

The Gospel Witness

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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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JARVIS STREET REOPENING MAY 28th TO JUNE 4th

GOSPEL WITNESS OFFERING SERVICE JUNE 2nd

Ten to Twelve More Envelope Banking Days.

**Open Your Envelope Just Time Enough For Your Offering to Reach
Toronto June 2nd.**

PROGRAMME OF OPENING SERVICES NEXT WEEK

The Jarvis Street Pulpit

THE COMING OF THE KING AND THE KING OF KINGS

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

Preached in Massey Hall, Toronto, Sunday Evening, May 14th, 1939

(Stenographically Reported)

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

"For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

"And this voice which came from heaven we heard, when we were with him in the holy mount."—II. Peter 1:16-18.

I suppose it is not an exaggeration to say that never before in the entire history of the Dominion of Canada has there been on the part of the people generally such an attitude of thrilling expectancy as at the present time, as we look forward to the coming to our shores of their Majesties, King George and Queen Elizabeth. I am sure that from end to end of this great Dominion they will be enthusiastically welcomed by the whole population.

Their visit has tremendous significance to those who have discernment to recognize it. We honour the King as the head of the state, as we are scripturally enjoined to do; but as British citizens, we honour him also because we believe in the principle of government under which we live, that of a constitutional monarchy. We have no quarrel with others who choose some other form of government; but for ourselves we are convinced that ours is the best that has yet been devised. It unifies each commonwealth of the Empire, and the Empire itself. It gives stability to all our institutions, and to the principles of our jurisprudence. All that Britain stands for finds a living personal embodiment in the King. Others cheer for a flag, or glory in a constitutional instrument by which their manner of life has been laid out for them: we prefer that our governmental system should be symbolized in a living person.

Some years ago I was at the Directors' luncheon of Toronto Exhibition, asked I think to say grace. Seated beside me was a gentleman from Maryland, who had a daughter living in the city, married to a Toronto doctor. He remarked to me that, though an American, he felt there were some advantages in our monarchical system. He said, "Loyal Americans are loyal to the President of the day as the head of the nation. But in fact, every American President is the successful leader of a political party; and whenever the health of the President is proposed, while it is honoured by loyal citizens, there will almost invariably be found a portion of the company who look upon the President as one who has gained the victory over them in political battle. While they respond to the proposal to drink a toast to him, there is an inward feeling that he is their political foe."

The man was just in the middle of that remark when the President arose and proposed a toast to the King—which was honoured in the usual way. When we had resumed our seats he said, "That is the very thing of which I was speaking. The head of the Empire is entirely removed from the sphere of political controversy. He is nobody's enemy. He is everyone's friend, and represents personally the whole people."

And that is true. We can sing, "God save the King", with the profoundest sincerity because we believe in the principle of government which the King represents. But in this case, he will be welcomed for his own sake, and for the sake of his gracious Queen. What a splendid man he is! I said, Amen, to a remark reported in one of the papers, made by some mother in England, one of England's poor, standing by as she saw them off: "God bless them both. What a splendid pair they are!"

And so they are. We have reason to be grateful to God that no stain rests upon the throne, no shadow lies upon the reputation of the King and Queen. They are two people who have lived exemplary lives, and have set before the Empire, which represents a quarter of the world's population, a most worthy example in every realm of life. For these reasons we should have welcomed them at any time, and should have found their visit of interest; but particularly just now, it affords the people of this Dominion opportunity to give a popular demonstration of their loyalty to the throne, and, as a unit of the Empire, a witness to the solidarity of the Empire as a whole. I believe the enthusiastic reception which their Majesties will everywhere receive in Canada will be a far more effective demonstration of the solidarity of the Empire, and of the loyalty of this particular part of it, than any formal resolution passed by the Canadian Parliament. And at a time when so much depends upon a proper attitude toward the turbulent elements in the world's life, it is extremely important that they who would destroy the liberties of the people, shall be left in no doubt as to the unity of those great powers against which they must contend if they dare to break the peace. The King's visit, therefore, will undoubtedly make a great contribution to the world's peace.

