

The Gospel Witness

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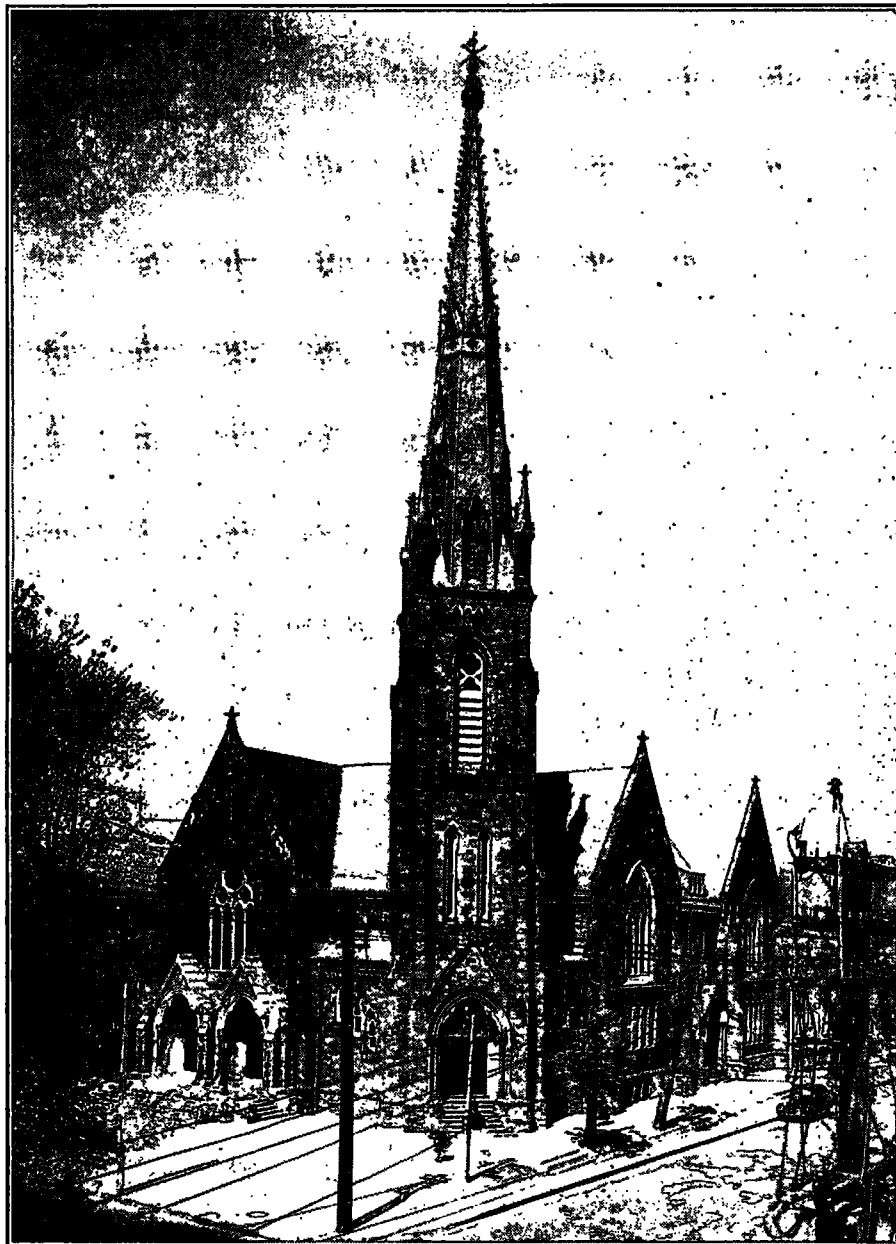
"I am not ashamed of the gospel of Christ."—Romans 1:16.

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The New Jarvis Street Building

THE ROYAL VISIT

We learn from the divine record of creation that the Creator's masterpiece was a man made in His own image and likeness; and from then until now the world has known nothing of value comparable to a man. In all ages, among all nations, and in every generation, a man has been "more precious than fine gold; even a man than the golden wedge of Ophir." That principle of a man's value to the world found its supreme and only complete exemplification in Him of Whom Pilate said, "Behold the man." Notwithstanding, the principle, in varying degrees, has been dimly adumbrated through all human history.

With ultimate reference no doubt to the King of all kings, Isaiah said, "Behold a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." But the divine method of ministry set forth in these verses has found its illustrations in every sphere and expression of human life; from the home to the wider realm of world affairs; in every phase of human dependence and interdependence, the hiding place from the wind, the covert from the tempest, the rivers of water in a dry place, and the shadow of a great rock in a weary land, have been found in a man.

However important the principle, whether moral and religious; whether having a domestic, commercial, industrial, financial, or political, bearing, men become wholeheartedly attached to it, and self-sacrificingly loyal, only as that principle finds its incarnation in a worthy human personality. Therein lies the inherent superiority in stability and inspiring loyalty of the monarchical form of government. We honour the flag; we are devoted to the form of government it symbolizes; we may be proud of our history, and glory in our national traditions—but all this will inspire few to a superlative loyalty, or move them to heroic sacrifices. As Christianity, in essence, consists in an affinity with and devotion to a Person, so all lesser loyalties are determined by personal considerations.

Canada has always been loyal to Britain and to British institutions and interests. We believe nothing in his day served to unite the British Empire as did the superlatively fine qualities of his late majesty, King George V. Remembered by many in Canada as having visited this Dominion as the Duke of York, there was a sense in which his contemporary generation of Canadians felt they knew him personally. That feeling was revived and intensified by the King's Christmas and other broadcasts. We shall never forget the emotional thrill we experienced when of a Christmas morning we listened to that kindly and fatherly, but withal royal voice, as he said, "Children, the King is speaking to you." We fancy that not only the children of the Empire, but all their elders too felt that they knew him personally, for they had heard his voice in their own homes. When he died, his passing was mourned. The death of the King was, to all of us the passing of a personal friend.

Canada, of course, had read everything that was written about his son and successor, and his indescribably charming consort, their present Majesties, the King and

Queen. Many of us experienced a feeling of deep disappointment when it was intimated that regular broadcasts by His Majesty might not be continued. We longed for the continuance in our homes of that wholesome personal influence radiating from the throne. Now Canada has experienced something far more thrilling than any mere radio broadcast could possibly be. Canada has seen, and literally fallen in love with, the King and Queen. It is no exaggeration to say they are the two most conspicuous and influential personalities in the world to-day.

Our Canadian readers will have seen them for themselves; and everyone will have heard the speeches both of the King and of the Queen by radio. What volumes have been written! How many more volumes might be written, of the tumultuous, affectionate, welcome their Majesties were accorded everywhere in Canada.

Some of our politicians of late years have been too small to recognize the necessity for Canadian unity, and each hoping to win for himself a little local political advantage, have set one Province against another, and each of the Provinces against the Dominion. It perhaps would be more correct to say, they have tried to do so. The visit of their Majesties has swept that out of sight, and made all Canadians feel, from the invisible United States border to the Arctic, and from the Atlantic to the Pacific, that Canada is one; and, though boasting of its self-government and individual nationality, it is as much an integral part of the British Empire as each individual finger is an indispensable part of a man's hand.

About the time of their Majesties' landing at Quebec, we saw a cartoon, which we rather think originated in the United States, but whether or no, appeared in Canadian papers. The King's ship was just coming in to view, and spread over the tip of the world was the "Front Page" of a newspaper, and someone—deserving a reward of inestimable price—with a good stout broom was sweeping Hitler and Mussolini off the "Front Page." And what a blessing! We have seen some ugly caterpillars and other kinds of blight in our garden, and after the gardener has thoroughly sprayed the bushes, we have heaved a sigh of relief to discover that the ugly and destructive things had left us—at least for a little while. We had the same feeling when it became possible to read a newspaper without finding Hitler or Mussolini in the headlines. Instead of that, front page—and every page—has carried pictures of the King and Queen, and of the innumerable multitudes which everywhere thronged them.

