

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES
AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.
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"I am not ashamed of the gospel of Christ."—Romans 1:16.

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THE NEW JARVIS STREET BUILDING

At last we are getting within measurable distance of the completion of our new building. The Committee was instructed last April to restore the auditorium as nearly as possible to its former style, subject to such modifications as present building regulations might require. The Committee was further instructed to make the utmost provision for our great Bible School, but enjoined to keep strictly within the limits of the church's financial ability.

In our first plans we drew a line between the auditorium and the rest of the building and sought tenders on both sections, so that if any modification were required, we should know where to make it. When all the tenders were in, and tabulated, we found there was a difference between the aggregate of the high tenders and the aggregate of the low, of about one hundred and twenty-five thousand dollars. This great difference served to confirm the Committee's opinion that it would be impossible to know exactly what we could do without obtaining actual tenders for a particular plan.

The cost of the auditorium alone far exceeded what would have been necessary to restore it to what it was, for the reason that the new building regulations required so many exits, fire-walls, wider aisles, and whatnot, that it must have cost us in excess of ten thousand dollars just to conform to these regulations. The new double entrance at the west end of the building, which had to be of cut stone to conform to the rest of the building, alone ran into many thousands of dollars.

Taking all these things into account, we proceeded to modify the rest of our plans in an endeavour to bring them within reach of our means. When this was done, tenders on the second section of the building were obtained. We then discovered that our lowest tenders would exceed the amount we had set as a limit by at least twenty-five thousand dollars.

An Extra Twenty-Five Thousand Dollars

We were aware also from the beginning that notwithstanding the utmost care in preparing our plans, there would be certain unavoidable extras. We therefore called a special business meeting of the church, and asked authority to assume the additional twenty-five thousand dollars responsibility.

The building is now nearing completion. We say, *nearing*, for it is far from finished. We are still hoping

that by working overtime at some parts of it, we may be able to open on the 14th of May. Among our readers there are many who plan to come to Toronto for the opening. We would therefore ask all those making such plans if they would be good enough to advise us so that if it should be absolutely necessary to postpone the opening, we shall be able to advise them of the postponement by mail.

WE ARE APPEALING NOW TO EVERY ONE OF OUR READERS TO GIVE US A FURTHER LIFT TOWARD THAT TWENTY-FIVE THOUSAND DOLLARS. We are profoundly grateful to those of our readers who have already helped us; and the kindness of many in expressing appreciation of the ministry of THE GOSPEL WITNESS, emboldens us to dare to make this further appeal. We are sending a personal letter to every one of our regular subscribers, including the membership of Jarvis Street Church. We are mindful, however, of the fact that hundreds of copies—perhaps thousands—are read by more than those who subscribe for them, for we know of some copies which circulate to as many as twelve different places by mail, being passed from one to another. In such cases our letter will reach only one, whereas this appeal will reach all who read. For the information therefore of our readers who purchase the paper from newsstands or at their churches, and for all who read the paper whose names are not in our files, we publish here the letter we are sending out to our subscribers, which is as follows:

A LETTER TO THE GOSPEL WITNESS FAMILY

April 12th, 1939.

"The generously-expressed appreciation of our GOSPEL WITNESS family emboldens me to write you about what to us will be a really great event, the opening of our new house of worship (D.V.) May 14th next. Thousands of our readers during the years of its publication have expressed gratitude for blessing received through the pages of THE GOSPEL WITNESS. But the publication of the paper would have been impossible apart from Jarvis Street Church, for the church has carried practically all the overhead expense, and the amount received from subscriptions and contributions—even though the latter have been generous—has been used for printing and postage. For this reason, such help as THE GOSPEL WITNESS has brought to its readers has issued from Jarvis Street Church. Already many of our readers have recognized this, and have sent us contributions toward the reconstruction of the building destroyed by fire March 4th, 1938.

"In our rebuilding we have been as economical as possible,

but when we had done our utmost, we found that the cost would exceed our estimates of funds available by at least \$25,000.00. But it has cost us at least that amount to comply with present building regulations for the avoidance of fire and panic hazards, and to protect the building by a sprinkler system throughout. We are endeavouring to raise the extra \$25,000.00 between now and our opening day, May 14th; and we are daring to write our GOSPEL WITNESS family for further help.

"I enclose a Building Fund Offering Bank—an envelope—the use of which is explained by the wording on the face of it. Will you please join us in our endeavour to raise part of the \$25,000.00 in this way? *I am presuming to ask every WITNESS reader personally to send us something, and to solicit the help of their Christian friends in this enterprise.* I know there are many calls for help, but there is only one Jarvis Street, and she has been a succourer of many for more than half a century. Laid in ashes by an enemy's hand, we ask you to help us restore the building as a lighthouse whose gospel testimony reaches the ends of the earth, as a monument to God's goodness, and a witness to an unbelieving world.

"The Opening Services will be continued for at least a week, and I plan to have one evening as GOSPEL WITNESS evening, when I hope we may have a great GOSPEL WITNESS offering of some thousands of dollars to report to the Building Committee and the church. It would encourage me greatly if every one receiving this letter would heartily co-operate in this plan, and if you would write me a note, or even a post-card, saying you will do so. On second thought, I will enclose a printed slip which you would need only to sign and mail to me. This will save you trouble, and will enable me to know how many are co-operating in the plan.