Their Majesties' visit to the United States, like their visit to this part of the Empire, is unique in the history of this continent. It is the first time a reigning British sovereign has ever visited these shores. But their visit to the United States is particularly opportune. If there are Americans here, I have no opinion to offer respecting the domestic policies of your government: that is your affair. But the foreign policy of all governments is everybody's concern. I am sure Mr. Roosevelt has been one of the greatest of steadying influences in the world's life of recent years. I know that among his own people there have been some who have dissented from his position, but I feel confident that it would be impossible for the United States—had there been a general conflict—notwithstanding her geographical position, to have re-

mained in splendid isolation from the rest of the world. She would have shared in the economic results of such a conflagration; and would be forced, as she was before, sooner or later, to participate in it. And just as the policemen patrolling our streets do much to reduce—though they do not and cannot absolutely prevent lawlessness, so the unification of each of the free nations of the world, and the demonstration of their moral unity in their clear understanding of each other's unselfish purpose, will do more to give the lawless elements of Europe pause, and bring them to their senses, than anything else could do.

Britain, the United States, France, and some other nations, are arming for the prevention of war, in order that lawlessness may be restrained. The difference between British and American armaments, and the armaments of Germany and Italy, is just the difference between the policeman's baton and the burglar's revolver. The policeman exists to preserve order; the burglar to plunder, and, if opposed, to kill. The King's visit to this country will advertise where Canada and the United States stand on international moral questions.

I am not concerned about what our politicians say. Who and what are they but the temporary servants of the people? It is the will of the people that determines the issues of the day; and there can be no doubt that in an emergency, Canada would stand where she stood in the last war—not wanting war, but determined that righteousness should prevail. So would it be of the United States—but burglars are never able to understand policemen. They always make a mistake at last. Lawless men are never able to understand the psychology of the lawful mind, so it is necessary to present to them a solid front; and the welcome which the King and Queen will receive in the United States will serve as an advertisement to the world, that the world's democracies, the free peoples of this earth, are determined that the liberties which have been purchased at so great a price, shall not easily be relinquished. I believe the King's visit will prove a mission of peace, and will go far to demonstrate to the whole world that though Hitler and Mussolini make a great noise, ultimately the powers which make for righteousness, and are determined to preserve order, are in the majority. Let us pray that it may be so; and that the King and Queen may prosper in all their journey, and preserved from all accident.

I am interested to see that every precaution will be taken here and across the line, yet I confess it is my daily prayer that another Bodyguard than Scotland Yard or Canadian and American police, may be deputed to take care of them. Let us pray that God will give His angels charge concerning them, to keep them in all their ways.

I know why some of you were late this evening: you went down Yonge Street to see the decorations. I will not ask you to put up your hands in testimony thereof. I do not blame you for going. It is well that such preparation should be made; but surely, surely, the coming of the King must remind every Christian heart of the certain advent, in His own good time, of One Who reigns over a still wider empire, Whose kingdom is an everlasting Kingdom, and Whose dominion shall never pass away. Perhaps we can combine these two visits in our thought, and from the text before us learn something of that which lies in the future. We know not how long it may be ere He shall come.

I.

Here was one who, by divine inspiration, tells us that THE PROMISE OF THE COMING OF THE LORD JESUS IS NOT A "CUNNINGLY DEVISED FABLE"; that the promise of the manifestation of the power of God in the coming of Christ is not the figment of someone's imagination, but is "a sure word" upon which the utmost dependence may be placed. I would remind you of that this evening.

I know that *the truth of the Lord's coming has been very lightly dealt with*, and I fear it has been exploited by many pulpits. I fear it has been discussed as a subject of interest and engaging speculation. We ought to be careful how we handle the word of God, for there is no word in it given us to be treated lightly, but solemnly and soberly, and should be received for what it is, the word of truth. I fear, however, the doctrine of the Lord's return, has been somewhat discredited because of the vagaries of many who have exploited it.

I read recently a brief review of a new book on the second coming of Christ. I do not know what was in the book: little was indicated by the review. But the reviewer said it followed the usual line of those who discuss this doctrine "of which we have already heard altogether too much". He meant men are surfeited by the speculative talk of the coming of the Lord. The Apostle Peter puts the promise of the coming of Christ where it ought to be, not in the realm of fable, of human imagination, but in the realm of truth.

There was some discussion as to whether the King and Queen would be able to come. Because of the special care exercised by their naval escort, they are rather later than even ordinary ships would be. Some of us have been through the icefields many times, and have been interested in photographing the icebergs, even as the King has been. But there was some speculation as to whether the King would be able to come at all. You need never speculate about the coming of Christ. That is settled: He is coming. Neither icebergs nor wars nor rumours of wars, can prevent His advent when the hour appointed for His coming shall strike. Settle it in your mind that the coming of the Lord is not based upon a cunningly-devised fable, but on the word of divinely-revealed truth—Jesus is coming again; and His coming to this world will be just as real, and infinitely more glorious, than the coming of King George to Canada.