It would be futile to attempt, within the compass of this article, any description of the welcome accorded them everywhere or anywhere. It is enough to say that in their continental journey they passed through many small settlements, to which people from hundreds of miles distant gravitated, determined at least to see the royal train, and hoping to see their Majesties themselves. In nearly every instance they saw more than they expected. In many places the King and Queen mingled with the people, the children particularly receiving special attention. And well they might.

Their Majesties were to drive past the grandstand in

(Continued on page 6)

The Jarvis Street Pulpit

THE TRAVAIL OF HIS SOUL

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, June 4th, 1939

(Stenographically reported)

"He shall see of the travail of his soul, and shall be satisfied."—Isaiah 53:11.

We are this evening to gather about the Table of the Lord, that we may be reminded once again of our infinite indebtedness to Him; and I think it is well and wise on such occasions to give thought to the significance of His death, lest the observance of this memorial feast should become little more than a religious habit, and we should miss something of its profound meaning.

I.

Without further exordium, let us come to the text and once again think on THIS HISTORIC TRAVAIL to which reference is made, "the travail of His soul." What superficial views of the cross of Christ, and of the death of its Victim, men entertain to-day! Even those who bear the Christian name sometimes speak of Him as though He were a partially-mistaken visionary, an idealist who lived before his time, and who paid the price of his devotion to his exalted conception of the possibilities of life. Men reduce Him to the measure of a man, and fail utterly to appraise the dimensions of the Cross.

But what profound depths the Holy Scriptures sound! No wonder the Psalmist on one occasion said, as our version has it, "I hate vain thoughts"—literally, "I hate thoughts, but thy law do I love." "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." We may, however, at least get a glimpse of the meaning of the Cross if we seek to analyze this great text.

Our Lord was a *great sufferer physically*; and yet I suppose His physical sufferings did not exceed, nor even equal, the suffering of many who were torn asunder, or who passed through flood and fire, for the testimony of His name. We must not, however, belittle even the physical sufferings of Him Whose visage was so marred more than any man, and His form more than the sons of men.

I suppose that in His everyday life He suffered not a little discomfort. The King and Queen are being royally entertained; they are labouring hard. Someone said to me last week, "I think they are the only slaves remaining in the British Empire." And he was right. But so far as it is possible to minister to their physical comfort, and to make their arduous journey easy, everything has been and is being done by loyal and loving hands. Not so was it with our Lord, Who had not where to lay His head, Whose head was often filled with dew, and His locks with the drops of the night. He numbered Himself among the poor of the world, and even in that aspect of His incarnate ministry, before He came to the cross, He must have suffered. And then toward the closing days of His earthly life, when He was smitten of the high priest's officer, when He was scourged by Pilate, crowned with thorns and buffeted by the soldiers, when He was arrayed in a purple robe and exhibited to the people—it may have been that the deeper purple was His own blood—no human tongue could describe the pain He

suffered then, nor later at His crucifixion, which was designedly a slow and painful death. Yielding His hands and feet to the nails, He suffered Himself to be lifted up, a spectacle to men and angels; He must have suffered excruciating agony in the flesh, as did those who were crucified with Him.

But it is not primarily of the suffering of the flesh our text speaks. His broken body and His shed blood symbolized in this ordinance which we shall observe, were symbols of something deeper than His physical pain. It was "His soul" that was "made an offering for sin". It is written, "He hath poured out his soul unto death." And such suffering as His infinitely capacious soul was capable of, no mortal has ever yet endured. His physical suffering, considered in the aggregate, in its totality, was limited to His incarnate days on earth, to "the days of His flesh". He suffered not before physically, neither did He suffer afterward. But the travail of His soul of which our text speaks was of far greater duration than thirty-three years. *His soul-travail was unlimited in time.* He began to travail in soul from the foundation of the world, for the "Lamb was slain" from the world's foundation. Being infinite in all the qualities of His being,—when there was rolled together in indescribable agony all the travail occasioned by human sin through all human history. His soul was filled with anguish from the beginning even until in Gethsemane He said, "My soul is exceeding sorrowful, even unto death".

It is very difficult to bring these things of the spirit, and especially these things of the infinite, within the range of even an approximate definition. How is it possible to describe, or even to define, the travail of His infinite soul?

He must, through all those years, have suffered a *sense of attempted frustration, a consciousness of antipathy, of opposition, of enmity to Himself in this world*, and on the part of the creatures of His hand. This is a world of harmony, a world of exquisite beauty; a world where everything is ordered in due proportion; and in which God has mirrored His own perfections. And how marvelously He has fabricated this universe held together by ten thousand inter-acting cooperating laws, so that if men could outlive Methuselah a thousand times, they could not penetrate to the end of the works of the Lord. "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches." And yet there was an alien something that sought the frustration of all His purposes, with which through all His providential government, in all the unfolding years, He had always to deal.

Dimly may I suggest that qualities in your own nature, tastes and aptitudes, that are peculiar to one or the other, may perhaps faintly illustrate the principle that I am trying to expound. When I saw one of the men at work in this building, I said to him, "That is not

level; it is not square." He said, "I will get my square." I replied, "I do not need one; I can see it without. The moment my eye rests upon it, it hurts me. I know that it is out of harmony; it is off the plumb." Many of you know what it is to feel something like a discordant note in music; or a glaring error in the perspective of a picture. You feel that something is wrong; it hurts; you can feel it sometimes as you go into a room. You know something is out of place in shape or colour. A man speaks, and you are hurt by some grammatical solecism, or a mispronunciation, or some cacophonous sound, in a speech that is not euphonious, which grates upon your ear until it hurts you. You men who drive a car sometimes suddenly stop—what is wrong? You know your own car, and you hear a noise that tells you something is not right. You cannot drive comfortably until you find out what is wrong.

In this marvellously beautiful mechanism which came from the hand of God in absolute perfection, there appeared something which challenged its wholeness, its perfect symmetry, which would rob Him of His glory; and it became necessary for Him to take account of it. Through all the periods of human history, His soul travailed, in conflict with that which was opposed to Himself.

I read the other day—and so did most of you—a tragic story of a man who was tried for what was called the "mercy killing" of his own son. The birth of the child had been welcomed by both parents, as births are usually welcomed. They had dreamed of the companion of their later years which was to be. But no light looked out of the little eyes; no intelligence was manifested from within; no word was uttered; no response was made. Five years passed, ten years passed, fifteen years passed. The boy was but a thing of flesh, apparently one in whom God had neglected to put a soul. There was nothing there except a capacity for physical pain. For sixteen years the father and mother travailed in soul, as his mother could not have travailed at his birth; until at last, almost beside himself, the father terminated the life of that thing that was called his son. Can any parent, not similarly circumstanced, enter into the agony of soul which that father and mother endured perpetually through all the sixteen years?

But when the creature that was made to bear God's image and likeness becomes liker to a fiend than to a god, and seemed to have an affinity for hell instead of for heaven, who, in view of that tragedy, could enter into the sufferings of Deity? Long before the New Testament was written, long before "Jesus was born in Bethlehem of Judaea in the days of Herod the king", the Son of God travailed in soul for the redemption of a ruined world.

There was in that mysterious *expiatory principle*, lying at the heart, not alone of the divine government objectively considered, but lying at the heart of the divine Governor Himself, the stern necessity for dealing with this thing that challenged His supremacy—and the necessity of dealing with it in One upon Whom He had lavished all His heart's affection. Can you conceive of it—how He should "suffer the just for the unjust, that he might bring us to God"?

Some of you who are mature in the faith, have been careless in your affiliations and loyalties. I tell you that the man—the teacher, the preacher, the denomination—that fails to recognize that inevitable necessity

lying at the very heart of Deity for the expiation of guilt, is making for the disintegration of all worthy things, and for universal anarchy. The world is in its chaotic condition to-day because pulpits have failed to emphasize that which is fundamental to government in the family, in the state, in the whole world, and in the universe at large; that God is such that He can never trifle with that which challenges His supremacy. The guilt of the sinner must be expiated, and there is only One competent to expiate it, and that is God Himself. Only when we think of the height and depth and length and breadth of these things, can we appreciate the significance of the travail of His soul.

