

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.
\$2.00 Per Year, Postpaid, to any address. 5c Per Single Copy.

Editor: T. T. SHIELDS

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Canada.
Registered Cable Address: Jarwitsem, Canada.

Vol. 18, No. 3

TORONTO, MAY 25, 1939

Whole Number 888

JARVIS STREET REOPENING NEXT SUNDAY, MAY 28th

The great day is almost upon us! After fifteen months of exile, the Jarvis Street family will return to their home at the end of this week. We give no description of the new building in this issue. It will easily be understood that no illustrations can be prepared until the building is complete to the last visible detail. When everything is finished, every part of the building will be photographed, and cuts made, so that we may share with our readers the world around the building which we believe the Lord has given us.

We have been hard pressed of recent weeks for the reason that Toronto, like the rest of Canada, has concentrated upon the King's visit. But as we write, an army of volunteer workers are busy with heart and hand, and several groups of tradesmen will work through to a late hour. This last week has been cut to pieces with two holidays—Monday, the King's visit; and Wednesday, the twenty-fourth of May. Notwithstanding, if we have to have twenty-four hour day labour we are going to get through.

Following, we give the programme of the opening services.

SATURDAY, MAY 27th

The service of Saturday evening will be open to all. The building will be open from seven o'clock for those who desire to see it. Promptly at eight o'clock prayer meeting will be held in the Greenway Hall, which is on the main floor, access to which is most easily obtained by entrance through the eastern Gerrard Street door, or either of the entrances on Horticultural Avenue. The meeting will be conducted by Deacon George Greenway, assisted by the Pastor. Mr. Greenway has been the leader of the Jarvis Street prayer meetings for about eighteen years. The Hall in which the week-day prayer meetings will be held is named after him, in recognition of his long and faithful service. We are happy that he

is still with us, and have requested him to open the meeting, and largely to conduct it on Saturday evening.

THE SUNDAY SERVICES

At nine-forty-five the Sunday School will meet Sunday morning. The adult Department will meet in the Greenway Hall, access to which we have already explained.

The Young People's Department will assemble in the auditorium, from which place ordinarily they will disperse after opening exercises, to their various classrooms; but on Sunday, as "hereinafter" explained—as legal documents would express it—they will remain in the auditorium.

The Intermediate Department will enter by either of the entrances on Horticultural Avenue, or by the eastern entrance on Gerrard Street; and go downstairs to the Intermediate Hall.

The Junior Department will enter by the same entrances, which give access to the large entrance-lobby; go up the north stairway, and straight through the central corridor to the Junior Hall.

The Beginners' and Primary Departments will also enter by the Horticultural Avenue entrance. The Beginners will find the entrance to their Hall immediately at the top of the north stairway. The Primary Department will find their quarters immediately at the top of the south stairway.

We are exceedingly anxious that room should be reserved for the whole School, and the Departments will dismiss early, and arrange to be seated in the auditorium by ten-thirty. For that reason, it is decided the usual lesson period will be dispensed with, and a short dedicatory service will be held in each Department, conducted by the respective Superintendents. The doors of the auditorium will be open to the public at ten-thirty. Invitations will be issued to the workmen who have wrought

on the building so far as it is possible to secure their addresses. They will probably run into some hundreds not counting their wives.

The Pastor will preach at both services, and will be assisted by Rev. W. Gordon Brown, M.A., and Rev. W. S. Whitcombe, M.A.

THE NEW ORGAN

The new organ is a magnificent instrument. It is really a four-manual organ, coupled to three manuals, and is very much larger and in every way better than the one that was destroyed. The organ will be ready for use on Sunday.

At the evening service the ordinance of baptism will be administered.

MONDAY EVENING—8 O'CLOCK, COOKE'S CHURCH NIGHT

On Monday evening the Rev. William Thomas, M.A., will preach. A special invitation is issued to the congregation of Cooke's Church to be our guests that evening. Jarvis Street has enjoyed the hospitality of Cooke's Presbyterian Church for fifteen months. The church, and the minister, Mr. Thomas, have thus made a tremendous contribution to our building enterprise. Words cannot express our gratitude to Cooke's Church. But we are hoping to have a great night of fellowship on Monday evening.

TUESDAY EVENING—8 O'CLOCK, SUNDAY SCHOOL NIGHT

On Tuesday evening we shall have a great Sunday School service, when we hope to have a very large proportion of the Sunday School present. The service will be very largely a service of praise, with brief messages from the Departmental Superintendents and the General Superintendent. In addition, we are hoping to have brief addresses by Rev. W. N. Charlton, of Lindsay; and Rev. Bernard Jeffery, of Long Branch; both of whom are Seminary graduates, and old Jarvis Street boys—and both are former Junior Department Superintendents.

WEDNESDAY EVENING—JARVIS ST. NIGHT

Wednesday evening will be Jarvis Street Church night, when again we shall have full opportunity to praise the Lord in the glorious songs of Zion, with the leadership of the organ and choir. The Building Committee will give a brief interim report; and we hope to hear also from the architects, Messrs. Horwood and Van Raalte.