If we believe the Bible, *we must accept that promise of the second advent as an integral part of divine revelation*. Of course, if you do not believe the Bible, I have no argument with you; but if to you the Bible is the inspired and infallible word of God, you must believe what the Bible teaches; and if you do, you cannot escape the conclusion that it is the plan and purpose of God that He Who once came to this world, will visibly and audibly come again. We shall see Him with our eyes some day.

It is not often that preachers have opportunity to hear other preachers. Occasionally, like Brother Thomson who led us in prayer this evening, when away from home preachers hear someone else. On two occasions during the war, I got to London a Sunday ahead of my engagement. I went to hear the late Dr. Dinsdale T. Yonge, in Westminster Hall. I have never forgotten with what a reverent touch he came to the Word of God. He took the Bible, and as he reverently opened it, he said, "Now, my dear friends, let us hear the inspired and infallible

word of God." There was no doubt about his view of the Bible. To him, it was the word of the truth of the gospel. Though others might mock at it if they would, he took his stand firmly upon it. So do we. We believe it to be that, and nothing less. Therefore we are forced to believe that the Lord Jesus will some day come again; and that the word which promises His coming is no fable, but a revelation of inevitable fact.

But blessed as this is, *the word of God in respect to everything it teaches, is verified in Christian experience.* The apostle says, "My argument in support of the coming of Jesus Christ is that I, with other of the disciples, was an eye-witness of his majesty." "Others", he seems to say, "may debate as to the real divinity, or Deity, of our Lord, as to His ultimate exercise of authority over all the earth, but with me it is not a debatable question; for with James and John, I was an eye-witness of His majesty. We saw Him for what He really is. Others saw Him as a Man: we saw Him as Incarnate Deity when He was transfigured before us, and He received from God the Father honour and glory when there came such a voice to him from the excellent glory saying, This is my beloved Son, in whom I am well pleased."

Peter had no doubt about the promise of God because he had been an "eye-witness" to the glory of Him of Whom the promise was spoken.

I know we have not been privileged to visit Tabor's Mount; we have not seen Him in precisely the same way in which they saw Him, but you will remember the Apostle Paul, when speaking of those who had been witnesses of the resurrection of Christ, said, "And last of all he was seen of me also, as of one born out of due time." Elsewhere he said that he was made an example for those who shall afterward believe on Him. I am glad that someone was led to believe in the resurrection, and was made a witness to that great fact, who was not included in the company of those who were the companions of Jesus on the other side of the cross; for just as Paul saw Him, there is a sense in which we who are Christians have seen Him. Just as Peter, James, and John, were made eye-witnesses of His majesty, so every true Christian has been made an eye-witness of the majesty of Jesus Christ; for "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."

Suppose I had visited some distant part of the world. Suppose I had been an eye-witness of something not seen by very many people; and suppose you were to argue with me, insisting that the thing was not true? Suppose you should say, "I did not see it", what would my answer be? I should say, "I am quite ready to acknowledge that you do not know anything about it: you were never there. But I was. I saw it; I was an eye-witness of the thing which I reported."

There is a man in Grand Rapids—I think he is still living—a great Mission worker, by the name of Mel Trotter. He had been a very rough character before his conversion, but he was really brought to the Lord, and has been a mighty power for good since. When he appeared before a council for ordination he was asked this

question by some reverend brother, "But, Mr. Trotter, how do you know you were converted?" "How do I know", he replied with a smile, "I was there"! It was a good answer.

You could not logically prove it to one who was not there. Peter could not logically have proved what he here asserts: what he could say was, "I was an eye-witness to it; I saw His majesty; and I heard Heaven's testimony to what I saw. The Voice from heaven and my own experience were in perfect agreement, and on the ground of what God has said, and what I have experienced, I declare to you that in making known the coming of the Lord Jesus, I have not followed cunningly devised fables. I speak to you of that which is a fact."

Some years ago there was a man in New York who was somewhat notorious, if not famous, by the name of Potter. He was prominent as a Unitarian preacher, much in the limelight. One day a reporter visited me from one of the Toronto papers telling me that Dr. Potter was coming to Toronto to deliver a course of lectures in opposition to Evangelical Christianity, and that Dr. Potter, in his communication to this paper, had expressed surprise that he had not, in view of the announcement of his coming, received a challenge from Dr. Shields to debate the question. The reporter said, "What have you to say on that subject?" I replied: "Just give Dr. Potter my compliments, and tell him the subject under discussion has long since ceased to be a debatable one with me."