His anticipatory contact with the loathsome thing itself must have filled Him with infinite horror long before He condescended to wrap His infinite spirit in the swaddling bands of a child.

The King some months ago said that he and the Queen were anticipating with the greatest possible pleasure their visit to Canada; and it was said that the Queen remarked that she scarcely knew how to await the hour when they should sail. The Lord of glory long anticipated His visit to this sinful planet—which was the discordant note in the grand organ of creation; when He should come to attune it to His own nature, and to His own will. But could He have anticipated it with pleasure? Could He have looked forward to coming into contact with a sinful world without anguish of soul?

Moreover, there was *a great conflict in the divine soul*. Have you thought of that? What is the atonement? Designed to bring men into at-one-ness with God? Yes, but to bring, if I may reverently say so, God into at-one-ness with Himself. Sin threatened—if such a term may be applied to Deity—the divine integrity. There was justice there, there was truth there, there was righteousness there, there was love there, there was grace there; and I venture to say that no problem—if indeed it be not wrong to think of God as facing a problem; I speak after the manner of men—but no problem ever faced the divine Mind so difficult of solution as that which required God to find a way whereby He could be just, and yet the Justifier of the sinner.

There is a great passage in the Old Testament where the heart of God utters itself. When speaking of His people, He said, "My people are bent to backsliding from me: though they called them to the most High, none at all would exalt him. How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together." Admah and Zeboim were two of the cities which suffered the fate of Sodom and Gomorrah. Looking upon His people, God said, "How shall I give you up to judgment? On the other hand, how shall I deliver thee, Israel?" While Justice was insistent, Mercy pleaded: "Oh, how shall I make thee as Admah? How shall I set thee as Zeboim? I would take thee to heaven—how can I send thee to hell? How can I be God if I do not deal with this damnable thing called sin? Mine heart is turned within me, my repentings are kindled together."

I say, He travailed in soul for us, and in His travail triumphed in some mysterious way; for when on the cross at last, while the earth shuddered and heaven rejoiced, He exclaimed, "It is finished", bowed His head, and gave up the ghost.

II.

My text says that IT WAS NOT IN VAIN: "He shall see of the travail of his soul." My text declares that it is sovereignly determined that His travail shall not be without blessed issue and everlasting results. Men have suffered in vain. Sometimes we have wondered of recent years whether those who laid down their lives in the Great War did not suffer vainly. Temporarily, they won the victory. But sometimes blood has been spilled in vain; the end designed has not been accomplished. But when we enter into the sphere of the divine purpose, we come into a different realm of things altogether, where there is no perhaps or peradventure, no possibility of accident, no abortive effort: "He shall see of the travail of his soul."

The cross of Christ was God's greatest work. It represented His greatest investment, and it will issue—must issue—in His greatest accomplishment. "He shall see of the travail of his soul." It is not always given to Christian labourers to see the result of their labour. Sometimes they must needs die, fall into the ground; and only after that does a faithful life produce its increase. So missionaries have died, so mothers and fathers have died, so preachers have died—without seeing the full result of their ministry. Not so the Lord Jesus Christ: "He shall see of the travail of his soul."

The Lord Jesus did not come to this world as an experimenter. He did not come to try whether men would receive Him. He did not come with a conditional, tentative, programme. He came to accomplish something which He had sovereignly determined should be done from the foundation of the world; and in all His earthly career He never made a false move, nor found it necessary at any point to retrace His steps. He went directly to the goal of His purpose, and accomplished that which He designed.

We need a return to old-fashioned, Calvinistic, theology. You have never learned to think rightly religiously until you have learned to put a sovereign God at the heart of your thinking, One Whose powers are unlimited, and Who cannot be defeated in any realm of His activity. Here it is written, "He shall see of the travail of his soul." I am half amused when I read the effusions of certain writers in some of the Toronto papers, who speak of the gospel as outworn, and of conditions that have changed, and which require an accommodation on the part of present-day preachers to meet the needs of the hour. My dear friends, the God Whom we serve is not surprised by modern developments. The God Whom we serve, having anticipated our sin, has anticipated every manifestation of it; and the gospel which we preach is "not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ", said Paul, of the same gospel. It was Christ's purpose from the beginning to die and rise again, and thus redeem a world unto Himself.

"He shall see of the travail of his soul" notwithstanding human obduracy. People say, "Men will not listen to the gospel nowadays." Men never did listen to the gospel apart from the sovereign grace of God. Human nature is no better—and no worse—in our day than it has always been since there was written the first paragraph of the story "of man's first disobedience, and the fruit of that forbidden tree, whose mortal taste brought death into the world, and all our woe." In spite of the enmity of the human heart, and the obduracy of the race, "he

shall see", in His own way and time, "of the travail of his soul."

And in spite of the allurements and witchery of this modern world—I know it is attractive. I know that with its paint and powder and rouge, and siren voices, it calls bewitchingly to men and women to turn in hither. But there is a Voice that is mightier than all others. "Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness. The voice of the Lord is upon the waters: the God of glory thundereth: the Lord is upon many waters. The voice of the Lord is powerful: the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn. The voice of the Lord divideth the flames of fire. The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh. The voice of the Lord maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory. The Lord sitteth upon the flood; yea, the Lord sitteth King for ever. The Lord will give strength unto his people; the Lord will bless his people with peace." That Voice can make itself heard above all the Babel sounds of earth. May I say without immodesty that the existence of this temple in the heart of this great city, doing an old-fashioned work, with no entertainment, no dramatic societies, and no athletics—nothing but the word of God for an attraction—I say, the very existence of this, may I call it this magnificent temple, reared to the glory of God, is a witness that the gospel is still the power of God unto salvation to everyone that believeth.

We do not need a new gospel. It is superior to the power of Satan. Since he fell from heaven with the angels who kept not their first estate, he has always been the implacable foe of Deity, and of all that Deity favours. The devil is no mightier to-day than he was in the days when Jesus lived. He has known no accession of power. He is a defeated foe. My God will bruise Satan under our feet shortly.

We are to believe this gospel, in spite of all the opposition of men and of science falsely so-called, in spite of the opposition of formalistic religions, of religions that have a form of godliness but deny the power thereof, religions which bear the Christian name, but which are the negation of everything that is Christian—in spite of all that, "He shall see of the travail of his soul."

His blood still cleanses the sinner from his sin. It is still true that "whosoever believeth on him shall not be ashamed." If there are Christian workers, church officers, Sunday School teachers, here this evening who sometimes feel discouraged, I remind you that our discouragements are due to our failure to apprehend, or always to keep in mind, this great central truth that we are nothing but the messengers of God; we are nothing but the channels of grace; we are nothing but the instruments of Omnipotence. And when God says, "It shall be", it shall be.

I am looking for a revival. I believe that Modernism has nearly had its day. It has borne bitter, bitter fruit; it has accomplished nothing for the good of men or the glory of God. It may have built up organizations that have no spiritual power; but the gospel is the same. "He shall see of the travail of his soul."

III.

"AND BE SATISFIED." God has planned the ultimate satisfaction of His own soul. I do not worship a defeated God, or a God Who could be defeated. "He shall see of the travail of his soul, *and shall be satisfied.*" I am sure that the teaching of Scripture is that God is to derive from the passion of our Lord His greatest revenue of glory throughout all ages—

"God, in the person of His Son,
Hath all His mightiest works outdone."

He is His great triumph, and as a result thereof "He shall be satisfied."