THURSDAY EVENING—SEMINARY NIGHT

Thursday evening will be Seminary night. Graduation exercises were postponed until the opening of the new building. We are sending invitations to all former students of the Seminary, and we are hoping to have a very large number of them present. Brief addresses will be given by some of the graduates; and there will be a brief message in French by the prize man in the French class—in short, the Thursday evening meeting is designed as a Seminary fellowship meeting.

FRIDAY EVENING—UNION MISSIONS AND GOSPEL WITNESS NIGHT

Friday evening will be devoted to the consideration of the missionary interests of the Union of Regular Baptist Churches of Ontario and Quebec, and THE GOSPEL WITNESS. We have not prepared a set programme. It will be quite flexible, and we hope to have greetings from a good number of our Union Pastors.

At this meeting we shall report the result of the GOSPEL WITNESS offering toward the Building Fund. We say, "report" THE GOSPEL WITNESS offering, by which we mean, the offerings received from our GOSPEL WITNESS family from a distance. A great number of our GOSPEL WITNESS readers will bring their offerings when they come to the services.

OFFERINGS FOR THE BUILDING FUND

Offerings will be received at every service for the Building Fund, but the offering of Friday evening will be considered as having been contributed mainly by our GOSPEL WITNESS family.

TO OUR ENVELOPE BANKERS

The foregoing announcement indicates that THE GOSPEL WITNESS offering will be received Friday evening, June second. If any of our readers find they can increase the contents of their bank by holding it over a day or two beyond the time at first suggested, by all means they should do so; only we should like those at a distance, who cannot be present at a service, to mail their offering in time to reach us Friday. Those who are within reach of Toronto, and who are planning to attend the service, may of course keep their bank working right up to that day.

OUR BUILDING FUND NEEDS

We are sure that all our friends will readily understand our need of contributions to the Building Fund. We appeal to all friends of Jarvis Street to do their utmost for our work by bringing some contribution to one of our services.

A WORD TO ALL JARVIS STREET MEMBERS

That there is a widespread interest in the opening of Jarvis Street Church, we are certain. We do not know, however, whether or not we shall be crowded out at all services. No one could be more interested than our own members, and certainly no one has a better right to admission; but we suggest to our members that if we should be over-crowded at any service, it would be the courteous thing for us to consider ourselves hosts to any who may come; in which case the members could overflow into Greenway Hall, where arrangements would be made for another service.

AN INVITATION TO MEMBERS OF UNION CHURCHES

A very hearty invitation is extended to all members of all Union churches to be with us at as many services as may be possible without neglecting their own churches.

The Jarvis Street Pulpit

"WHATSOEVER THE KING DID PLEASED ALL THE PEOPLE"

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

Preached in Massey Hall, Toronto, Sunday Evening, May 21st, 1939

(Stenographically Reported)

"And all the people took notice of it, and it pleased them: as whatsoever the king did pleased all the people."—II. Samuel 3:36.

A very interesting and instructive chapter of history is connected with this text. Saul was the first of Israel's kings, but because of his transgressions the kingdom was taken from him and given to one worthier than he in the person of David. David did not, however, immediately come into the kingdom: "There was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker."

During those years of conflict, the generalissimo, the commander-in-chief, of Saul's armies, was Abner the son of Ner, evidently a great soldier; who was later described as having been "a prince and a great man." After Saul's death Ishbosheth, Saul's son, continued the conflict, refusing to recognize in David the divinely-anointed king. Abner was evidently reluctant to foreswear his allegiance to Saul's house. He seems to have been an incarnation of one of the rarest of virtues, loyalty. He therefore made Ishbosheth, Saul's son, king, and "made himself strong for the house of Saul." But Ishbosheth proved to be a weak and ungrateful man. He laid to Abner's charge an offence of which he was innocent, and Abner was so indignant at the imputation, that immediately he openly declared his intention to transfer his allegiance to David.

Thereupon he put himself into communication with David, and David received him, and made him a great feast. David generously forgave his long-continued rebellion against him; and Abner left him with the promise that he would assemble the tribes of Israel and rally them to David's support. After he had departed so to do, Joab, the captain of David's army, came into the presence of the king. He had heard that Abner, the rebel chief, had visited the king, and had been allowed to depart in peace. He was very angry. He charged Abner with insincerity, and, leaving the king's presence, he dispatched a messenger to recall Abner—very probably doing so in the king's name. As Abner was returning in haste to the king's presence, Joab met him, took him aside privately in the gate, and thrust a dagger into his body, and thus shed the blood of war in peace; and Abner, the loyal-hearted, fell dead at his feet.

When David heard it he mourned and said, "Know ye not that there is a prince and a great man fallen this day in Israel?" David recognized the nobility of character which had made Abner so reluctant to forsake his old allegiance. He believed that he who had been loyal, against great odds, to Saul and his house, would become loyal to him. He commanded that a national day of mourning be held, and he himself followed Abner's bier to the place of burial, weeping as he did so for the man who thus had been treacherously slain.

When the burial was over, David's servants came to him, offering him meat, begging him to eat; to which he

replied, "So do God to me, and more also, if I taste bread, or ought else, till the sun be down." He continued to mourn for the man thus foully slain. The quality he displayed in that act of mourning, the character which manifested itself in his whole attitude toward this tragic event, commanded the attention of the people. "And all the people took notice of it, and it pleased them: as whatsoever the king did pleased all the people."