"It might help if you felt like setting before you a definite amount as an objective, to put in the Envelope-Bank, between now and May 8th. Please do help us all you possibly can. Anticipating your hearty co-operation, I am,

Gratefully yours,

THOMAS T. SHIELDS.

P. S. If you know anyone else who would use an envelope, we shall gladly send one.

T.T.S.

The foregoing letter needs no explanation, though perhaps we may wisely emphasize one or two of its statements. The publication of a religious paper admittedly is a difficult enterprise. Practically every denominational journal has a struggle for existence. Nor would THE GOSPEL WITNESS be any exception to the rule if it had to pay a salary to the Editor and salaries to the staff who prepare the copy. Even if part of the cost of publication were provided by advertisements, it would be practically impossible to make the paper pay for itself. The reason THE GOSPEL WITNESS has been able to continue these seventeen years—for we shall begin the eighteenth year of publication in May—is simply that Jarvis Street Church has been behind it. As our letter explains, all the labour of preparing the paper—the cost of which would ordinarily be included in overhead charges—is absorbed in the overhead cost of Jarvis Street Church; so that we cannot too strongly emphasize that ANY BLESSING THAT HAS COME TO ANY OF OUR READERS THROUGH THE GOSPEL WITNESS HAS REALLY BEEN MADE POSSIBLE BY JARVIS STREET CHURCH.

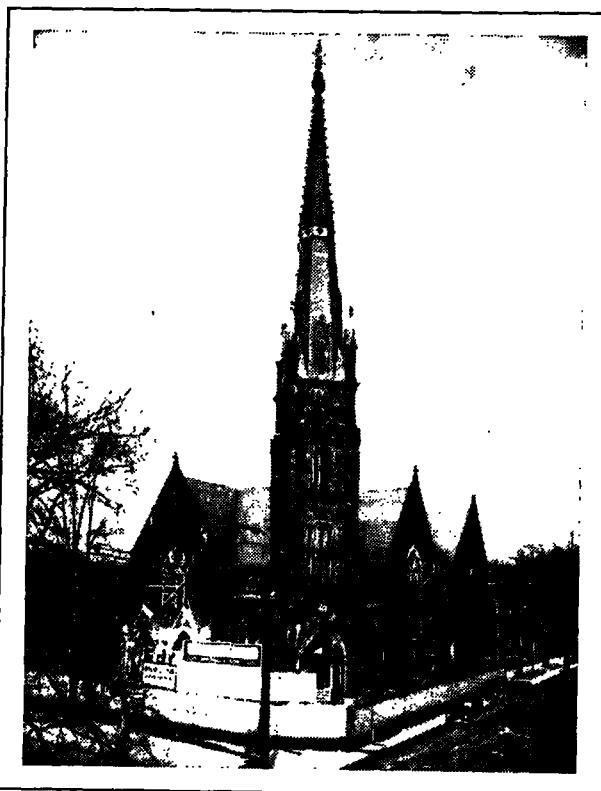
For years Jarvis Street Church has been a mother of churches, and has felt an obligation to spend itself in helping others. For twenty-five years during the present pastorate—indeed, practically from nineteen hundred and ten until now, Jarvis Street has given to objects beyond its own household affairs, an average of \$25,500.00 per year.

Our justification for appealing to our friends beyond the membership of the church for help in rebuilding the church is found of course in the fact that our great build-

ing was destroyed by fire March fourth, nineteen hundred and thirty-eight. The plan of sending a bank in which to save up a special offering for our Building Fund in the form of an envelope may perhaps be new—or at least, unusual. But again for the information of readers who are not annual subscribers, we print herewith a reproduction of the printing on the face of the envelope-bank.

(Continued on page 7)

THE GOSPEL WITNESS OFFERING FOR JARVIS STREET REBUILDING FUND



THIS BANK SAYS PLEASE

1. Hang me up in a conspicuous place.
2. Give me your odd change day by day.
3. Try to put in a personal weekly offering of a larger amount.
4. Introduce me to your friends who call, and ask them to help swell the offering.
5. Tell all your friends who may not call, and ask their help.
6. Suggest to them that bills; \$1, \$2, \$5, \$10, \$20, \$50, or \$100.—one, or many of them, can be folded like a ballot paper and inserted in the slot.
7. On May 8th open me up, and send whatever I may then contain by Postal or Express Money Order or by Cheque (not in cash) to
Dr. T. T. Shields, 130 Gerrard St. East, Toronto, Can.
8. To be included in The Gospel Witness offering in connection with the week's opening services.

The Jarvis Street Pulpit

THE ABOLITION OF DEATH AND THE UNVEILING OF IMMORTALITY

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

Preached in Massey Hall, Toronto, Easter Sunday Evening, April 9th, 1939

(Stenographically Reported)

"But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."—II. Timothy 1:10.