I am not here to debate about the Deity of Jesus Christ, but to proclaim it. I know it to be true for, by the illumination of the Spirit of God, I have been made an eye-witness of His majesty. I have no doubt that Jesus is real, that He lives, that He is in session at the right hand of God, and that some day He will come down the skies and fulfil to His servants the word upon which He has caused them to hope.

What a blessing it is to know that some things are true! I have known some of the simplest believers who would not attempt, who would not presume to argue with the world's scholarship, respecting the inspiration of the Holy Book—but they know! They do not need to argue: they have put it to the proof, and they have had a personal experience of the truth proclaimed by a Voice from heaven that He is God's well-beloved Son in Whom He is well pleased.

If you were to ask me this evening, "What is your ground of hope, sir? How do you know you are a Christian?" With this text before me I should answer you something like this: I should say that as I view my own life, as I carefully scrutinize the record of my own ministry, I can find no satisfaction there. I might well be deceived were I to depend upon any worthiness in my record to other matters. I wish I could see more of the power of God accompanying my proclamation of His truth. Notwithstanding, if you ask me what is the ground of my hope, I should tell you this: I know one thing, that He Who pleases God, pleases me; and that there is no one in all the universe who is so altogether lovely to me as the Lord Jesus Christ. "Whosoever loveth is born of God", and God will forgive you much if you come into agreement with Him respecting His Son; if you hear, receive, believe, and depend upon the Voice from heaven that Jesus Christ is God's well-beloved—if

at that point there is no controversy between your soul and God, that is the surest evidence that you are really a child of faith, begotten of the Holy Ghost.

II.

If it be so that we love Him, and find our complete satisfaction in Him, and find by our own experimental trust in the Bible that it is the word of God, and that we have this sure word of prophecy which tells, among other things, that Jesus is coming again, do you not think that **WE OUGHT TO BE SUPREMELY CONCERNED IN THAT ANNOUNCEMENT?**

I am sure, if there is an unconverted man here this evening, if sitting down there in your seat, you could become convinced, by the operation of God the Holy Ghost through His word, that Jesus Christ is not dead but alive, and is some day actually coming, it would transform your life.

It should be, I say, our supreme concern; for the coming of Jesus will be *a matter—ultimately, when He comes—of universal interest*. Some men have believed the promise of His coming, but everybody will believe the fact of it, for "behold, he cometh with clouds; and every eye shall see him."

I have no doubt the vast majority of Canadian citizens will make every possible effort to see the King. I have seen him and the Queen, but I am just as anxious to see him as if I had not. A little boy told me last night that he and his sister are going to be at Exhibition Park at six o'clock in the morning. He said, "It will be a long time to wait, but I am going to see the King if at all possible." That spirit will actuate the majority of people. Here and there there may be a cynic of some sort who will say, "What is the King to me", but he will represent an infinitesimal fraction of one per cent. of the people. The vast majority will be out to see him.

A great many people are going to reap a harvest. The papers are advertising places of vantage at various prices up to fifteen dollars a seat, to get glimpse of the King as he passes—and it will be worth it. I have no fault to find. But there may be some poor people who will not be able to see him. When Jesus Christ comes, "Every eye shall see him." There will be no exceptions.

I will relate an experience I had almost forgotten, that I recall at the moment. During the war, in nineteen hundred and seventeen, when the first American contingent paraded in London past Buckingham Palace, where the King was to receive the salute at the palace gate, I got there in fair time and stood on the platform of the Victoria Monument. The crowd soon assembled, until there were hundreds of thousands of people. That wide platform was crowded with some hundreds of people.

There is some advantage in carrying your own step-ladder! One does not need a periscope; he can look over the heads of shorter people. All about me were people who came up to my shoulders. Presently there was a cheer from the people near the gate as His Majesty the King, the father of the present King, with Mr. Lloyd George, Lord Jellicoe, Lord French, and other notables, walked across the palace garden and took their position at the gate. Soon the American troops passed by. Do not be offended, if you are an American, when I say that what appeared to be all London crowded at that particular point were not interested in the American troops: they were interested only in the King. They

are always interested in London—and Londoners see him oftener than the people of any other city.