That verse is as full of instruction and inspiration for our day as it was for that ancient time. I want you to look at it with me this evening, that we may learn something in respect to the world in which we live, and very especially that we may learn how to take notice of the doings of a greater King, to find pleasure in whatsoever it may please Him to do.

I.

This text is illustrative of A PRINCIPLE THAT IS INDISPENSABLE TO GOOD GOVERNMENT ANYWHERE. "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." Here you have an illustration of a united house, a united nation, solidly behind the king, finding pleasure in whatever the king did.

To begin on the common ground where perhaps we can most easily understand the principle in the beginning, I remind you that *the principle applies even to family life*. There must be government; there must be rule if there is to be order. And in a well-ordered house, the rule is exercised with the consent of those who are ruled. The father is the head of the house.

Perhaps I may give a little practical advice at this point, for we all have known families divided—and divided because of the criticism levelled at those who should be honoured within the family circle. You may be sure of a chaotic condition where there is a division between father and mother, and where either speaks critically in the presence of the children of the other.

There is a young man with whom I have had a great deal to do of recent months. He has one authority whom he is fond of quoting; in his thought he seems to be his highest authority. I have heard it from his lips dozens of times—scores of times. It is the habit of his life, of which he is scarcely conscious—and I honour him for it. He is fond of saying, "My father used to say".... "My father did it this way", "If my father were here, he would do so-and-so." His father's judgment, to him, was the last word. And he is not a simpleton, but a man who has spent ten years in university, securing degree after degree; yet to him the greatest man he has ever known was his own father.

It is well when it can be said of the domestic kingdom that "whatsoever the king doeth" pleases all the members of that kingdom. There is so much of criticism that is

ill-founded, that is without reason; but wherever there are to be unity and progress and abiding peace, there must be a general response to a recognized authority. The members of that little community called the house must find pleasure in whatsoever the head of the house does.

I venture to say to you who are younger, that you will be well advised to be sparing in your criticism of those to whom you owe the highest honour. "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." It is one of the cherished memories of my life that I heard my father often pray for his children; and, praying, he was wont to ask that the blessing of the fifth commandment, the first commandment with promise, might be theirs.

Oh the seeds of rebellion, of lawlessness, that have been sown and engendered in the hearts of the young within the family circle, where children have been trained to rebel against the proper authority of the home! That is a happy family, the children of which will have a happy heritage, in which the father is held in esteem. On the other hand, of course, that necessitates care on the part of one who is to "please all the people".

You find the same principle illustrated in *political life*, where the leader of a party is hailed as a great man. There is a true psychology in that. Whatsoever he does must please all the people. There can be no successful leadership otherwise. You will have noticed how one who appeared to be a very ordinary man, when elected to a place of leadership, is enthroned in the thought of the people, and invested, in their thought at least, with the worthiest qualities. They are fond of proclaiming his goodness and his greatness; and whatever he does they take note of it, and whatsoever he does pleases all the people. On the other hand, wherever you find within a political party open and unrestrained criticism of its leadership, you can be almost certain that a process of disintegration has set in, and it will not be long before the kingdom over which that man rules, will fall to pieces under him.

The same principle holds in *the successful leadership of any organization*, whether it be a Sunday School class, a church, or whatnot: where there is not confidence in the leadership, there can be no progress.

In the days of the world's greatest preacher, C. H. Spurgeon, they had an affectionate name for him in the Tabernacle and the College. They seldom called him, Mr. Spurgeon: by all of them he was affectionately named, "The Governor"—and that is what he was. He was their leader, and whatsoever he did pleased all the people; and while that continued—and it continued until the day of his death—there was uninterrupted progress.

That principle must hold too—it *inheres indeed*—in *any monarchical democracy*. Our King is not a despot. He occupies a very difficult position, for he is limited by the Constitution under which he serves, and his powers are there defined. He is the symbol of the government of the people. As a matter of fact, Britain's king is an elected king. I know that he is the son of his father, but those of you who heard the coronation ceremony will remember the challenge that was issued, and the invitation given, as to whether there were any present who would challenge the right "of this man to be the sovereign ruler of Britain". If there were, they were invited then to speak—just as we do when we pronounce the bans of marriage: "Therefore, if any one can shew any

just cause why these two persons here present may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace." You remember how the Archbishop turned in every direction, issuing his challenge to all the people, that if there were any who could give any just cause why this man should not be crowned king he should speak.

Our King is, in that sense, elected by the representatives of the people, and is a symbol of all our free institutions, separate from politics, from all political parties, the living embodiment of the Empire and its component parts. We take note of all he does, and we rejoice that we have one who is careful in all that he does and says. It can be said of him that "whatsoever the King does pleases all the people." It is necessary to the good of the state, it is necessary to our peace and progress, that that principle should be observed which is proverbial, and which is wrapped up in all our jurisprudence, that "the king can do no wrong".

Moreover, at the heart of it all is this principle—and I want you carefully to study it. Think of it a moment: the reciprocity here implied. The king, as the objective representative of the law, in David's case, and the people yielding a willing assent to all that he did, so that the objective law found a subjective approval in the people. That is democracy. We are not governed by external pressure. The laws under which we live, symbolized in the King's person, are laws of our own enactment. We choose to live under such laws. They are written in the statute-books because we want them to be written; and we voluntarily and cheerfully obey.