In the context the apostle speaks of this world as a place unfavourable to the testimony of the gospel, of which he admonishes Timothy not to be ashamed. He implies that there is a sphere that is unfriendly to those who are witnesses of the Lord; for, said he, "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God." In effect, he said, "Be willing to accept the consequences of your discipleship, to pay the price of your devotion. This will be possible to you by the power of God."

Then he speaks of God as One Who has saved us, and called us with an holy calling—given us salvation, called us to the possession of it; and all that, by His eternal plan, was given to us in Christ Jesus "before the world began". The salvation that is in Christ is not an afterthought of Deity. It is not something which God planned after man's transgression to repair the damage sin had done, but something which He provided from the beginning. Before, indeed, the world began He had planned it all. As surely as He furnished this earth, and made it ready for human habitation, so did he anticipate the utmost moral and spiritual requirements of the household of God, and made provision for their satisfaction "in Christ Jesus before the world began."

Then the apostle, or rather, the Holy Ghost through him, tells us that that salvation, so anciently provided, was at last made manifest "by the appearing of our Saviour Jesus Christ". That which had been conceived in the mind of the Eternal, and wrought out by the exercise of His sovereign will, was at last made manifest when Jesus Christ appeared. Then he sums up that salvation. There are many descriptions and definitions of salvation in the Word of God. They are not contradictory, but complementary of each other. Here is one of them. He says that Jesus Christ, by His appearing, and the outworking of God's plan of redemption, "abolished death," and "brought life and immortality to light through the gospel".

At this Easter season we celebrate that great accomplishment—the withdrawal of the veil from the unseen, the disclosure of that which God so long ago had planned, the abolition of death, and the revelation of life and immortality. To those two considerations I want you to give your thought with me for a little while this evening.

I.

THE SALVATION THAT IS IN CHRIST JESUS, PRIMARILY AND FUNDAMENTALLY, CONSISTS IN THE ABOLITION OF DEATH. What a tremendous thing that is! But that is what the Bible teaches: He abolished death.

Yet it must be evident to everyone that *there is a sense in which death even yet is not abolished.* Death is

present in the world of nature about us. When the Autumn comes, we see the flowers fade, the leaves drop from the trees—and, in these northern zones, the world of nature held in Winter's icy grip. Death seems very largely to prevail even in the natural realm.

Nor is the world of men any exception to that rule, for men still die. I was in the cemetery to-day in the early afternoon. I noted the graves of many I had known and loved; and I saw a great many newly-made graves, some of them piled high with flowers, as though by their kindly beauty they would feign disguise the ugliness and reality of death. But there it was. It was still death! And I knew that in but a day or so the flowers themselves would witness to it: they too would fade and fall like the one whose mortal remains they covered. (Oh no! Death has not left us. He is still present in the world. We see the evidences of his presence every day. Death hath all seasons for his own, and it is still true that—

"There is no flock how ever watched and tended
But one dead lamb is there;
There is no fireside how so e'er defended
But has one vacant chair.
The earth is full of farewells to the dying,
And mournings for the dead;
The heart of Rachael for her children crying,
Will not be comforted."

Death is very real, and all but omnipresent in this world. And yet our text says that Death is abolished.

I would remind you that *there are evils in the world that are greater than death.* I have seen—as you have seen—much of the world's suffering. We have seen men and women—and even little children—wracked with pain, and in much weakness, in agonizing tortures beyond all human skill to alleviate. I can hear even as I speak to you a cry heard in a military hospital during the war. I visited many of them in England. I used to find myself attracted to Charing Cross Station when the ambulance trains came in, with hundreds of wounded. In a hospital one day, one poor fellow torn upon the field of battle, was being ministered to as tenderly as possible by a nurse; but she was removing his bandages, trying to make him well. Brave man as he was, he screamed in agony. I can hear him now as his voice echoed down the ward, "O nurse! Nurse! Nurse! have mercy!"

I have seen the graves where the crosses stand. Physically, the bodies which lie beneath did not suffer like some who have remained until this day—for even at this hour there are to be found in Christie Street Hospital and hundreds of others throughout the world, hundreds for whom the Great War is not yet over. Similar suffering may be found elsewhere. We have seen many chosen in the furnace of affliction suffering excruciating torment. In such cases when at last Death comes we

welcome him almost as the kindest of friends, and say, "At last the sufferer is at rest." Ah, yes, there are physical ills so terrible that death is as nothing compared with them.

Suffering is here. We have seen torture prolonged through days, and months, and years, of illness—suffering that seemed would never, never end. I have known wives who have prayed for the death of their husbands—not knowing what they asked. And husbands who have similarly prayed for their wives—not because they did not love them, but because they could do nothing to ease their agonies. To such Death appears as an angel of mercy.

But *there are tortures of the soul*; there are mental agonies that are greater than any physical suffering, which men and women carry with them through all the years—mothers for their children, wives for their husbands, occasionally husbands for their wives, children for their parents. There are experiences in life a thousand times worse than death. People have feared death of recent years and yet men who have escaped it have courted its services, and have plunged themselves out into the great unknown in the hope of freeing themselves from present agony.

Notwithstanding, death is an ugly thing. I have never been able to join with those who sing,

"Oh lovely appearance of Death."