I had a good view of him, I could see him as well as I can see you. Presently I heard a voice at my side saying, "Has the King come out, sir?" I looked down upon a little woman who seemed very eager, who asked all kinds of questions: "How is he dressed, sir?" I told her what uniform he was wearing—he was clad in khaki. I told her that Mr. Lloyd George was there, and Lord Jellicoe, and Lord French. Then she said, "I am so disappointed that I cannot see him." I said, "I suppose you came out just to see the King?" "I came a long way to see him, sir," she said. She looked up eagerly and said, "I wish I could see the King!" It was pretty nearly an invitation! I turned to her and said, "You really want to see the King?" "Oh yes, sir." Then I said, "I could lift you up for a moment if that is what you are asking for." "Oh, I would be so grateful, sir," she said. I put my hands under her arms and lifted her up. "I see him; thank you, sir." She moved off, but someone else came and said, "I should like to see the King." Very soon through the crowd I could see a queue moving up! I was an improvised elevator, or "lift" as they call them in England. Literally, I was a "lift". One after another I had to lift up to see the King, until at last a veritable mother—if not in Israel, at least in England—who would have tipped the scales at two hundred or more, came up and said, "I too should like to see the King"! I had to confess that I feared it was beyond me, and she looked so disappointed that I appealed to the gallantry of some of the men nearby, and together we lifted even that bit of human avoirdupois up to an elevation where she was able to see the King—and she went home satisfied.

I felt perfectly justified in what I did, for I felt that, after all, that is the business of every minister, to endeavour to lift people up that they may see the King. I wish you could see Him! Some day "every eye shall see him".

None can be exempt from that stupendous spectacle. The Word of God tells us that some will not want to see the King, that "all kindreds of the earth shall wail because of him". Some will call upon the rocks to "fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb".

There may, I say, be some people who will not want to see King George when he comes—and they may sit at home if they want to. No one will force them to see him. But when Jesus Christ comes "every eye" shall see Him. No one can hide from God. You will not have to pay anything for a special seat. He will be seen by everyone. Here they are building grandstands, and will look down upon the King. But the King of kings will come down the skies, and there will be no reason why He should be hidden from anyone's view. We shall all see Him in that great day.

What preparation ought to be made? There are some people in Toronto who are busy getting ready to see the King. They are preparing their wardrobes. I rather think the tailors have been doing a good business, and the dressmakers, too. Many people have been spending money getting ready to see the King. That is as it should be, and the city—and the whole Dominion—have been preparing to welcome him. Last night on my way to prayer-meeting I got in a "jam." It had not occurred

to me that there would be extra traffic, but whichever way I went, I ran into a traffic jam. I said to myself, What is up? Why are so many people out Saturday night? Not to see the King, but just to see the flags and bunting and all the rest of it that have been hung up for his reception. More than a week in advance of his coming. Yet it seemed to me last night that all Toronto was downtown to see the elaborate preparation made for the reception of the King.

Why do they do it? Because they know he is coming. And yet there are thousands of people in Canada, in Toronto, that have not taken the first step toward preparing for the reception of the Lord Jesus Christ. They would be terribly surprised if He should come suddenly. They would be unprepared to welcome Him. How important—how imperative—it is that we should get ready to meet the King!

I shall not discuss the details of His programme when He comes. There are some brethren who are a great deal more versed in that than I—or believe themselves to be. I am not so much concerned with that as with the great central fact that He is coming, and that we must be ready for Him when He comes. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

What dishonour we should do His Majesty if when he shortly comes within view of Quebec he should find not a flag raised to the masthead, not a bit of decoration anywhere; if some messenger-boy should advise him that his Prime Minister had been too busy to come to receive him—if no one should be looking for him when he comes, what dishonour we should do him! What an insult it would be to his Britannic Majesty!

It may be there are some here to-night who are doing nothing to get ready to receive the Lord Jesus, whose inactivity, whose indifference, is an insult to the King. He expects you to get ready so that you may meet Him with joy, and not with grief. There are some people who are getting ready, thank God. There are some people who have learned that that is the great event of the future for which they need to be prepared. That was the guiding-star of the life of the Apostle Paul—a man who was misjudged, a man who had many enemies, but to the Corinthians he said, "With me it is a very small thing that I should be judged of you, or of man's judgment (man's day). I do not care what opinions people entertain of me. I am not living for man's day when the standards of judgment are all awry, when men put darkness for light, and light for darkness, when the laws of life are inverted, and everything is out of perspective—why should I care what men say of me?" Then to the Corinthians he said, "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." In effect he said, "I wear sackcloth and ashes. I am willing to be the filth of the earth, and the offscouring of all things now, but I shall not be when He comes. I am living for that day."