To-morrow will be a difficult day in Toronto. There will be vast crowds of people. Why will they be there? To take notice of the King, and of the Queen; and to find pleasure in their observation. But there must be law and order in the city. You will find the policemen out in full force. What are the policemen? In this instance, the King's representatives, inasmuch as they are officers of the law. The man in uniform is representative of law in an organized society. In him the law finds its human expression. When he lifts his hand, and bids the traffic stop, that will be the King's order. That will be the word of law, and "whatsoever the king does" should please all the people.

I come down to my office along Davenport Road frequently between twelve and one-thirty, when the school children are crossing Bay and Davenport Road; and the traffic is often heavy thereabout just then. I love to see the little children run to the policeman who stands there for their protection. They run to him for shelter. That is the proper attitude of people toward law in a democracy. That ought to be the attitude toward all policemen, toward the law. The law is made for the transgressor; but the law-abiding citizen recognizes that the law is made for his good and not his undoing.

I was in Houston, Texas, some years ago with my friend, Dr. Ragland, of Kentucky. I had been there before, but he had not; and they are very strict in requiring pedestrians, as well as vehicular traffic, to observe the signal lights. As we came to an intersection, the light changed. There was no traffic in either direction, at the moment, and Dr. Ragland stepped off the curb, and took a few steps across the intersection. The policeman blew his whistle, and went up to him and said, not unkindly, "Did you not see that red light, sir?" "I do not know whether I did or not," said Dr. Ragland.

"Is it supposed to regulate pedestrians?" "Are you a stranger in Houston?" "I come from Kentucky." "Now I understand," said the policeman. "Those lights are there for your protection, and we in uniform are here to see that you are not injured. I hope you will cooperate with us, sir. We should feel very, very badly if anyone were injured while a guest in our city."

That was under the Stars and Stripes. You have the same thing in England. The policeman is the stranger's best friend. So is he in our own city. You may think you are an abler man than some of the policemen, you may feel you are quite their equal under some circumstances—but not when they are in uniform. They are the representatives of the King, and whatsoever they do should please the people. That is the difference between our system of government and that of Germany or Italy, or any totalitarian state where men do what they do because they must, and not because they want to. We obey the law because it is our own making. We look upon the policeman, not as one who has come to interfere with our liberties, but as one who is there to protect us. Citizens of Toronto can, and I am sure, will, do a great deal to avoid accident and trouble to-morrow by lending their fullest cooperation to those who seek to avoid confusion. I call attention to this principle because it leads us to a still greater one.

II.

WHERE DOES THIS GENIUS FOR GOVERNMENT COME FROM? From the Book. FOR THIS IS ILLUSTRATIVE OF THE KINGDOM OF GRACE, AND THE PRINCIPLE WHICH THERE OPERATES.

The law of God is embodied in a Person. The law of all realms finds its centre and source and supreme authority in the person of Jesus Christ. "The law was given by Moses, but grace and truth came by Jesus Christ." He came that He might bring the requirements of the objective law—the stern and inexorable standards of righteousness written into the ten commandments—into harmony with the nature of those who are to obey it. Let me rather put it the other way: He came to bring these two into harmony with each other, so that men would love the law of God, and obey it because they love to obey it. The Psalmist said, "Great peace have they which love thy law: and nothing shall offend them", or cause them to stumble.

That is the very genius of the gospel, the law of God in its totality, summarized, epitomized, incarnated, in the Person of a Man. If you would know how to relate yourself to God above you, to your neighbour beside you, and to all the world about you, you must study Jesus Christ; and in the measure in which you fall in love with Him, and observe everything He does, and find pleasure in everything He decrees—in the measure in which you learn to walk in step with Jesus Christ, you will come into harmony with God, and with His laws; and will have peace for time and for eternity. When we see Him, and notice Him, and find pleasure in whatsoever He does, we are safe—and only then.

But in respect to those high standards of the law of God, it was not true that natural men loved them. There were those who found no pleasure in what Jesus did. "He came unto his own, and his own received him not." Mr. Whitcombe read it to us this evening: "He shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and

when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not." We had no desire for the things of God. We did not like to walk in His commandments. We had no taste for spiritual things, and were in rebellion against that rule of grace which He Himself exemplified, and the powers of which realm He came to release, in order that we might be changed into the same nature as His own. It is the old story wrapped up in this text in principle where the Lord said, "This shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." In effect He said, "I will not relax its requirements, nor lower its standards, but I will make it possible for them not only to obey my law, but to love to keep my law by making them new creatures—then they will find pleasure in the doing of it."

There is another verse in one of the Psalms which says, "I hate vain thoughts"—really, I hate thoughts. I hate my own thinking, my own planning, my own way of living—"but thy law do I love." God has made it possible for us to learn to love His law. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." When thus we are made partakers of the divine Nature, when thus the law of God is written in our hearts, when thus we are taught to love God and His will, we have another view of Christ. We observe whatsoever He does—and "whatsoever the King (does) pleases all the people."