I heard my father say when preaching, when I was but a lad, "Death is the offspring of sin, and sin never brought anything lovely into the world. It never will." And that is true. Yet the text says that Death is abolished. What does it mean?

In the presence of such anguish as we witness in our day, what can it mean? It is a matter of common observation that certain birds and beasts of prey have each its distinctive method of defense and maintenance, a particular faculty which they use as a weapon in order to survive in a world of conflict. You see the hawk and the eagle with their beaks, their sharp talons, and their mighty pinions, able swiftly to pounce upon the prey and to carry themselves away beyond danger, equipped by nature so to do. You think of the lion, the tiger, and other beasts of the jungle, fitted to move softly, with great jaws and mighty sinews, able like a flash of lightning to fall upon their victim. As, for example, the lion and the tiger, differentiated from domestic animals committed to man's care: they must care for themselves, by preying upon others.

In the reptile world there are many kinds of crawling things—the python with no poison, no power to bite or sting; the boa equipped to provide for his sustenance—either of them able to wrap itself around its victim and crush the bones of the mighty beast.

But there are other kinds of serpents fitted with a sting, a poison fang, that leaps and stings, and injects death into the blood—so that its victim can find no human remedy. Death, in the Bible, is likened to a serpent, to a serpent with a sting. "The sting of death is sin." What a sting it is! Oh what dreadful poison it has instilled into human life! When the fiery serpents had been abroad in the camp of Israel, they left thousands of writhing human creatures in agony. A serpent with a sting has filled this whole earth with a great mass of writhing humanity. You can hear their cries ascending from the ends of the earth—from the blood-soaked fields of China, and the scenes of murder in Russia, and Ger-

many, and Italy, and Ethiopia and Spain—yes, and in Britain and America too. Go into our cities—go anywhere—and you will find the multitudes stung by this serpent, poisoned even unto death.

Twenty-five years or so ago the preachers and professors were proudly prating about our advancement, telling us we had left the world of savagery behind us, and had evolved into something higher. I have often told the story. It happened, I think in April, nineteen hundred and fourteen—about twenty-five years ago. I was going down to Ottawa, and met on the train a former Speaker of the House of Commons. As we got into conversation, he asked me if I had read his speech which he had delivered in the Commons in opposition to certain policies that were then before the House, proposing that this country should assist the Mother Country in arming itself against her enemies. He was opposed to all such policies. I said I had not read his speech, but had read a summary of it in the press. He opened his bag and handed me a copy and told me of the compliments he had received from Theodore Roosevelt and a great many others. I remember he named Mr. Elihu Root. I said I would read it when I had leisure, but asked him to give me the gist of it.

He said, "My argument is that we have left all that behind, that we have evolved from jungle conditions, and that humanity will never fight again." It would take too long to tell you what I said to him. But a few years later, I delivered a few—for the first time—political speeches in the interests of the Union Government. I was assigned by the Committee to a particular constituency, and was rather interested to discover that it was that of my old friend, the ex-Speaker of the House! He was then in full accord with the Government in its effort to support the Mother Country in her defense of righteousness by the further and more vigorous prosecution of the War. I told the people what this man had said to me a few years before, and added, "He is no war-monger. He hates it. I told him two or three years ago he was all wrong. He knows it now, and I am asking you to elect him so that he may stand by the Government to put an end to this hellish thing we are fighting."

He must be ten thousand times a fool who cannot see that the world is full of it now, who cannot see that the great truths of the Bible are being enacted before our eyes, proclaimed by every issue of the newspaper: "The whole world lieth in the evil one." The population of this earth, without exception, has been stung, and that sting has injected into human nature a virus which issues at last, unless divinely treated, in death itself.

But this Saviour Whom I preach to you *has abolished death, in the sense that He has robbed Death of his sting, and made him powerless to injure God's elect.* What a blessing for a serpent to be deprived of his sting! Christ has discovered a way by which to neutralize the poison, to extract it from human nature, so to remake human nature as to give it the victory.

There was a time when we used to fear many maladies. Pneumonia is one of the latest to yield to the advances of science. Now the physician comes to the mother and says, "It is not hopeless; we do not fear diphtheria as once we did; your boy will live." He comes to the man who, but a few years ago, would have had no chance of life, and effects a cure. In many instances pneumonia is conquered almost over night.

But that relates only to the body: I tell you of One

Who has provided a remedy which has made this awful scourge of sin, which has desecrated and decimated the earth in all generations, curable. He knows how to cure it, to administer an antitoxin. I do not know much about it, but they talk about their serums. I heard a professor discourse on the subject—how far he was correct in his analogy, I do not know; but he pointed out that nearly all diseases are now being traced to the blood. He said, "That is exactly what the Bible said from the beginning." "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for our souls: for it is the blood that maketh an atonement for the soul." This great Saviour has neutralized, abolished, the effect of the sting of sin; and made it possible for the death-stricken soul to survive.

He changed the character of Death. He is here, but instead of being a master, he is a servant. There are certain great powers of nature of which we were once afraid. We should be wise still to be cautious, but there was a day when all men knew of electricity was when the lightning cleft the skies and struck a mighty oak or something else to its destruction. We did not know that it was a power that might be harnessed to our service. You cannot hear to-night the thunder of Niagara, but this hall is lighted by its power. That which we had once feared is now, even by human skill, being harnessed to man's service.

