclaim to others the good tidings (John 17:18). Vision was followed by commission (Isa. 6:1, 9; Matt. 28:18-20).

The new task demanded Divine endowment. The Creator-Spirit must quicken them and endue them with power. As God had breathed into man and communicated to him the breath of natural life (Gen. 2:7), so the Son breathed upon His disciples and bestowed upon them the Holy Spirit.

The disciples were now equipped to tell men the message of the forgiveness of sins, made possible through the death of the Lord Jesus on their behalf (Acts 13:35-38). God alone can forgive sin (Lk. 5:21), but His messengers are to proclaim the terms on which forgiveness is granted or refused (Matt. 16:19).

IV. Faith in the Risen Christ—verses 24-29.

"But Thomas" was not in fellowship with the other disciples. He had been absent from prayer-meeting, and had missed seeing the Lord Jesus. The promise of Christ, and the witness of the disciples, were not sufficient to convince him that the Lord had risen. He must see Him with his own eyes, and touch Him with his own hands, or he would never believe.

How patiently the Master dealt with His doubting follower! He appeared "in the midst" (Matt. 18:20; Lk. 2:46; John 19:18). He graciously exhorted Thomas to behold Him, and to touch Him. The very invitation proved to Thomas that the Lord had knowledge of his thoughts and words, and as he gazed in wonder, he was convinced that this was Jesus, crucified and now risen, and that this Jesus was God. May the truth of the glory of Christ come home to the hearts of all our scholars, that they may worship Him, and say, "My Lord and my God"!

V. Signs of the Living Christ—verses 30, 31.

The signs of Christ are the tokens of His Deity, and consist in His words and works performed while on the earth. John was inspired by the Holy Spirit to record the miracles and messages of Christ which would induce men to believe in Christ as the Son of the living God, that they might have everlasting life. Let us never cease to recommend the reading of this precious Gospel, and to proclaim its message, that men everywhere may come to believe on the Lord Jesus Christ as their Saviour.

THE BIRTHDAY OF THE GOSPEL WITNESS

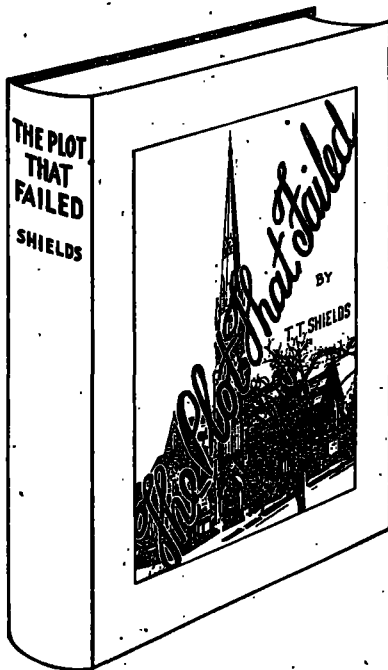
We had almost forgotten this paper's birthday. It is just sixteen years old, and begins its seventeenth year of publication with this issue. It began with no capital—and has so continued unto this day. But the miracle is that, notwithstanding the depression, when many religious papers ceased to issue, THE GOSPEL WITNESS has continued.

• And what a life it has lived these sixteen years, ministering to people in about sixty different countries! It is not ashamed to confess that it has been a soldier in the front-line trenches from the beginning. It has had many enemies, but a great multitude of friends. We confess it has dealt some most terrific blows in its contention for the "faith once for all delivered unto the saints"; but in the sixteen years it has never had to withdraw anything it has said, for even its most im-

placable foes have never been able to convince it of being false to fact.

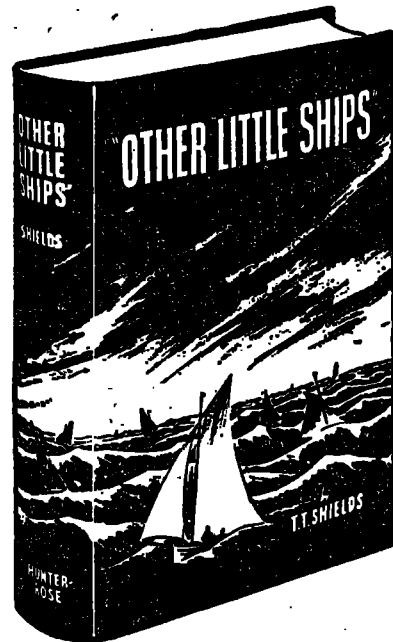
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