But I would remind you that *there was one particular manifestation of David's spirit which especially called forth the admiration of his people.* Abner had been a rebel. Abner had done his best to destroy the kingdom over which David ruled. He had been persevering in his opposition. But at last he had repented—and David had forgiven him. Then he was treacherously slain. David said, "I and my kingdom are guiltless before the Lord for ever from the blood of Abner the son of Ner." He wanted it known everywhere that he had had nothing to do with the killing of the repentant rebel; and the record says, "All the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner." When he was buried David let his heart speak. Tears streamed down his face as he bewailed the passing of this man whom he had so generously forgiven. When the people saw the King's tears, saw the greatness of his heart, saw that there was forgiveness with him, "it pleased them: as whatsoever the king did pleased all the people."

If you would fall in love with Jesus Christ, you must see Him at Abner's bier; you must see Him weeping at Lazarus' grave; you must hear Him as He beholds the city He loved, and weeps over it as He cries out of an anguished heart: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me

henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

The cross of our Lord Jesus Christ is the supreme disclosure of the heart of God. You remember how one of the soldiers drove a spear into the Saviour's side. Someone—I do not know who it was. I remember years ago reading a discussion about it, as to who first made the remark, but some great preacher imagined the Lord Jesus as saying, as this man came with his spear, "Tell him, tell him, that there is a nearer way to my heart than that." And there is! He weeps over sinners. The revelation of God in Christ is that He willeth not the death of the sinner, but rather that all should come unto Him and live.

What a marvellous Saviour He is! In spite of all our wickedness, all our rebellion, He weeps over our folly; and mourns our fate—if, indeed, we continue in rebellion against Him. Can you behold the Lamb of God Who taketh away the sin of the world? Take note of Him! Let it please you that Jesus died for sinners; and then, whatsoever the King does will please "all the people." Having seen Him at the cross, we can never do other than love Him. Having heard the promise of eternal life from His lips, we shall be ready to follow the Lamb whithersoever He goeth. May He bless us all for His name's sake!

Let us pray:

O Lord, we would join with all the company of the redeemed, and with the angels about Thy throne in ascribing worthiness to the Lamb that was slain. We thank Thee that Thou hast opened our eyes to behold the glory of the Lord in the face of Jesus Christ; that since we have seen Him, it is the conviction of our souls that He is the chiefest among ten thousands, that He is altogether lovely. O do Thou dawn upon our darkness this evening! If there are any here who have never seen the Lord Jesus, we pray that they may see Him to-night, that they may behold Him by faith, and find in Him everlasting satisfaction. We ask it in Thy name, Amen.

SEMINARY GRADUATION

That to which students in Toronto Baptist Seminary look forward for four arduous years will take place for a fine group of men on Thursday evening, June 2nd, in the Graduation Exercises. These are always occasions of real interest, but this year's will be particularly so. The Graduation will be held in the new building. Of course, there will be the presentation by President Shields of the diplomas and prizes. The Valedictory will be delivered by the graduating student with the highest record during his four years in the School. Short addresses will be given by graduates on furlough from the foreign field, Rev. S. R. Jeffery, of China, and Rev. J. Knight, of Jamaica; and also by some of those who are doing progressive gospel work here at home. It will be a great occasion. We are expecting a large delegation from out of town.—W. G. B.

SEMINARY STUDY

Among the requirements for a Four-Year Theological Course diploma from Toronto Baptist Seminary, indeed, the crowning one is the writing of a thesis of ten thousand words or more. The student must attack some problem of Theology, Church History, Interpretation or any other of the departments of study in the School, show his ability in research and offer a solution for the problem selected. The solution need not be original, but it must show what the student who would come up for graduation can do. With each thesis is submitted a brief

abstract. One of these we print this week as a sample of the work our men do here. —W. G. B.

"The Son of Man" as a Messianic Title

By E. A. McAsh

"The Son of man" became a favourite self-designation of Jesus in the Gospels because, better than any other existing Messianic title, it enabled Him to set forth His heaven-ordained Kingship and at the same time His mission of suffering upon earth.

The title has its origin in the Old Testament where in Daniel 7:13, we are provided with a glorious picture of "one like unto a son of man" coming in the clouds of heaven to reign over the whole earth. From the representation in this classic passage the expression undergoes development in its portrayal of the Messiah in post-canonical Jewish literature and in the words of Jesus Christ.

The pre-Christian writing known as the "Similitudes of Enoch" drew largely from Daniel in its description of the coming Messiah. Its Jewish author took the terminology in Daniel and, interpreting it, developed the idea of the "Son of man" as a distinctive, supernatural Person with Messianic attributes.

Before the advent of Christ the term "Son of man" became a recognized title for the Messiah. And with all the glorious predicates given the name in Daniel and in post-canonical literature, the "Son of man" became one of the happiest appellations the devout Jew could apply to his expected Deliverer.

When Jesus entered upon His ministry He claimed this phrase as His own, and by it expressed His messianic mission. His reference to the words in Daniel are unmistakable; and linking it with the supernatural associations in the Old Testament, Jesus taught that He "the Son of man" was more than a mere man. By this name He claimed for Himself the divine glory and superhuman power attributed to the "one like unto a son of man" of the Danielic vision.