I said just now that Death sometimes seems a friend. It is a friend. God has made Death to be our servant. I have seen it often. The watchers stood by until the last breath was drawn and then loving hands closed the eyes—and the tears began to stream down many faces. Yet they said, "We would not have him back." Death had been a kindly nurse to put the patient to sleep—not one now to be feared, provided other things were right, and the sting of Death had been removed.

Brother Barham told us something in prayer meeting last evening. He said he had a brother for whom he had prayed for many, many years; his brother was not saved. He had asked the Lord to save him, and there had been borne in upon his spirit the conviction of recent years that his prayer was heard, and that his brother would be saved. Mr. Barham had been in China many years, and separated from the intimacy that obtains when brothers live together. About a week ago he got a cablegram saying his brother was dead; then a little later he received a letter by which he learned that he was not dead, that he had departed to be with Christ, "which is far better". The sting of Death was gone, and death was now no enemy, but had become a friend.

I knew a man—how long ago I knew him, I need not tell you. But I went to see him a month or so ago, when he was well past ninety. He could not speak very well: at ninety-five or ninety-six, by reason of strength, his years had been labour and sorrow; but he looked at me, and at last recognized me. He put up his weak and aged arms, and put them around my neck, and pulled me down to his cheek, and cried like a child. His life was done, and presently kindly Death came in and closed his eyes, and we took the frail body out to the cemetery and buried it there against the day of resurrection. Death had become a friend to him.

How often it has been so! That is a way God has. He has harnessed the enemy to His chariots and made

him drag His ransomed children up the pathway of the skies.

How did He do it? *He abolished Death by "tasting death for every man".* He Himself died, as we sing sometimes:—

"He, hell in hell laid low;
Made sin, He sin o'erthrew;
Bowed to the grave, destroyed it so,
And Death, by dying, slew."

He has robbed Death of its sting, and the Grave of its victory.

And mark you, just as there was a long antecedent purpose operating in the history of the world, antedating the appearance of Jesus Christ, although the salvation that was in Him was given us in Christ before the world began and was only manifest by His appearing, so the complete and final victory over Death and the Grave, is given to us in the person of Jesus Christ, Who abolished Death, Who was raised from the dead, and Who became the Firstfruits of them that slept. We need no longer be afraid of Death. We need not allow our spirits to be haunted by fear of him.

Why did Jesus Christ come? To "deliver them who through fear of death were all their lifetime subject to bondage." I have known many people to live in terror of death—I do not know why; but Jesus Christ came to deliver us from that terror, and now that the sting of Death is removed, and he is powerless to inflict injury upon the soul, we need fear him no more.

II.

But I must hasten with this word in conclusion. Having abolished Death, He "HATH BROUGHT LIFE AND IMMORTALITY TO LIGHT THROUGH THE GOSPEL."

He has brought life to light. Jesus Christ came to teach us the significance of life. What is life? What does it mean to live? To be born, pass through the years of childhood and youth, to the estate of manhood, to become mature, then to bow the shoulders to the burdens of life and by and by to go down to the grave and be forgotten? You remember what the wise man said of the wicked?—"I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done." Buried! Forgotten! Life begins here, and ends there! That is life? No, it is not! But who knows any better? Every man who was ever born at last died; and of all who died, none returned. Who shall tell us that life has any other significance than that carnal, fleshly existence? Who shall tell us that there is anything more than a fleshly existence stretching between the cradle and the grave? Is that all? That was all we knew. Men vaguely believed there was *something* beyond, but what no one could certainly say. But there came One Who "brought life . . . to light." He said from the beginning, in the days of His youth, that this life is related to another. He said He was going above, whence He had come, not below; He talked about receiving things from above; and nearing the end of His course, though only at the meridian by ordinary standards of age, He seemed in haste to go, and talked of "many mansions" in His Father's house. He said, "I am going to a new world."

What did He know about it? Men have dreamed about that from the beginning. They speculated about it, but there was no certitude. But He came to bring "life . . . to light", and in effect He said, "I will show you what it

means to live by living from the cradle to the grave in My Father's will, and then I will come back again and show you life's continuity; show you that this earthly life is only a probation, the beginning of a life that has no end. I will give a new significance to life. I will dignify it; I will enlarge it and enrich it, and demonstrate its immortality." That is why He came.

Nor did man know the meaning of life until He came. He came to show us that the future is rooted in the present, and that life is not ended with the setting of the sun, nor by the conclusion of the work of a few years; so—

"Up from the grave, He arose
With a mighty triumph o'er His foes."

He lived on the other side of the grave, and He came back to tell us something of the life beyond the grave; for our text says He "brought life and immortality to life."

The immortality of the soul, as I have often told you, is not peculiarly, distinctively, a Christian doctrine. That is a matter of universal instinct. There can scarcely be found men who have not some vague idea of a life beyond the grave—but it is only a vague idea. Immortality, even to the Old Testament saints, was a very shadowy conception. They were gathered to their fathers; they did not know much about the life beyond. They instinctively knew there was one, as migratory birds know there are warmer climes, but its character was not yet revealed. Life and immortality were not brought to light until Jesus Christ came.