It is not so important, fundamentally, that you and I should be satisfied as that the Lord of glory should be satisfied. He has promised that He will be. He will never rest until the thing is done. You remember the sweet story in the Book of Ruth? When Ruth came home to her mother-in-law with her hands full of barley, her mother-in-law instantly discerned that she had been no ordinary gleaner that day, but that someone had been kind to her, someone had taken note of her. When she told the story of the attentions of Boaz, of how he had declared his purpose concerning her, Naomi said, "Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day. You can trust Boaz. There is going to be a marriage some day. He is not going to be frustrated in his purpose. Sit still and trust him, and you will see that what he has begun, he will finish."

Blessed be God, we have this confidence "that he which hath begun a good work in you will perform it until the day of Jesus Christ." He Who never made a half-finished flower will never make a half-finished saint. In the beginning, when He looked upon His completed handiwork, He said, "It is very good." And that must have been "very" good which satisfied God. And He has found a way by which the intervening mischief can be obliterated, and by which He can restore the glory of His original work until He Himself shall say, "It is very good."

In the life of the individual, He will find satisfaction. I do not know why the Lord saved a sinner like me. I do not know why He should have kept me these many years; nor why He should have permitted me to preach the gospel. But I am surer that it is His grace that has done it than of anything else in life. We may displease our friends—sometimes we are blame-worthy, and sometimes not; but there are not very many who are satisfied with us. You may have to learn to get along without the satisfaction of your friends; but I know of no joy on earth or in heaven equal to that which is born of the assurance that the Lord God Himself finds satisfaction in contemplation of the work of grace in you and in me. That was a great saying of the Apostle Paul—recognizing all his imperfections, he said at last, "By the grace of God I am what I am: and his grace which was bestowed upon me was not in vain. It was really worth God's while to save a poor sinner like me." It has been worth His while to save us; and some day He will be satisfied with us.

Satisfied, I am sure, with His church as a collective body. I love to read those passages in Revelation which speak of a time when all racial distinctions shall have been obliterated, when all kindreds and nations and peoples and tongues shall unite to declare, "Worthy is the Lamb." Our Lord is a great Musician. He is the Author of all harmony. Sometimes we read about a great singer

who has been honoured by being "commanded" to sing before the King, or an instrumentalist who has been similarly honoured. But what will it mean when that great Hallelujah Chorus by ten thousand times ten thousand, and thousands of thousands is sung at last, when that great host shall strike their harps, and the innumerable multitude sing, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." I think the Author of all harmony will say, "It is very good. I am satisfied with such music as that."

Some of you heeded our exhortation not to come into this building too often while it was in building—first, lest you should mar yourselves, and later, lest you should mar the building. I do not know whether you have any criticism now or not. I have not heard any, if you have. I have heard a great many expressions of appreciation. I have heard these Jarvis Street people say, "It is good to be home, and especially in such a home." But there is a place of which John tells us where he saw no temple therein: the Lord God Almighty and the Lamb were the temple of it. We gave a good deal of consideration to the lighting of this building, so that we might have it light for singing, and dimmed during the preaching. We think it is rather fine. But at best it is rather a poor affair! How wonderful that condition of life will be when the stars shall have burned themselves out, and the sun shall have surrendered and resigned his mission, become no longer necessary, when the Lord God Almighty and the Lamb shall be the glory of it. Then at last—and forever—"He shall see of the travail of his soul, and shall be satisfied". And we too shall be satisfied when we awake in His likeness.

Let us pray:

O Lord, for this effectual, mighty, conquering, triumphant, final gospel, which is but the message of the sovereign Saviour, we give Thee thanks to-night. We pray that this temple which we have reared to Thy praise may ever resound with its message. May no other word ever be uttered from this pulpit but that this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. Save sinners to-night. Lead Thine own people to deeper consecration to Thyself. Send us from this place this evening rejoicing in the Lord. For Thy name's sake, Amen.

THE ROYAL VISIT

(Continued from page 2)

Exhibition grounds, Toronto, something after six o'clock in the evening. The stands were to be reserved for tens of thousands of children. One little boy told us that he and his sister planned to be on the grandstand at six o'clock in the morning—and they were there, waiting for more than twelve hours.

But perhaps the most significant of all welcomes was accorded Their Majesties on the occasion of their second visit to Toronto yesterday, on their return from the west. It was announced that they would receive no official welcome. Their train was to spend half an hour in Toronto, for the replenishment of its stores—to be "serviced", we think the word was. But what happened? The King and Queen were not to be received, and it was not supposed that police would be necessary to guard the train. But the people took things into their own hands. Though the Union Station was closed to the public, they swarmed up the embankments, and on to the railroad tracks themselves, to the number, according to newspaper estimate,

of fifty thousand or more, and actually stopped the train. Without band or other accompaniment but the human voice, they sang, God save the King. They shouted, "We want the King"—and, as usual, the King and Queen appeared.

The Chief of Police appeared in morning dress and silk hat at the station, and when the great multitude took things into their own hands he attempted to direct things; but they did not know him as the chief seeing he had no uniform; and while none of them were lawless, they were determined that they would see the man and woman they had come to love. They swarmed about the train and over the track very much as we have seen a company of people swarm about a bride and groom at a wedding. The papers said there were tears in the eyes of Their Majesties, so deeply were they moved by this spontaneous demonstration of affection and loyalty.

We venture to say that that crowd of merry-makers, crying, "We want the King", and a company led by a Scotch woman singing, "Will ye no come back again", were the voice of Canada, east and west, north and south. And so they left us with apparent reluctance on their part, and with the deepest reluctance on ours.

By the time this is in print, the King and Queen will be in the United States; and we are confident that their welcome in the United States of America will be just as sincere, just as warm, just as affectionate, as in Canada. The mother of the President of the United States is to entertain Their Majesties in her own home. She spoke well when she said that Britain with America could dictate the peace of the world. We believe the influence for good of the visit of Their Majesties to Canada and the United States is inestimable. Great Britain, each of the self-governing Dominions, the Indian Empire, and the British Empire as a whole, in the thought of the millions who have seen Their Majesties on this side of the sea, with all the interests of that Empire, will, in future, be identified with two of the most charming personalities to be found in the world today. The King and Queen of Canada!

One earnest hope we venture to express, and it is this, that the voices of the King and Queen should periodically be heard throughout the Empire. The King speaks slowly, but with marvellous effectiveness; and the Queen's speeches express her inherent graciousness. If Hitler's and Mussolini's voices have made their respective governments to be abhorred by all people of moral sense in the world, the voices of Their gracious Majesties would not only bind in ever-closer unity the component parts of the Empire, but would witness to the nations of the world the true spirit of the British peoples.

God save the King! Long may he reign!

"CAN THE DEVIL SEND RAIN?"

A few years ago we responded to a request of a graduate of Toronto Baptist Seminary to hold some special meetings in the village church of which he was pastor, and in order to increase possible interest in the gatherings we announced that we should be glad to answer, as best we could, questions concerning the Bible and the spiritual life. As we drove with the pastor and his wife from the station where he met us, we got question number one: "Can the devil send rain in answer to the prayers of the heathen?" We heard that in those parts

it had been very dry, so dry that crops were endangered. Some Indians of the neighbourhood who still adhered to their old paganism, had offered their heathen petitions for rain, and rain had come; hence the question. Now how could one answer a question like that?

Well, two subjects were involved, that of the devil as a person; and that of rain as sent by a higher power than ours. We got a concordance and looked up "Satan". In the Old Testament the "serpent" appeared in Genesis 3, and then "Satan" occurred in Job 1 and 2, in Zechariah 3, possibly in Psalm 109:6, and again in I. Chronicles 21:1. "Satan" occurred in the New Testament 35 times. "Satan" means "adversary", and a synonym is "devil", which means "accuser". In the English Old Testament "devil", of course, does not occur, but in the New Testament it is found 34 times. These mentions of "that old serpent, the devil and Satan" tell of fearful things he can do: he sins; he resists God's people; he tempts, tricks and ensnares them; he afflicts with dumbness, sickness, even destroys the flesh; he takes away the word of the gospel from the hearts of men; he fathers unbelief and inspires lying; he fosters false doctrine and works miracles; he inspires persecution and has the power of death. But into all this list of his powers the Scriptures insert no mention of his connection with the elements.