But the expression upon the lips of Christ became an enigma to the people because He introduced what was not associated with the title in the book of Daniel or in "Enoch"—the suffering and humiliation and atoning death of "the Son of man". Herein lies the final development of the title from its indefinite beginning in the Old Testament. The simple wording of the phrase expresses the second pillar upon which the Messiahship of Jesus rests—His real humanity. And from His taking on the flesh of man issues His ability to die for the sins of men.

"IF IT HAD NOT BEEN FOR JESUS CHRIST. . . !"

By Pastor Robert Dubarry, France

Among the many fine courtesies of our American friends, we know of none more generous and more practical than the very friendly offer of the Editor of THE GOSPEL WITNESS to publish and send our regular communications to anyone interested in our "French Bible Mission". We venture to hope that the reward of that most welcome step will be not only an increased sympathy for our worthy cause, but also, starting from the smell of our little drop of French sauce, the development in the kind reader of a resistless appetite for the strong meat offered weekly on the bountiful WITNESS table.

Co-operating with Brother Fritz Buhler and a few others, I shall logically inaugurate my own contribution with an introduction of myself, a shy step which, for the plain reason that no one else could take it for me, will prove somewhat awkward.

On a far lower plane than our unique Example, I can also, most humbly and gratefully, insert my whole life-story between the words "Son of Adam" and "Son of God".

Son of Adam through an ancestry where the very existence of Evangelical Christianity was probably entirely unknown. As a little girl, my mother was always chosen to greet the Roman Catholic bishop when he visited her convent school. Her consumptive father was a professional singer in the Paris Opera. Our great grandmother, the wife of an officer, happened to be invited to dance with Napoleon. Other ancestors fell from prosperity to desperate poverty during the French Revolution. Some of all these must have been very good, and others may have been very bad. False religion, no religion, and anti-religion, had their followers amongst them. And in

our much mixed French blood, there were, besides, inheritances from old warlike Franks, bucolic Gauls, practical Romans, thoughtful Greeks, sweet or rude, fiends or pure. Thus, evil and good were to fight to these very days for the mastery within the inner self of the heir of such moral wealth and bankruptcy.

Talk of racism! Only one really common point in our whole ancestry: "All have sinned!" Yet, how many providential privileges had been working together to prepare my incorporation within the only true racism, the one which has nothing in common with Adam, but owes everything to the mercy of God!

Reverence for truth, common-sense, kindness and fortitude were, in home and school, offered to our blundering imitation. Four young children in the home of a lonely mother also meant problems of solidarity, thrift and contentedness. But another invaluable asset was very early granted through the privilege of contact with true Christians. It came out of parental dissatisfaction with Roman Catholicism; a result of discerning observation. So that, christened in a Presbyterian church, we were providentially led to a Methodist school, and then introduced to other Protestant circles.

I was a very poor listless Sunday scholar; but the blind teachers imprudently declared that I was after all a good boy, and I readily agreed with them. But when I was thirteen, the sudden decease of a bright relative threw me in hopeless fears and indifference to every youthful pleasure. Conviction of sin of the most relentless nature took hold of me, and my continual supplication was, to be spared the eternal punishment whose deservedness I did not even dream of discussing. I was too proud and inexperienced to entrust anyone with my shameful secret, and, in fact, nobody seemed concerned about it. So that the dear Lord had to deal directly with me. He did so not only through what I learned regularly from a rather poor pulpit, but, mainly and decisively, through His Word. Thus, John three sixteen became once more an instrument of relief and an introduction to divine sonship.

To shorten a very long, but to me an ever present story, I was graciously led to see the blinding logic of an utter surrender. Thus began an extraordinary feeling of happiness which has lasted to this day, mixed with a most exciting interest in life and service. In spite of the ignorance and clumsiness of my fifteen years, I ventured to testify in meetings and privately, and had the joyful surprise of seeing how easily and thoroughly certain comrades could turn their steps towards heaven, which three of them have been approaching along the ways of useful pastorates.

One day, the Christian schoolmaster who had been my best spiritual guide, told me mysteriously that he had gone through the waters of baptism the previous evening. I was amazed, as I only knew of the sprinkling of children. But when he had explained, I remembered my earlier perplexity on seeing in my textbook of history the picture of one of our first French kings being baptized in a tank. Henceforth, I had no greater desire than to be acquainted with those strange Baptists and, if possible, to join them. After some cautious parental hindrances, I was immersed some forty-seven years ago, and began to enjoy to the full the fellowship and inspiration of an enterprising church, led by a rare preacher.

Soon after, I was advised to devote my life to the ministry, and, with great expectations, I gave up my commercial studies. Two years of training in my native Paris and about two more at Spurgeon's College, London, procured some initial equipment. Other schools, including one year of compulsory service in the army, and a time of private secretaryship, secured some much needed experience, whilst happy co-operation with the Paris church proved a helpful practical apprenticeship.