He showed that immortality belongs to something more than the spirit. He revealed the unity of this human personality; that spirit, soul, and body, are one; and that as they all partake of sin, they must, if unredeemed, all share in its consequences. But if and when they all partake of salvation, they are all made partakers of its fruits. Jesus Christ came back, not only the same in spirit, but with a body, changed I grant you, yet in some mysterious way, precisely the same, bearing the marks of the nails and of the spear—His personality the same; the things that were peculiar to Him, the same; so that though their eyes "were holden" at first, they later knew Him.

And at last even these bodies of our humiliation shall be fashioned like unto the body of His glory and the whole man be made partaker of His nature when this mortal shall put on immortality. I delight to meditate upon these things. I have often gone to the graveside, and have had so much to do with people with broken hearts and eyes red with weeping—people who stood by the open grave and virtually said, "Is there anything beyond that? Can you tell me anything beyond that?" That I rejoice to think of a woman who stood by a grave like that, and even as she stood by the grave she discovered Someone near her, Whom she supposed to be the gardener—and she was not far wrong. He said, "Woman, why weepest thou?" "They have taken away my Lord, and I know not where they have laid him." The Gardener said, "Mary!" Instantly she fell at His feet, "Rabboni!" The voice was the same; it made the same music in her soul; He had the same personality—on the other side of the grave.

We do not need the mutterings of mediums to assure us that life is continued beyond the grave. Neither do we need to resort to the witch or the wizard to know the

particulars of that continuance. Life is continuous, and personality persists beyond. Its broken threads are gathered up again, and woven into a complete pattern. Men never knew that until Jesus came. You could never have learned that if He had not come to reveal it.

I said just now that I would read you the story of the resurrection from the Old Testament in the forty-fifth chapter of Genesis—was I right? There was an old man who handled a blood-soaked coat and said, "An evil beast hath devoured him; Joseph is without doubt rent in pieces. . . . I will go down into the grave unto my son mourning."

The years passed, and I am sure Israel said what many a father and mother have said under similar circumstances, "Poor Joseph. If I had only been there! I have thought day and night of his agony—if only I had been there! But he went down to the grave and I am going after him sorrowing." But it was not true. There was another life of which Jacob knew nothing, of which he never even dreamed until the veil was drawn. He had nothing but sorrow until one day his other sons came back and said, "Joseph is not dead; he is alive, and is governor of all the land of Egypt." The old man shook his head, "It cannot be true"; he said, "it is too good to be true. He is dead—has been dead these twenty years"—"Jacob's heart fainted, for he believed them not." They quoted to him Joseph's words, for he had said, "Behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. Go and tell your father that you heard Joseph say it, you saw him as he spake with his own lips." One after another they told him. They said, "But father, it is true. Joseph is yet alive; he is governor over all the land of Egypt." But he did not believe it until one of them took him outside, and when he saw the ten asses and the ten she-asses laden with all the good things of Egypt, and saw the wagons—do not ignore that—the wagons which Joseph had sent to carry him—"when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: and Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die."

At the beginning of their report, Jacob's sons executed their brother's commission, I am sure; and told him of all the glory he had in the land of Egypt, and of all that they had seen. They said "Father, you have been weeping all these years for nothing. Joseph did not go down: he went up, up to the throne. He is governor over the richest land in the world."

And not more real was the translation of Jacob and his family from the land of famine to the land of fulness, from fear to felicity, from brokenness to completeness, from gloom to glory than the completeness of the household of faith revealed and assured to us through the Gospel. That is the gospel of the resurrection in Genesis. That was a revelation of a life of plenty, of riches and glory beyond, of which Jacob had never conceived.

We have wept till our eyes were sore sometimes for those who have left us,—yes even Christians have wept. We had forgotten what was written. We have called our loved and lost "poor". We have insisted they went down. I tell you, Jesus Christ came to teach us that they have not gone down, but up. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare

a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

Thus life and immortality are brought to light through the gospel. And as others may some day sing of us, we may now celebrate the victory of those whom we know have gone to be with Christ:

"For those we love within the veil,
Who once were comrades of our way,
We thank Thee, Lord; for they have won
To cloudless day;

And life for them is life indeed,
The splendid goal of earth's strait race;
And where no shadows intervene
They see Thy face.

Not as we knew them any more,
Toilworn, and sad with burdened care—
Erect, clear-eyed, upon their brows
Thy name they bear.

Free from the fret of mortal years,
And knowing now Thy perfect will,
With quickened sense and heightened joy
They serve Thee still.

O fuller, sweeter is that life,
And larger ampler is the air.
Eye cannot see nor heart conceive
The glory there;

Nor known to what high purpose Thou
Dost yet employ their ripened powers,
Nor how at Thy behest they touch
This life of ours.

There are no tears within their eyes;
With love they keep perpetual trust;
And praise, and work and rest, are one
With Thee, O Christ.