Our question, of course, assumes that the heathen worship devils. Four times this is said in the Old Testament, and it is repeated also in the New. To be sure, much heathenism is less than actual devil worship; heathenism is a combination of fact, fable, foible and fiend. Only those who have lived in the midst of heathenism know how devilish it is. It is said of natives of dark Africa that the more religious they are, the more fiendish.

But on the other side, what does the Bible say about the coming of rain? Our concordance search showed that again and again the Old Testament affirmed that God causes rain; it is in Genesis 2:5 to start with. Our Lord Himself said this, too, in Matthew 5:45, and Paul repeated it in Acts 14:17. But nowhere, in either Testament, does the Bible say that Satan or any of his can cause rain.

If a man knows his Bible well enough, he will have a verse of Scripture for any spiritual problem. We found the very Scripture we wanted, Jeremiah 14:22: "Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? art not thou he, O Lord our God? therefore we will wait for thee; for thou hast made all these things."

The answer was, No.

We have read that Mohammedans, unlike us, do not discuss the weather lest they should seem to find fault with the decrees of Allah; and we remember the lines:

"When the Lord sorts out the weather and sends rain,
Then rain's my choice."

—W.G.B.

A GREAT GRADUATION

The best Graduation in twelve years! This was the judgment of those who have followed the work of Toronto Baptist Seminary from its beginning in January, 1927.

In attendance it was, we think, the best. The new Jarvis Street Church was practically filled and most of it

was packed. Many were present from out of town. Those from Maple Hill Baptist Church formed one contingent; those from Brantford, who came by bus, made up another; graduates of the Seminary, together with the student body of this year, filled the front-centre block of the auditorium.

"Pontifical" and "Apostolic" Chairs

In spirit it certainly ranked high. Of course, the setting was right, and that helps the spirit of any gathering. The Faculty in gown and hood and the Trustees (Deacons of Jarvis Street Church) occupied what the *Toronto Star* last Saturday, on its art and letters page, called our "pontifical" and "apostolic" chairs across the wide pulpit and the Communion platforms. The President presided. Our large choir and our melodious organ led in the hearty hymn-singing. (You should have heard us sing "The King" at the close.)

In the number of graduates the occasion was also good. The graduating class to some may not seem large, but when we find that a Canadian denomination with a membership of over seven hundred thousand, from eight theological schools, this year graduated a total of forty-five candidates for the ministry, or one to every fifteen thousand five hundred members; and when with that we compare our Union of Churches, having a membership of, say, ten thousand, and our five graduates of this year, then even the number itself is very good. But Toronto Baptist Seminary stresses quality, not quantity. Only a few years ago we suggested to ten out of forty men that they do not return to the Seminary the following fall! Such suggestions are not based simply upon academic record, but upon Christian character and general fitness for the work of the ministry. A man must be something to stay in Toronto Baptist Seminary for four years!

"Labour Conquers All"

In School records the year had been a good one. We never knew men to work harder that did some of those enrolled this last year. We are not of the too popular opinion—or practice!—that a four-year loaf makes a well-bred man! In this School, to quote the favourite lines of our late beloved Professor P. S. Campbell, a man must "scorn delights, and live laborious days". But "laborious days" bring results. Take the prizes won. Three were for general proficiency; this meant that they were given to the three students taking a full year with the highest percentage for the year's work. Here is the result:

1st—Mr. C. Hume Wilkins, average for the year—87.8%.
2nd—Mr. Ralph A. Bate, average for the year—80.4%.

3rd—Mr. Gerhard D. Huebert, average for the year—79.8%.

Three more prizes were for French, but it is a School rule that while he may enjoy the honour, a student may not have the money of more than one prize. So here are the French prize results:

French I. Miss Beulah Veit, average for the year—92.4%.

French I. Mr. Ralph A. Bate, average for the year—91.7%.

As Mr. Bate won a prize for general proficiency this prize reverted to Mr. Vincent Lehman, average for the year—84.8%.

French II. Mr. C. Hume Wilkins, average for the year—85.7%.

As Mr. Wilkins won a general proficiency prize, this prize reverted to Mr. Albert E. Hewson, average for the year—84.9%.

(We wish we had more prizes when we see how our men and women slave for what we have to offer.)

In possibilities for Christian work our graduation is among the best. All five men are already workers in our Union of Baptist Churches. We print their photos elsewhere and give here their fields of work:

Mr. E. Arthur MacAsh, Four-Year Divinity Diploma, Pastor of Maple Hill Baptist Church.

Mr. Frank S. Cook, Four-Year Divinity Diploma, acting Pastor of Baker Hill Baptist Church, Missionary-elect to Bolivia.

Mr. John E. Greening, Three-Year Theological Diploma, Pastor of Scotch Line Baptist Church.

Mr. W. Haley MacBain, Three-Year Theological Diploma, Pastor of Temple Baptist Church, Sarnia, Ontario.

Mr. W. Russell Slade, Three-Year Theological Diploma, Pastor-elect of Noranda Baptist Church, Quebec.

In addition to this graduate list the following, not yet complete, gives the names of undergraduates and the places where they are doing full-time Christian work this summer:

Mr. H. Charlton, Student-Pastor at Avoca, Quebec.

Mr. C. E. Close, Assistant to Rev. B. Jeffery of Long Branch Baptist Church and Tenth Street Baptist Mission, New Toronto, Ontario.

Mr. W. H. Frey, Representative of the Association of French-Speaking Baptist Churches of France, Belgium and Switzerland.



Mr. A. E. Hewson, Assistant at Kitchener Park Baptist Mission, Scarborough, Ontario.

Mr. C. H. Wilkins, Student-Pastor of Maple Grove Baptist Church and its branches, near Feversham, Ontario.

Evangelism at Home and Abroad

But the Seminary's contribution to the progress of the Kingdom of God is not mere possibility, it is actuality. That was again demonstrated last Thursday night. The special speakers were our own men. Mr. E. A. MacAsh had the honour to deliver the Valedictory, as having the highest record (he was also Head Boy last School year and in addition held a student-pastorate), and a great deliverance it was. He closed by remarking that the student body of 1938-1939 wished in a tangible way to express their esteem and love for their president, and so had collected money for the building fund. (He did not say that it was like the giving of the Macedonians of old, "the abundance of their joy and their deep poverty abounded unto the riches of their liberality".) This he presented to Dr. Shields in a cheque. Pastor Graham M. Reeve, of Tottenham, made a similar presentation in "clean bills" on behalf of the Alumni Society, of which he is the secretary-treasurer. Very brief addresses were given by Rev. Samuel R. Jeffery, a graduate of 1930, who spoke of the practice of Christian love and humility in China, where he has laboured for eight years; Rev. John Knight, a graduate of our first class in 1929,—Mrs. Knight, a graduate of the same year, was also called to the platform—who had just returned from ten years' service among three churches with a total membership of over seven hundred, in Jamaica, spoke of preaching Christ and living Christ among the coloured people there; and Rev. J. Scott, a graduate of 1937, Pastor of Forward Baptist Church, Toronto, challenging all to devotion to Christ and the principles of His gospel, simply electrified the great audience.

It was a night to be remembered. All thanked God for our School. The graduates pledged themselves to the most difficult and most blessed work in the world. Pray for them and with them. Pray for the Seminary—W.G.B.

UNION NIGHT AT JARVIS STREET REOPENING

The final evening of the week of services in connection with the reopening of Jarvis Street Church was Missionary and GOSPEL WITNESS night. For the pastors and friends of the Union as well as for Jarvis Street there was a feeling that we were back home again, for the Union friends met many times within these same walls of Jarvis Street blackened by fire fifteen months ago, now beautiful with their fresh decoration and forming an integral part of the greater and newer church building. The hearty welcome the Union so often received in the old church was not lacking, and we look forward to enjoying the traditional Jarvis Street hospitality again.