But how poorly equipped this writer felt when, at an early age, he had to face alone the responsibility of leading a Baptist church in what was called the Rome of French Presbyterianism! Our cause was still at its beginnings, and already at a very low ebb, because of recent satanic hindrances. Indeed, it happened a number of times that, with my good wife, we opened, lit and heated the meeting place, sat at the organ, sang, read, prayed, hoped and feared, no one ever coming to join us. Our handful of baptized members were busy, sick, distant, discouraged or indifferent, much of the time, and the people at large thought we were some strange sort of Mormons, from whom it was better to keep

away. Never did a Protestant come to our rescue, and we were wholly thrown on the mercies of the Lord. Thus, it took about two years to get our first convert. But, to shorten another long story, which must be told separately later on, the blessing came slowly but surely. So that, after a ministry of nearly forty years in beautiful Nîmes, we are overjoyed at every thought of the wonderful company of genuine Christians serving with us in our beloved church.

All along, we had much to learn and also much to unlearn. But our vision is now far clearer and wider than at our beginnings. Yet, it is more and more centered on the deep doctrines of Grace, as revealed in the Word of Life. We also realize better and better that nothing counts after all, but sound teaching, and sound work, and sound Christian life.

For some thirty-five years, I was also privileged to serve in the Executive bodies of French Baptists. In the year 1913, an emergency call to the presidency of the Franco-Swiss Association of those days was considered simply temporary. But somehow, the same call was annually renewed ever since, both by the original body and by the present one, which, later on, inherited much of its responsibilities. All that long time was spent in the happiest fraternal fellowship with the successive bodies of churches.

Our present Association was organized in 1921, when we had to choose between the old Evangelical type of missionary policies and a broader one. As the outcome of a careful and impartial survey, we felt bound to stay where we were, being led to take care not to mix carnal reactions with such a solemn and historic step. But, because they did not understand the real French situation nor share our conservative ideals, the Foreign Board of Northern American Baptists, whose loyal and friendly agents we had been for decades, suddenly ceased their co-operation with us.

The trial was heavy, but its lessons proved invaluable. A higher view of our vocation and the failure of the arm of the flesh gave the Master better possibilities to re-shape us. Thus, time has conclusively shown that divine guidance had been graciously provided at every one of our steps.

Our growing membership soon became practically self-supporting, and we were providentially enabled to secure from the outside, partly through our six American visits, exactly what was needed slowly and safely to develop our effort.

These foreign contacts, along with much travelling among our fifteen fields, have proved a great favor and enrichment to the undersigned. Strength and every needed facility were ever divinely renewed, so that, if anyone is sure of being at the very place where God wants him to be, I know who it is. Fellowship with our rare Nîmes people and with the trustworthy colleagues in our Association makes one happy and thankful beyond expression.

Yet, the main fear I have had for decades is fast approaching its consummation, that of leaving a decidedly unfinished task. But I am beginning to understand better that our slight effort is but a parenthesis inserted within the perfect work of the divine Master.

And here, with infinite awe, I feel bound to join Bunyan's plain and telling testimony in his classic "Grace abounding to the chief of sinners", where he sums up the miracle of his changed life in these few and pregnant words: "If it had not been for Jesus Christ . . . !" —R. DUBARRY.

NEWS OF UNION CHURCHES

EMMANUEL CHURCH, VERDUN—*Pastor Thos. Carson.* A unique service was recently held in Emmanuel Church, Verdun, when the church met together to celebrate the first anniversary of the pastor's coming to the church and at the same time his first wedding anniversary. Mr. J. A. Paterson expressed the warm appreciation of the church for the faithful ministry of Pastor Carson, and especially for his unswerving loyalty to the Book and his untiring zeal in the work. Mr. Ford spoke in behalf of the trustees and presented the pastor with a purse. On behalf of the ladies of the church Mrs. D. Brown presented a bouquet of roses to Mrs. Carson, who has won a very large place in the hearts of all.

In replying the pastor mentioned with gratitude the warm spirit of fellowship which existed between each individual member and himself and said that in the past year and a half there had not come to his knowledge one unfriendly criticism. He thanked the members of the church and con-

gregation for their splendid cooperation and for the tokens of their affection which they had given Mrs. Carson and himself.

BRISCOE STREET CHURCH, LONDON—*Rev. Robt. Guthrie.* A year of progress was shown in reports presented last night at the annual meeting of Briscoe Street Baptist Church with the pastor, Rev. Robert D. Guthrie, presiding over a large gathering of the members.

Twenty-two new members were added to the church during the church year which ended March 31, the church clerk's report showed. Of these eight were by baptism and 14 on experience. This brought the membership to 149.

The treasurer's report showed a substantial increase over the preceding year with total receipts almost \$4,000 from free-will offerings. More than \$300 was raised for missions, and \$775 was paid off on the building fund debt, bringing the mortgage to \$1,550.

The Bible school secretary reported a gain of 26 in the average attendance with the record attendance 203. The school raised \$375 during the year.

Bible School Lesson Outline

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

Vol. 3 Second Quarter Lesson 23 June 4th, 1939

THE CALL OF MOSES

Lesson Text: Exodus 3.

Golden Text: "Certainly I will be with thee."—Exodus 3:12.

For Reading: Exodus 4, 5, 6.

I. The Burning Bush—verses 1-14.

Moses was eighty years of age when he entered upon his life's work (Exod. 7:7). Those long years of training were necessary to prepare him thoroughly for the great task. He spent forty years in the palace and in the schools of Egypt (Acts 7:23), and forty years in the obscurity of the desert (Acts 7:30), then forty years leading the children of Israel (Deut. 29:5; 34:7). Incidentally, the figure "forty" is frequently associated with the idea of testing (1 Kings 19:8; Matt. 4:2; Heb. 3:9).