Meanwhile we must endure while the "vital spark of heavenly flame" vitalizes this tabernacle, and until "fond nature" ceases her strife and lets the soul "languish into life", and

"... angels say,
'Sister, spirit, come away!'"

and then—and then!—

"The world, recedes, it disappears!
Heaven opens on my eyes! my ears
With sounds seraphic ring:
Lend, lend your wings! I mount! I fly!
O grave! where is thy victory?
O death! where is thy sting?"

"Thanks be to God, Who giveth us the victory through our Lord Jesus Christ."

Let us pray:

O Lord, forgive these doubting hearts of ours. Have mercy upon our murmuring spirits. Teach us how more constantly to rejoice in God our Saviour.

We thank Thee that so many of us know these things to be true; that to many of us they are more real than the presence of each other, or than the material, tangible things about us. Help us to live in the light of the resurrection, that we may experience the power of the resurrection; that, being made conformable unto Thy death, we may attain to the resurrection that is out from among the dead.

Bless our meditation this evening. If there be any here who are not Christians, any who may have imagined there was some difficulty in believing on the Lord Jesus Christ, make them to see that there is nothing reasonable souls can do with the Conqueror of Death and the Grave but believe Him; that it is the essence of folly and illogic not to believe in the Son of God. Believing in Him, give to all of us to know this evening that already we have everlasting life and shall not come into condemnation; but have passed from death unto life.

Hear us and bless us all, for the sake of Him Who died and rose again. Amen.

THE NEW JARVIS STREET BUILDING

(Continued from page 2)

It is quite possible that some might resolve to come to our help, hang up the bank, and then forget all about it. We shall endeavour to keep the matter before our readers week by week in order "to stir up" their pure minds by way of remembrance.

We appeal now to every one, not only for help financially, but we ask each to send us a line as often as they have anything of interest to report. For example, if someone knows a number of friends whose help might be obtained, and you should gather some considerable sums—from \$5.00 even to \$500.00—if you would send us a line, that already you have a certain amount in your bank and that you are still working for more, the publication of that would greatly help stimulate others. Of course, we will publish no names without the consent of the persons concerned. If you are able to co-operate with us in this matter, and able also to send us a line occasionally between now and May 8th, please say in your letter whether we may mention your name, or whether you prefer that we tell the story without any mention of the name.

We are hoping to have one night in connection with our opening set aside as GOSPEL WITNESS night. We shall be glad to hear from all GOSPEL WITNESS readers not only with an offering, but with some word from which we may glean something that will inspire others. If every GOSPEL WITNESS reader will do his or her utmost, we believe it will be within the bounds of possibility that we can open our great new building without one cent of indebtedness upon it.

At this writing the painters and decorators are at work. The panel-work around the choir is being installed, and we are still earnestly hoping—and expecting—to be able to open the building May 14th. So then, as they used to say at the barn raisings, Yo-heave!—which was the sign for all to lift together.

ANOTHER TRIUMPH OF HOME MISSIONS

By Pastor W. Hal MacBain

It is with the greatest pleasure and with profound thanks that the Temple Baptist Church of Sarnia announces that it is no longer in need of the generous grant from the Union of Regular Baptist Churches. For the past year and a half we have been thrilled at the regular monthly appearance of our cheque and have been made to realize the vital paternal interest the Union has in its babes. I cannot help thinking of the apprehension with which we first made application for a grant. We hoped for a larger grant but suggested a smaller one also, in case the exchequer or the sympathy could not stand the test of the larger amount. We had no membership, no building, and by no means an overdose of interest in Sarnia in the formation of a new Baptist Church. Two noble families promising support and a great opportunity—these were the only guarantees. But when the Board went the limit there was no gainsaying their interest in Home Mission expansion.

During the eighteen months that we have enjoyed the Union's support, we have been pleased to see our membership grow from five loyal and true, to thirty of the same calibre, thus justifying in part, we hope, its existence. However, we also rejoice in the acquisition of our church building at a cost of \$1,300.00, which has been met, with the exception of the comparatively small sum of 84.00, by the sacrificial giving of the members, augmented by the Union's generosity, and also the helpful support of the members of the churches of Courtright and Wilkesport who have never ceased to manifest a practical interest in the work. We expect next month to wipe out the remaining indebtedness.

Naturally the churches of the Union will unite with us in thanksgiving to Him Who is able to do all things.

We are glad to report that the Lord is continuing to bless the ministry of the gospel. Last week one young man took his stand for Christ in the evening service, and a young married lady who had some time before made a profession of faith, expressed her desire to be baptized and unite with the church. These are the outward results of an increasing interest in spiritual things which is showing itself in the lives of all the members and adherents of the church.

In closing let me again express our gratitude to all the churches of the Union which have undoubtedly been the instrument of God in making possible this enterprise in Sarnia. My prayer is that the church which has so benefited by Home Mission funds may become a hearty supporter of like missionary activity, that many more reports even more thrilling than this, may come from our various frontiers.

SEMINARY NOTES

"Easter vacation" at the Seminary is only one day—"Good Friday". Of course, lectures are held only from Tuesday to Friday of each week, anyway. Yet even a short change from the regular and arduous tasks of School life is always welcome.