You and I may not be invited to the platform to speak to the King. In the days before preachers and churches departed from the faith of Christ, twenty-five years ago, when it was not considered a disgrace or regarded as indicative of some mental defect boldly to declare the

Bible to be God's word,—in those days I used to be invited to many platforms. I could go anywhere. Once of a day I got a letter inviting me "as a distinguished Canadian" to sit in St. Paul's Cathedral on the first anniversary of the Great War. I was there when His Majesty, King George V, was there. I had a seat among the ambassadors of the powers, not more than fifteen feet from the King.

Why not? I am an ambassador of a greater King than earth acclaims to-day. But what if, because forsooth, we believe the Voice from heaven, we may be counted of no worth? But what if you become an outcast because of our allegiance to Christ, does it matter? Not to me. I hope it does not to you. "It is a very small thing that I should be judged of you, or of man's day." If you and I can be true to Him, that is what matters. And it was in that connection the Apostle Paul said, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." Let a man be true to his stewardship, so that when the Lord shall come, and He asks us, "And what have you done with the talents I entrusted to your care",—if then we can give an account of our stewardship, it will be a great day for us when the Lord comes. Haman has his day—but Mordecai has his too. You may be like Mordecai at the King's gate crying with a loud and bitter cry. The true church of Christ, made up of people who have been born again, who have been washed in the blood, and made partakers of the divine nature, members of the body of Christ—the true church of Christ may be in sackcloth to-day, but she will have her place when the Lord comes. Where will it be? I believe people are nearly as much interested in seeing the Queen as the King. Aren't you? I am. I have heard some people say, "I want to see the King, but I especially want to see the Queen." We all do. When the Lord Jesus comes, the angels in heaven, while they primarily worship the King, will be interested in the queen, the bride of Jesus Christ. When He comes "to be glorified in his saints, and to be admired in all them that believe", you will not need to pay for a grandstand seat then; for He said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." We shall share the throne with Him if indeed we have been faithful to our trust.

That day will be a glorious day—and it is certainly coming.

But *there is one great difference.* His Majesty, King George VI, is a man—a good man, but only a man. Nor could we trust the best of men with unlimited power because the best of men might not know how to use it. His Majesty does things "by and with the consent of his counsellors". He is not a despot. Let me remind you that the One Whom we adore is a Sovereign in his own right, A Sovereign in the absolute sense that there is no power in the universe that can resist His will. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?"

I suppose if the Parliament of Canada had not passed a resolution to the contrary, certain men of distinction in our own national life would receive some recognition in the form of a title would be honoured with a knighthood or something else on the occasion of the King's visit; but when His Majesty's ministers say, "We would

rather not", such honours are not conferred. If the King of kings had to consult some people, we should be in a bad way! There would not be much coming our way! But He is a law unto Himself, and whom He wills He will honour. Try to keep on the right side of present-day politicians and all the other alleged authorities, if you like: I would rather be on the right side of the King of kings. I would rather have a place in His heart, and have His whispered, "Well done," in my own conscience. Then I can look forward to His coming with gladness.

And remember, this Sovereign, when He comes, will have the same power He had at the beginning. "He spoke, and it was done; He commanded, and it stood fast" forever. It was He Who laid the foundations of the earth, and flung a myriad worlds into space. It was He Who gave to the sea His decree, that the waters should not pass His commandment. It was He Who, in the beginning, said, "Let it be"—"Let it be"—"Let it be"—and it was so. The same Jesus will come again, and when He comes all the power of Almighty will reside in His word—"Clothed with a vesture dipped with blood, and His name is called the Word of God—and he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

Incarnate Deity will come to speak peace to His people, to bless His saints with peace. Now and always, all authority is given to Him in heaven and in earth.

In the days of Napoleon, when the French army—or a section of it—were paraded before Napoleon on one occasion, he stood dismounted, his horse near by. The horse became frightened at something, and broke loose from the careless man that held the reign, and galloped down the line. A private standing at attention, as the horse came down, stepped out and caught the bridle. He was dragged a little distance, but brought the horse to a standstill, and then brought him back to the Emperor. Napoleon said, "Thank you, Captain." "Of what regiment, your Majesty?" responded the soldier. He was not a captain, only an ordinary private. Pleased with his acceptance of the Emperor's word, Napoleon said, "Of my guards."