Mount Horeb received the name "mountain of God" because God was pleased to reveal Himself there (Exod. 4:27; 18:5; 24:13; Num. 10:33; 1 Kings 19:8). Moses reached Mount Horeb after a long sojourn in the desert where he had been tending the flock. As a shepherd Moses would learn faithfulness and humility (Gen. 46:34). God frequently uses the wilderness as a training-ground for His servants, for there He may speak with them alone (Matt. 4:1; Luke 3:2; Gal. 1:16, 17).

God revealed Himself to Moses as a God of infinite holiness, majesty and glory. Fire is a symbol of holiness as it destroys impurities (Exod. 13:21, 22; 19:18; Deut. 4:11, 24; Acts 2:3; Heb. 12:29). The bush was on fire with the presence of the Lord, yet, in a miraculous manner, it was not consumed, but glorified (Matt. 3:11). The miracle of the preservation of the bush was a manifestation of the glory of the Lord (John 2:11).

Moses did well to turn aside to see the wondrous sight, to obey the heavenly voice, and to draw near with reverence and godly fear (Heb. 12:28). He recognized the sovereignty and majesty of the One addressing him, and hid his face (Judges 13:20-22; 1 Kings 19:13; Isa. 6:2; Rev. 1:17).

God revealed Himself also as a God of faithfulness and truth (1 Kings 8:56; Psa. 89:33, 34). He it was Who had made promises to Abraham, Isaac and Jacob, and had kept faith (Gen. 28:13; Exod. 4:5; Matt. 22:32).

Greatest of all was God's disclosure of His redeeming love, soon to be exercised on behalf of the children of Israel. This is a picture of His grace in the salvation of men. He had seen their affliction (Gen. 16:13; Psa. 12:5), heard their cry (Gen. 21:17; Psa. 145:18, 19), and taken knowledge of their sorrow (Psa. 142:3). God came down personally to redeem them; He does not save by proxy (Luke 19:10; John 1:14; 1 John 3:8).

God promised to deliver the people out of Pharaoh's hands, to bring them out of Egypt and to bring them into Canaan. These words illustrate three aspects of the salvation which God accomplishes in the heart of the believer through the Lord Jesus Christ; regeneration, sanctification and victory; redemption out of the hands of Satan (2 Tim. 2:26), deliverance from his power (Col. 1:13), and safe conduct into the place of light and liberty (2 Tim. 4:18).

The Almighty God uses frail human instruments to carry out His purposes (1 Cor. 1:27; 2 Cor. 12:9). Moses realized his weakness (Jer. 1:6), but he was encouraged by the promise of God's presence with him (Deut. 31:6-8; Joshua 1:5-9; Matt. 28:20). The Omnipresent God was also the Eternal One, the Great I AM (Exod. 6:3; John 8:56; Rev. 1:4; 4:8).

II. The Clarion Call—verses 15-22.

God commissioned Moses only after disclosing His name and nature to him (Isa. 6:1-8; John 20:19-21). Those who would be used in the Lord's service must first know Him.

Moses was to tell the Israelites about God, relating his own personal testimony, and repeating to them the good news of the Lord's redeeming grace (Luke 24:45-48; 2 Cor. 5:20; Jas. 5:20). He was given the very words to speak (Exod. 4:12; Matt. 10:19).

The commission given to Moses was definite, sufficient and straightforward. God warned him of the difficulties and disappointments ahead (Matt. 8:19, 20; 10:16-18; Luke 14:28-33). Pharaoh would not let them go, but by a strong hand. God's messenger must be faithful, even although his mission seems to be unsuccessful (Isa. 6:11; Ezek. 3:11).

The Israelites did not at first hearken to Moses. They demanded a sign that God had appeared unto him (Exod. 4:30, 31; Isa. 7:14; Matt. 12:39), and were discouraged when they were not delivered immediately (Exod. 5:22, 23). Anguish of spirit also prevented an early acceptance of the truth (Exod. 6:9).

As for Pharaoh, King of Egypt, the Lord foretold his stubborn resistance and the judgments which would be meted upon him before he would give his consent to letting the people go. The Lord would give the children of Israel such favour in the eyes of the Egyptians that the former slaves would have much substance when they departed (Gen. 15:14). They would ask assistance from their neighbours, and would receive much gold, silver and raiment. All came to pass just as the Lord had said (Exod. 12:36).

BOOKS BY DR. T. T. SHIELDS

"Other Little Ships" _____	\$1.00
"The Plot That Failed" _____	1.00
"The Most Famous Trial of History" _____	.50
"The Oxford Group Movement Analyzed" _____	.05
25 copies _____	1.00
"The Hepburn Government's Betrayal of Its Public Trust" (Separate School Address) _____	.10
12 copies _____	1.00
"The Roman Catholic Horseleach" _____	.05
12 copies _____	.50
"The Papacy—In the Light of Scripture" _____	.10
The Gospel Witness, published weekly, per annum _____	2.00

Address: THE GOSPEL WITNESS

130 Gerrard St. East, Toronto, Can.