It was fitting that Missionary night should be shared with THE GOSPEL WITNESS, for this paper carried the first announcements that eventually led to the formation of the Union, and since that time has been its warmest friend and certainly its most effective helper. The President of the Union, Dr. Shields, introduced the speakers. Pastor Carson spoke for our work in the province of Quebec. Mr. MacBain of Sarnia told of the problems and successes of missionary work in Southern

Ontario. Mr. John Paterson gave an interesting account of his work in the hinterland of Quebec last winter with the Shantymen's Missionary Society, while Pastor W. H. Frey of Switzerland, who spoke for our French Association of Europe, was introduced by the Secretary, Rev. W. S. Whitcombe. Mr. Paul Bauman, a member of the Union Board, who was converted in one of our Swiss churches, gave an excellent account of the worth of our French Missionary enterprise.

The speech of the evening, not the longest but the most pointed, was delivered by the Treasurer, Mr. J. E. Jennings. It was brimful of sanctified common sense and sharpened by the business acumen of a man who spends missionary funds as carefully as he handles his own money. We wish a stenographic report of Mr. Jennings' speech were available, but its substance was this: The Union has almost unlimited fields of missionary opportunity before it at home and abroad; we have seen the blessing of the Lord upon His Word; we need only one thing to enable us to accomplish greater things—more money! The responsibility rests upon each member of each church forming part of this Union to enable us to enter these opened doors.

We hope that this message will stir up all our churches as it did the friends gathered in Jarvis Street last Friday.—W.S.W.

STILL THE GREETINGS COME!

Pages of our issue of last week were filled with hearty messages of praise and prayer for the reopening of Jarvis Street Baptist Church and the completion by Dr. Shields of twenty-nine years as its great pastor. Since then others have been added to the great chorus. We can print only two or three and then not all of them.

The Baptist Convention of Ontario and Quebec.
Dear Dr. Shields:

Having read in the daily press that the stately edifice of Jarvis Street Church has been rebuilt and reopened, after the disastrous fire which we all lamented; on my own behalf, and as President of the Ontario and Quebec Convention, and also on behalf of the Convention executive, may I express to you and your congregation, our deep feeling of gratitude that this historic House of God has been replaced by an equally noble temple of worship, and express the prayerful hope and assurance that it will continue to be a sanctuary for weary souls, where multitudes in the years to come will find the Saviour, and "grow in grace and in the knowledge of the Lord Jesus Christ".

Yours cordially,

(Signed) H. H. BINGHAM, *President*.

Mr. R. D. Warren, General Treasurer of Baptist Denominational Funds, also sent a personal letter.

Grace Baptist Church, Houston, Texas.

My Dear Doctor:

I know that this is one of the happiest weeks of your life, and being back in the old church home again must be like beginning life all over again.

I want you to know that I rejoice in your triumph and victory. I believe with all my heart that the greatest days of Jarvis Street Baptist Church are before you, and that great and wonderful as has been your ministry in the past, I believe and pray that the best is yet before you.

Affectionately yours,

(Signed) WILLIAM FRASER, *Pastor*.

The Bible Union of China, Shanghai.

Dear Miss Stoakley:

We trust and pray that Dr. Shields will experience an ever deeper and wider ministry in the new home. In these dark

and troubled days we need to sound forth the Word of Life in such a way that sinners will be convicted of their sin and weary saints will be comforted and strengthened.

China is in such a state of misery and distress, and missionary work is faced with such obstacles, and workers so inaccessible that the work of our Bible Union is practically at a stand still and we have not been able to publish our *Bible for China* for some time.

I wish God's people at home could enter somewhat into Ezekiel's experience when he wrote Ezek. 3:14, 15 as they think of this people scattered and peeled and miserable beyond telling. May I pass on to you Zeph. 3:17 as our greeting.

With warm regards,

Yours in Christ's service,

(Signed) S. GLANVILLE, *Acting Secretary.*

Haberfield, N.S.W., Australia.

Dear Miss Stoakley:

29 years is a very long time to be minister in one church and to have the church still flourishing yet more and more. It is a testimony both to the life and character as well as the capacities of the minister. Our lives are tested out in less years than twenty-nine and the value of our ministry is proved the longer we are able to keep fresh and maintain a vital pulpit force in the same pulpit.

We were shocked with pain when the news came of the destruction of the beautiful church and rejoice with sincere gladness that it has been restored. May Dr. Shields have a day overflowing with gladness on May 28th and may he be spared and strengthened and inspired to maintain his ministry by pulpit and pen for many years to come. Christians all round the world are strengthened, comforted, and encouraged by his ministry.

Please convey my congratulations and Christian love.

With warm regards,

Yours heartily,

(Signed) JOHN H. DEANE, *Pastor.*

In addition we have kind messages from *Alton Baptist Church*, Rev. John Hunter, Pastor; *Kirkland Lake Regular Baptist Church*, Rev. John B. Cunningham, Pastor; Rev. John F. Holliday, Pastor of *Charlton Avenue Baptist Church*, Hamilton, Ontario; Rev. A. J. Lewis, *Hough Avenue Baptist Church*, Cleveland, Ohio; Rev. J. C. Macaulay, *Wheaton Bible Church*, Illinois. Thank you again, one and all, for your felicitations and intercessions. May the great Head of the Church grant us the blessing for which you pray with us.—W.G.B.

OUR SECOND SUNDAY AT HOME

Jarvis Street's Sunday begins on Saturday! Last Saturday was our first regular prayer meeting in the new Greenway Hall. There was a large attendance of weather-proof people, for at about the time many would be starting for the meeting, the heavens opened, and rain in heavy torrents descended. Notwithstanding the people came! It was a fine meeting with great freedom in prayer and praise. Deacon Greenway led the meeting.

Sunday morning school was the first ordinary session of the seven departments in their new quarters. It was a great school, although the newness of the surroundings had not quite worn off.

At both services the auditorium was filled. The morning text, as is quite usual but not invariable, was taken from the lesson studied in the school: "And Moses hid his face, for he was afraid to look upon God." Several confessed Christ in response to the invitation, and then an appeal for recruits for our teaching staff to meet the need of our doubled capacity was made, and a large number responded. The present teaching staff numbers about two hundred, and our appeal was made for seventy new teachers immediately.

The auditorium was again crowded in the evening. The sermon appearing in this issue was preached, and baptism was administered.

Following the sermon and before any invitation was given, one young lady walked up the aisle to the front. She was immediately followed by others until a dozen or more people stood in front of the platform.

The Communion Service followed. It was past nine o'clock when the Communion service began—but every seat on the ground floor of the great auditorium was filled. The Pastor gave the hand of fellowship to seventeen new members.

The services of Sunday brought to the whole church a happy experience of the heavenly places—made all the happier by the cries of many new-born souls.

THE GOSPEL WITNESS OFFERING

Immediately following the fire many GOSPEL WITNESS subscribers sent us offerings for the Building Fund from many parts of the world. These offerings continued to come throughout the period of our stay in Massey Hall and Cooke's Church. The special GOSPEL WITNESS offering returned for last Friday's meeting was in response to a letter sent out April 12th. This gave little time for friends to collect much in small amounts, but the total amounted to the fine sum of two thousand dollars.

To all our generous friends who have thus assisted us, Jarvis Street Church, the Building Committee, Deacons and Pastor, all say, Thank you, most heartily.

DR. KARL BARTH'S DOCTRINE OF GOD

We recently published in these columns an abstract of a thesis submitted this year to the Faculty of Toronto Baptist Seminary as part requirement for a Four-Year Divinity Diploma. We give herewith another, this one by Mr. Frank S. Cook. We believe it represents good work in a big and difficult field of study.—B.