Oh how wonderful it will be when the end of the day is come, and the King shall come in all the glory of His Father, and with all His holy angels with Him, just to be singled out, to hear Someone say, "Come here. Well done, my good and faithful servant; enter thou into the joy of thy Lord!"

Bible School Lesson Outline

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

Vol. 3 Second Quarter Lesson 22 May 28th, 1939

THE PREPARATION OF MOSES THE DELIVERER

Lesson Text: Exodus 2.

Golden Text: "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds."

—Acts 7:22

For Reading: Acts 7:17-29; Hebrews 11:23-27.

I. The Child's Cry of Distress—verses 1-10.

Amram and Jochebed, the parents of Moses, both belonged to the priestly tribe of Levi (Exod. 6:20; Num. 26:59). Amram would assist in the worship of the Lord, and Jochebed was a woman of faith and piety. The influence of godly parents is tremendous; Aaron, Miriam, and especially Moses, held important positions in Israel's history. Moses was sep-

arated unto God from his earliest years (Matt. 1:21; Luke 1:76; Gal. 1:15).

In the eyes of men the time seemed unpropitious for the birth of a child. The people were being crushed beneath the burden of cruelty and oppression, and Pharaoh's edict had gone forth that the male Hebrew children were to be slain (Exod. 1:22). Yet, "in which time" Moses was born (Acts 7:20). The time was ripe for God to intervene, to judge sin, and to deliver His people (Gen. 15:16; Matt. 23:32; Gal. 4:4).

Jochebed's faith in God enabled her to triumph over her fear (Psa. 27:1, 3; Rom. 8:31), and she defied Pharaoh's commands (Heb. 11:23). In like manner, God protected the infant Christ when Herod sent forth his decree that the boy babies were to be slain (Matt. 2:16). These were but two of Satan's many attempts to destroy the royal seed and to frustrate the work of redemption (Gen. 3:15).

The cradle of papyrus reeds was somewhat similar in construction and in purpose to the ark which Noah constructed at the command of God (Gen. 6:14). Both proved to be means of salvation for God's chosen servants (1 Pet. 3:20, 21). Reeds and bulrushes grow in abundance in the vicinity of the River Nile and its branches (Isa. 18:2; 19:6, 7).

It was no accident that Pharaoh's daughter came to the river just at that time. The Lord was watching over the little child, which was safe in His protecting love (Psa. 37:5, 7; 121:5; Isa. 43:2). The curiosity of the maidens, the beauty of the child (Acts 7:20; Heb. 11:23), its cry of fright—all these were included in the Divine plan. How strange that Pharaoh, who attempted to destroy the children of Israel by cruel bondage, should nurture in the palace the very one who was to lead them from slavery!

Moses had the advantages of his mother's care and the training in the words and ways of Jehovah which his godly parents would give him (Deut. 6:6, 7; 2 Tim. 1:5; 3:15). At the same time, he was educated in all the wisdom of the Egyptians. He was fully equipped for the position of responsibility to which he was later called (Acts 7:22; 22:3).

II. The Youth's Choice of a Destiny—verses 11-20.

When Moses was forty years old, he went out to visit his brethren (Acts 7:23). He left the shelter of the palace with its luxury, refinement, culture and pleasure, and made his way to the slaves' quarters where his fellow-Israelites were toiling. Our Lord left the ivory palaces of heaven to come to this world of sin and woe that He might redeem us (Psa. 45:8; 2 Cor. 8:9).

Moses did more than merely look upon his people in their misery. He had compassion upon them, and decided to identify himself with them (2 Cor. 5:21). He chose to suffer affliction, hardship and reproach with the people of God rather than to remain living at ease in heathen surroundings (Heb. 11:24-26). Had he not made the Lord his choice, at that time he might never have been chosen to be the one through whom the Lord would deliver His people. Let us endeavour to teach the importance of right decisions (Ruth 1:16; Dan. 1:8; 1 Kings 3:11-13; Matt. 6:33).

Moses followed up a wise choice with a foolish action. Instead of waiting for God's time and way to relieve the Hebrews, he sought to remedy matters in his own impatient, impulsive way (Num. 20:10, 11). Two wrongs never make a right. Moses was disciplined in mind, but not in heart. Later in life that hasty temper was brought under control, and Moses became "very meek, above all the men which were upon the face of the earth" (Num. 12:3). Similarly, John, "the son of thunder" became John, "the disciple whom Jesus loved" (Mark 3:17; John 21:7).