In order to hold Graduation in the new church building our School year has been lengthened two weeks—a week extra of lectures and a study week between the close of lectures and the examination period. Convocation is planned, then, for Thursday, May 18th. We are looking forward to a great time.

Although Toronto Baptist Seminary offers no "preliminary" year, we have been happy to have the help of Miss E. Fuller this year for tutoring those who found need of help in English. Such help is of particular value to those whose native language is not English.

Our student body is not large, but the men and women take a fine place in practical Christian work. On Monday last, for instance, Mr. A. E. Hewson addressed the Young People's Society of Mount Pleasant Baptist Church.—W.G.B.

Bible School Lesson Outline

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

Vol. 3 Second Quarter Lesson 17 April 23rd, 1939

JOSEPH EXALTED

Lesson Text: Genesis 41:1-45.

Golden Text: "Them that honour me I will honour, and they that despise me shall be lightly esteemed"—1 Samuel 2:30.

For Reading: Genesis 41:46-57.

1. The Dream of Pharaoh—verses 1-13.

It pleased the Lord at times to give Divine revelations to others than Hebrews (Dan. 2:45; 5:5). He had chosen the Hebrew people as His peculiar people to whom He would reveal Himself, that they might witness concerning Him to other nations. However, they frequently allowed their position of favour to minister to their pride, instead of regarding their knowledge of God as a sacred trust to be preserved intact, and to be administered to others for the Lord. When it was His pleasure, the Lord dealt directly with the rulers of the nations.

A revelation of God brings fear, perplexity and trouble of spirit to the natural man (Dan. 4:5; 5:6, 9; Matt. 2:3). Eyes that have not been anointed by the Holy Spirit cannot endure the light of heaven. It blinds rather than illuminates them (Matt. 28:4).

Pharaoh sought help from those who were merely worldly-wise (Exod. 7:11,22; Dan. 2:2). Men are so apt to seek natural solutions for their difficulties. They will not call upon God,

or ask wisdom from Him until they have exhausted all human means and resources. God alone has perfect wisdom (Jas. 1:5; 3:17).

None of the Egyptian magicians could interpret Pharaoh's dream (verse 24; Dan. 1:20). Such matters were entirely beyond their comprehension, for they were not taught of God. Only spiritual people can understand the things of the Spirit (1 Cor. 2:6-15).

It is to the credit of the chief butler that he was willing to acknowledge his fault of forgetfulness and that he sought to make amends for his former ingratitude by testifying to the wisdom of the young Hebrew guard. The Scriptures enjoin upon us the duty of confessing our sin, and of making restitution to any one whom we have wronged (Lev. 6:2-4; Matt. 5:23, 24).

II. The Promotion of Joseph—verses 14-15.

The promotion of Joseph should be considered from the Divine side, and also from the human side. God's plan for his life may be compared to the blue prints the architect prepares for a building. Workmen construct the building of stone, brick or wood according to the specifications of the blue prints. The experiences of Joseph worked together for good according to the purpose of God. Joseph was detained in prison only "until the time that his word came to pass" (Psa. 105:17-22). The Divinely-appointed release was accomplished through human means; the dream of the chief butler, Joseph's kindness and wisdom, Pharaoh's dream and the butler's testimony concerning Joseph.

The change which came for Joseph was sudden and complete. In many ways it illustrates the work of regeneration in the human heart by the Spirit of God (Psa. 40:2; 2 Cor. 5:17). He was taken from a state of bondage and given his freedom (Rom. 6:22). He laid aside the prison garments and put on raiment which made him fit to stand before the king. The sinner must discard the garment of his own righteousness and put on the white robe of the righteousness of Christ (Luke 15:22; Rom. 10:3, 4).

Joseph displayed a becoming humility. He acknowledged God as the source of all wisdom and power (Gen. 40:8; Dan. 2:20-23, 47), and at the same time he was willing to be the Lord's mouthpiece (Matt. 3:3). As teachers it is our privilege to receive the truth of God into our own hearts and to pass it along to others (Ezek. 33:7).

How simple the dreams of Pharaoh seem when one knows the secret of their interpretation! The way of salvation is plain for all who desire to know it. Even the very young, when taught by the Spirit of God, may understand and appropriate the gift of God (Isa. 35:8; John 1:12).

Joseph, although only thirty years of age, suggested a wise policy for maintaining the economic security of Egypt during the years of famine. The fear of the Lord is the beginning of knowledge, and the child of God who depends upon Christ, the Truth Incarnate, will have access to avenues of truth which are closed to unbelievers (Prov. 1:7; 1 Cor. 1:30).

Even the pagan ruler gave tribute to Joseph as being wise, discreet, and one in whom the Spirit of God was (Num. 27:18; Dan. 4:8; 5:11, 12; Acts 6:10). We must guard well our testimony (1 Tim. 3:7; 1 Pet. 2:12).

Joseph was exalted to a position of authority in Egypt. He was given command of the whole land, the people and the officers. He had humbled himself under the hand of God, and had shown himself worthy to be exalted (Luke 14:11; 1 Pet. 5:6). God honours those who honour Him (Matt. 10:32).

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