Karl Barth, a prominent figure in theological circles to-day, was born in Switzerland in 1886. As he grew up, he entered into a milieu which was made up of modernistic theology and skeptical philosophy, which two factors made a profound impression upon his life.

Before he had been very long in the ministry, however, he encountered a crisis which resulted in his return to the study of the Bible, and his discovery that it was a strange new world.

Herein he found God. To him He was the unknowable, the lofty Triune God Who, apart from His revelation, cannot be known to man. But he, in His revelation, is found to exist eternally in three Persons or modes of existence, each of Whom is co-substantial, co-equal, and co-eternal. Each is distinct and separate, yet altogether one. Each fulfills a separate work, that of Creation, Reconciliation, and Redemption; and yet all are together involved in each work. The Trinity is that which answers all queries concerning God, and at the same time does away with any plurality of Gods, emphasizing and maintaining, as it does, the Oneness of God.

God, to Barth, is the Sovereign, the altogether other. He is God the Father, Who is the Creator and the Eternal Father, and God the Revealer. He is likewise God the Son, Who is the Reconciler and the Eternal Son, and God's Revelation. He is also God the Holy Spirit, Who is the Redeemer and the Eternal Spirit, and God's Revealedness. Apart from these Three, God is absolutely unknown to man.

In such a doctrine, Barth has imperfectly conceived the true immanence of God, the incarnation and humanity of Jesus Christ, and the Fatherhood of God as it relates to man, His whole stress is on the Transcendent God.

In this it is a needed corrective, and all pantheism and Modernism may well despair in the face of its vital message.

The thought it provokes will also stir up much of the superficial thinking of that which passes for evangelicalism. Therefore, for this doctrine of God, and for the man who is its author, God must be praised—and may his tribe increase!

SEMINARY BOOKS

Among the many needs of Toronto Baptist Seminary is that of books. We have a fine beginning of a theological library, and to this we are gradually adding books new and old. Had we the money for it, we could profitably spend many thousands of dollars on new ones. This week we received a fine gift of a box of theological works from Massachusetts, which have been duly added to the stock. We need general works, standard commentaries, missionary biography, books by leading Modernists for examination in connection with our course in Modernism and Modern Cults, etc. Our students must build up libraries of their own. One of them told me recently, with great delight, of some excellent bargains he had found by searching in "a new second-hand store I found". He had been employed for a few days about the new building, but he always walked the long distance down to the Seminary and the church and back home again to save carfare—save it in this case to buy books. Such men are worthy of help. To help the Seminary library with what books you can spare from your own, is to help them and us.—W.G.B.

NEWS OF UNION CHURCHES

MISSIONARY ITINERARY. Last week Pastors Frey and Boyd visited the churches of the Ottawa Valley. Mr. Boyd's impressions of the trip, and of his two weeks' campaign in Lachute are given below. This week Pastor Carson of Verdun accompanies Mr. Frey in Western Ontario. The men report that they and the work they represent have been most heartily received on every hand. For this and for the way in which the churches are meeting the expenses of the tour, we are most grateful.—W.S.W.

A MESSAGE FROM ONE OF OUR VICE-PRESIDENTS. Rev. H. C. Slade of Timmins was unable to be present at the Union night in connection with Jarvis Street re-opening services, and sent the following message which is well worth printing:

"There is no place I would sooner be on Friday evening than at Jarvis Street Church. I have tried my best to make it possible, but it has not worked out that way for me. It would be a privilege to add my little word at THE GOSPEL WITNESS and UNION night service. My heart is wrapped up in the programme of both enterprises. In my humble judgment there never was a day when the ministry of the UNION was more needed than now, and no one instrument so assists the UNION'S work as does THE GOSPEL WITNESS. May God help us to get behind both and help make them of greater blessing to this generation and the one to come. I regret my inability to be with you more than I can express, but my heart will be there, and will pray for a great meeting on that night.

"The visit of Mr. Frey meant much to us here. There is no doubt that his messages created a deeper interest among our people in the French work."

Thank God for men of such missionary vision as this backed up by practical and effective support of the kind that the Timmins Church and its pastor gives the enterprises of the UNION.—W.S.W.

PASTOR J. R. BOYD HOLDS SPECIAL MEETINGS IN LACHUTE. "We started in Lachute May 9th, and continued each night until May 21st. They were the hardest and happiest meetings I have ever conducted. Only in a place such as the Ottawa Valley can one have an experience such as we had those two weeks. There, in visitation and in public meetings, we felt, as never before, the power of Rome, and the need of the dynamic of God in the lives of men. We made contacts with many who were not primarily interested in the gospel, but who with deep despair and helpless sorrow see the grim monster strangling their last hope of liberty in the economic social and religious realms. Though many of these are reluctant to protest openly and consistently, lest they should lose the straw the Egyptians still grant them, their present drudgery and evident death makes them more easily attracted by the Saviour Who begs no favours, and Who needs no change of government in order to do His will

or fulfil His promises. Some who had never before attended gospel services came to our meetings and were really moved by the Spirit of God. Now that the opportunities they so long ignored are being denied them, and they see the certainty of their liberties being lost forever; through the incursions of Rome, they are more ready in their helplessness, to cast themselves on Christ's strong arm for salvation. Realizing afresh the desperate condition and urgent need of prompt attention, I rejoiced to see two souls surrender to Christ for salvation, and several others revived and rededicated to devoted and sacrificial service for Jesus Christ. Especially gratifying is the fact that an interest was created in a nearby district, and an opening made for a tent campaign which we hope to begin June 2nd in conjunction with Rev. Chas. Hardie and the Dalesville workers.

Contacts by which we were enabled to enter into the feelings of broken-hearted parents who see themselves and their children forced into the slavish limitations which Popery imposes, make us thank God with new devotion for such faithful labourers as He has placed and preserved among our churches of the Ottawa Valley. Standing by the graves of our parents, looking into the eyes of our living young comrades, I think of what the former died to gain and the latter are now denied, and I cry out to God to send praying and courageous warriors into this most challenging of all fields, to help the few valiants who stand true to their God on this terrible front. We cannot speak too highly of any of these men who are ministering in these churches, and we cannot do less than passionately beg every child of God continually to pray for them and in every way which God makes possible to help and encourage them to press on until the hosts of darkness learn again that the Lord God Omnipotent reigneth.—J.R.B.

NORLAND—Rev. Frank Vaughan. The Lindsay paper prints the following news item which will be of special interest to the friends who have followed the missionary labours of Mr. Vaughan: "Rev. Frank Vaughan, the Baptist minister, has purchased a lot and has his house well advanced. He also intends to erect a church adjacent to his home where Mr. LeCraw has donated a lot for that purpose. Mr. Vaughan has won a place of respect in our neighbourhood, and the residents are co-operating with him in the erection of his new home."

WINNIPEG—Rev. Byron Welch

"We have recently concluded two weeks of successful special services under the leadership of Rev. Frank Wellington, a former classmate of mine and former student of the Seminary. Brother Wellington is a musical evangelist, and one of the highlights of his work is the musical story for the boys and girls. Several of the older boys and girls made profession of faith in Christ during these meetings.

"As a whole these services were the best we have had during the last seven years of our history. Sunday nights saw the building three-quarters full, and there was a steady increase as the time passed. Strange faces were seen among us. We gladly pay tribute to the earnest manner in which Mr. Wellington conducted this special effort. He led in house to house visitation, emphasized constant prayer, and preached without compromise or restraint the need of practical godliness on the part of Christians, and repentance on the part of the unsaved. His ministry has not failed to extend to the whole community. In this I see marks of the Seminary training he was privileged to have, and do not hesitate to say Seminary men are the most able ministers of the Gospel that ever come our way to help us.

"A word about the general progress of the work of Bethany Church may be of interest. We have used the new baptistry twice lately. Three new members were received at the beginning of the month. And the attendance at all services has been steady with here and there a slight increase."—B.W.