The children of Israel did not respond to Moses' offer of leadership as he thought they would (Acts 7:25). Great men are seldom understood; those who have vision and unselfish ambitions are not appreciated by the ones whom they would assist. Our Saviour came to save His own, but His own received Him not (John 1:11).

The reckless act of Moses hindered him in his attempt to champion the cause of the people. They did not respect or welcome him, as they might otherwise have done. Our Deliverer, on the other hand, was absolutely free from sin (John 8:46).

We are not told the reason for Pharaoh's anger. Doubtless he resented Moses' interference. He would not be pleased with the murder of an Egyptian. Then, too, his ire would be aroused when he heard that Moses, the adopted son of his daughter, was casting in his lot with the Hebrews. A second

time the life of Moses was in danger at the hands of Pharaoh, and a second time he was delivered.

III. The Lord's Covenant of Deliverance—verses 21-25.

The scene is shifted from earth to heaven in these closing verses. The sighing, the crying and the groaning of the Israelites reached the ear of the Lord (Gen. 18:20; Psa. 50:15; Isa. 63:9). He had regard for His suffering children, and, in accordance with His covenant to the patriarchs, was already preparing to rescue them from their foes (Gen. 15:14; Luke 1:70-75; 1 Pet. 1:18-20).

SEMINARY CONVOCATION, THURSDAY, JUNE 1st, IN THE NEW JARVIS STREET CHURCH BUILDING

The spring convocation of the Toronto Baptist Seminary will be held on Thursday, June 1st, in the new Jarvis Street Church Building. No other place is so fitting as this for Seminary graduates to receive their diplomas. All the friends of the school are heartily invited to attend this most interesting and profitable annual convocation.

The valedictorian address will be given by the graduating student obtaining the highest marks in his class, a brief message in French will give practical demonstration of the accomplishment of the French classes; the president, Dr. T. T. Shields, will preside.

STUDENT ACTIVITIES

The final number of *The Seminarian*, the paper published by the students themselves, is one of the best issues of the year. It provides an excellent survey of Seminary activities and interests, and we commend it to our readers as a means of becoming acquainted with the work of our students and graduates. The graduates are represented by articles describing missionary labours in French-Canada, the Belgian Congo, and Jamaica. The assistant-editor writes a racy article describing our final "Soirée Française," when the class presented a farewell gift to Monsieur Frey, who leaves to take up again his work in Switzerland. All the articles are good, but perhaps the one of greatest interest is that describing the "Last Chapel," when the graduates said farewell to their fellow-students. The subscription office of *The Seminarian* is 337 Jarvis Street, and ten cents will send this splendid number anywhere.—W. S. W.

VISITATION OF UNION CHURCHES

Last Sunday saw the commencement of a visitation that will extend to most of the churches of the Union. The Orillia church gave a very warm reception to the accounts of missionary work at home and in Europe presented by Mr. Frey and Mr. Whitcombe. It was a special pleasure for these two representatives of the Union to enjoy the hearty fellowship of this spiritually active church. At Sunderland church, under Rev. K. Cutler, another fine meeting was held, and it was good to feel the air of expectancy manifest here also.

This fine beginning augurs well for the future of the itinerary, and we commend Mr. Frey and the Home Mission pastors who accompany him to the prayers of all our churches. Remember Pastors Carson, MacBain, Boyd, and Cunningham, as they journey with the representative of the French Mission, that they may be given journeying mercies and that they may come to all our churches in the fulness of the blessing of the gospel.—W. S. W.

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BANKING NEWS

OFFERINGS FROM JARVIS STREET FRIENDS THE WORLD OVER

Jarvis Street is not rich in money but she is rich in friends; moreover few of her friends are rich but they are many. They are proving their friendship by helping us to recover from our disastrous fire of March, 1938.

Offerings for the Building Fund have recently been received from outside Toronto from the following places: Many places in Canada and the United States; England, Scotland, Ireland; France and Switzerland; India and China; Fiji, Bermuda, Barbados, Jamaica.

We are sure that the prayers of the givers accompany their gifts, and that such gifts are enlarged by their intercessions. We are confident also that we are enriched by many who have only their prayers to offer.

To all we send our grateful thanks.

After the building is wholly finished every part of it will be photographed for publication in an illustrated booklet, an autographed copy of which will be sent to every donor.

We still solicit the generous help of all our friends, since we need many thousands of dollars.

Reopening Services May 28th to June 4th.

Gospel Witness Offering Service June 2nd.

Send your offering in time for that date.