Spring Comes to Geraldton

Our readers will remember the story of Geraldton's modest beginning two years ago, where Pastor Geo. Hicks went from the Seminary to open up Christian work in this new mining settlement. Since that time the Lord has blessed His word, and last Convention this "baby" mission declared for self-support; Mr. Hicks tells of recent development in this fine letter: "Now that the long winter is past and the 'break-up' has taken place, the frogs, new and old, are filling the evening

air with their croaking. This warns us that the "pesky" mosquitoes will soon be around in thousands to start their skin puncturing and blood extracting methods on us 'natives'. The roads are not so bad this Spring, but the frost leaves a few soft spots that take a good deal of filling in so that we can get by. The swollen creek at Bankfield has all but covered the bridge we cross to our mission, and the approaches are under the water. This necessitated our going around the long way over the old logging road. It doesn't take much to keep people away from church these days, even in the 'bush towns'. Our attendance was down a little.

"Our work in general has been maintained through the winter and with Spring here we are getting ready to enter into new opportunities. I believe that we shall make more advancement this summer under the blessing of God. A little girl, not yet in her teens, from one of the countries that Hitler has gobbled up, accepted Christ and shows real promise as an active Christian; others are in the 'valley of decision' and have taken notice of her stand. It would have caused you great joy to hear her quote John 3:14-21, the other Sunday. She spoke in good English and so distinctly, as without the slightest hesitation she quoted this great section of God's Word. There are times when a lump comes into the throats of those who see the babes in Christ manifesting the new life in them. What joy to hear the Word from believing children who love the Lord!

"We had a splendid open air service following our Sunday evening service last Sunday. It was our first this year. A number of new recruits were introduced to this form of Christian service."

Bible School Lesson Outline

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

Vol. 3 Second Quarter Lesson 25 June 18th, 1939

THE PASSOVER

Lesson Text: Exodus 12:1-36.

Golden Text: "For even Christ our passover is sacrificed for us."—1 Cor. 5:7.

For Reading: Exodus 11; 12:37-51; 13.

I. Redemption From Egypt Symbolized—verses 1-13.

All the future history of Israel was to be dated from the time when God stretched forth His arm to deliver them from Egypt. A new era was commencing. Similarly, the time of the coming of Christ to this earth to redeem mankind is the pivotal date of human history. Previous years are counted B.C. (before Christ) and subsequent years A.D. (in the year of our Lord). The spiritual history of the individual Christian is counted from that happy day when he enters into the experience of salvation.

Each household must provide for itself a lamb. If the household should be too small for a lamb, several families were to unite in one house, and partake together; the lamb must not be divided. This command signifies the unity of the body of Christ, as does also the use of the singular number throughout, the passover lamb being referred to as "the lamb", "a lamb", "your lamb" or "it" (verse 46; Psa. 34:20; John 19:36; 1 Cor. 12:12).

The passover lamb was a type of Christ in many respects: it was young, in the vigour of life, selected and separated from its kind (1 Pet. 2:6); spotless and pure (Heb. 7:26); tested and watched (Heb. 4:15); silent under affliction (Isa. 53:7; 1 Pet. 2:23); sacrificed on behalf of others (Isa. 53:6; John 1:29).

The whole assembly were to share in the ceremonial killing of the lambs, signifying that all were threatened with the judgment of death (verse 47; Rom. 3:10, 23), and that all might avail themselves of the means of salvation which had been provided (Acts 10:35, 43).

The blood of the lamb must be applied to the side posts and upper posts of the door, though not upon the ground to be trampled upon (Heb. 10:29). The work of Christ must be appropriated by each individual; the Holy Spirit must apply the cleansing blood to the believer's heart (Heb. 10:22).

The same lamb which procured salvation for the Israelites would furnish strength and nourishment for their journey

(John 6:51, 53). The lamb was efficacious for life and sustenance only when roasted, not when raw or sodden with water. It must endure the fires of judgment. Christ atoned for our sins when He died on the cross. Those who admire the life and teaching of our Lord, but who deny the value of His expiatory death, are attempting to substitute another Gospel for that provided by God (Gal. 1:6-9; 2 Pet. 2:1).

The paschal lamb must be entirely consumed. It must not be allowed to become corrupt (Exod. 16:19-22; Acts 2:27).

The children of Israel ate in haste, as pilgrims, prepared for a journey (Eph. 6:14-17). They ate with the lamb unleavened bread (Exod. 23:18; Numbers 9:11; Deut. 16:3). Leaven is frequently used in Scripture as an emblem of sin (1 Cor. 5:6-8). As sojourners in a strange land we must live in holiness (1 Pet. 2:11). The bitter herbs represent the sorrows of the pilgrim path.

God the Righteous One would visit wrath upon all who were not sheltered beneath the blood, the token of His covenant (1 Cor. 11:25; Heb. 9:15; Rev. 20:15). The blood would be a reminder of God's promise.

According to some Hebrew scholars the words translated "When I see the blood, I will pass over you" may be rendered "When I see the blood, I will pause over you". The picture is that of a parent bird hovering above the nest, protecting the little ones. The same Lord Who executed vengeance upon the Egyptians, guarded the children of the covenant.

II. Redemption From Egypt Memorialized—verses 14-28.

The Passover Supper which was held on the night of the flight from Egypt became by Divine command a memorial feast to be observed each year by the Hebrews (Lev. 23:4, 5; Deut. 16:1-8). It was to be a perpetual reminder to them of the love, power, holiness and faithfulness of God in saving them from their enemies. Orthodox Jews still keep the Passover, though in a modified form and without the lamb, the most significant element of the sacrament.

Our Saviour partook of the Passover with His disciples on the night in which He was betrayed (Matt. 26:17-20; Luke 22:15), when He was about to fulfil the type, being Himself the Passover Lamb to be slain for the sins of men. After that last Passover, He instituted the Lord's Supper, which was to supersede the Passover as a memorial feast (Matt. 26:26-30; Mark 14:22-25; Luke 22:19, 20; 1 Cor. 11:23-26). The Passover was to remind the people of their redemption from Egypt, but the Lord's Supper speaks of the redemption from sin wrought by Christ on the cross, of which the deliverance from Egypt was merely an illustration.

Immediately after the Passover Feast, and associated with it, the Israelites were to celebrate the Feast of Unleavened Bread. Bread is a token of communion and fellowship (Gen. 18:6; 2 Kings 4:8; Psa. 41:9; 1 Cor. 10:16). The Feast commenced and ended with a solemn holy convocation of the people, that untidely they might worship and praise Him for the great deliverance wrought on their behalf.

The Israelites were commanded to pass along to their children the Lord's instructions concerning the Passover. The significance of the Feast was to be explained, and its observance perpetuated (compare Joshua 4:6, 7). The truths concerning Christ as our Passover, sacrificed for us, are of the utmost importance. They must be constantly remembered and faithfully taught (Exod. 13:9, 10; Prov. 3:3; 7:1-3).

III. Redemption From Egypt Realized—verses 29-36.

The angel of death passed over the land of Egypt at midnight, slaying the first-born of man and beast, as God had said (Exod. 11:4-6). The silence of night was rent by shrieks of bitter sorrow as each house became a house of mourning. "There was a great cry in Egypt" (Matt. 22:13; 24:51; 25:30; Luke 13:28; Rev. 6:15-17).

Pharaoh, who had been unwilling to let the people go, now urged them to depart (verses 33, 39; Exod. 11:1). He agreed in every particular to the demands of Moses, not suggesting compromises as before (Exod. 8:25, 28; 10:11). God's sovereign will was carried out, and His people were saved. Remorse, not repentance, caused Pharaoh to cry "Bless me also" (Gen. 27:34; Heb. 12:16, 17).

The Hebrews asked the Egyptians for jewels as a matter of favor, and their request was granted. Moreover, the Hebrews had served for long years without proper remuneration, and God saw to it that they should be recompensed in part (Gen. 15:14; Exod. 11:2, 3; Luke 10:7).