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

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## The Jarvis Street Pulpit

### CHRIST THE MUSICIAN

A Sermon by the Pastor.

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, October 9th, 1932.

(Broadcast over Station CFRB, 690 k.c.)

"In the midst of the church will I sing praises unto Thee."—Heb. 2:12.

These words are quoted by the writer of this epistle from the twenty-second Psalm, and are cited here as a prophecy which finds its fulfilment in Jesus Christ. We have, therefore, New Testament authority for believing this to be a Messianic Psalm. That anyone should ever have questioned it is only a proof that "the natural man receiveth not the things of the Spirit of God." The Psalm presents such a perfect portrait of the Crucified that only they who have never seen Him can fail to recognize the likeness.

Its address "To the Chief Musician" is most fitting; for since "the morning stars sang together, and all the sons of God shouted for joy" when the foundations of the earth were laid, Jesus Christ has ever been the inspiration of the sublimest music, the theme of the sweetest of human and angelic songs.

The Psalmist sings in the title to the psalm of the "Hind of the Morning." Our Lord is represented as a young hart surrounded by many foes. In the Song of Solomon also He is described as a "roe or a young hart" "leaping upon the mountains and skipping upon the hills"; but "until the day break and the shadows flee away," Shulamith prays him to be like a "roe or a young hart upon the mountains of Bether," i.e., division, mountains that separate. And in this Psalm, "the Hind of the Morning" is hunted "upon the mountains of Bether", on rugged Golgotha He appears "forsaken" of His God, beset by "strong bulls of Bashan," by "a ravening and a roaring lion," by "dogs and unicorns." They fall upon Him in their fury and bring Him "into the dust of death." But in fulfilment of the desire of the concluding prayer of the Song of Songs, "Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices," He comes again, when, on His resurrection morning, the day breaks for the world, and "the Hind of the morning," "the Light of the World," exclaims, "I will declare Thy name unto my brethren, in the midst of the church will I sing praise unto Thee."

The Psalm begins as a solo, set in a minor key: "My God, my God, why hast Thou forsaken me? Why art Thou so far from helping me, and from the words of my roaring?" But at the twenty-second verse the plaintive minor strain is dropped, and the psalm concludes in a magnificent burst of choral symphony: "My praise shall be of Thee in the great congregation \* \* \* all the ends of the world shall remember and turn unto the Lord: And all the kindreds of the nations shall worship before Thee. For the kingdom is the Lord's and he is the Governor among the nations. All they that be fat upon the earth shall eat and worship: all they that go down to the dust shall bow before Him: and none shall keep alive his own soul. A seed shall serve him: it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people, that shall be born, that he hath done this."

I shall try to show you how the Man of Sorrows converted discord into harmony, and changed the voice of weeping into a new song which is sung before the throne of God, and which none but the redeemed can learn. I shall ask you to think of *The Divine Master*, of *The Theme of His Music*, and of *The Auditory of His Great Masterpiece*.

#### I.

Let me speak to you, then, of the skill of THE DIVINE MASTER. We have pictured the Lord Jesus in many characters, as Saviour, Teacher, Brother, Friend. I desire to introduce Him to you this evening as the Author of all the world's music; as the Greatest of all organ builders; among composers, the Master of all whom we call "the great masters"; as the Organist Whose fingers wake the music of the spheres. For it is no fanciful metaphor which describes Him in the text as a Singer; it is a matter of fact, which I shall attempt to show, that the world's Master Musician of all ages is none other than Jesus Christ.

You have but to remember that *Christ is the Creator* to recognize the truth of this. I need not stay to prove His creatorship save to quote a passage or two: "All things were made by Him, and without Him was not anything made that was made." "For by Him were all things created, that are in heaven, and that are in earth visible and invisible, whether they be thrones or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist." Faith will find in the dictum of Scripture sufficient proof of Christ's creatorship. That established, let us think of His works.

May I attempt a definition of the province of music? Music is the eldest sister in the family of fine arts. The litterateur crystallizes thought and emotion in silence; the sculptor petrifies life; the painter makes space and relation the handmaids of beauty; the actor holds the litterateur's crystals up to the light; the architect trades, or wars, or revels, or worships, in stone. But the musician melts the litterateur's crystals into a rippling brook; gives voice to the statue; fills the painter's spaces with singing angels; dissolves the actor's flashing crystals into goblets of wine; fills the architect's temple with devotion; and employs sound to express what, in other arts, would be an *unutterably* beautiful soul.

But what is sound? Do you know that the difference between sound and light is merely a difference of vibration? The slower vibrations of the air, which, scientists say, are from eight to forty thousand per second, we detect by the ear and call them sound. By the sensitive nerves of the eye we perceive the very rapid vibrations of the ether, which are from nearly five hundred to seven hundred trillions per second, and call them sight. The difference of pitch in sound, and of color in light, is said to be wholly a difference of vibration. Sound is impossible where there is no air, for sound is transmitted by the vibrations of the ether. Who then created the medium of sound and light and made possible the expression of a beautiful soul? Who designed and created the acoustics of the universe? It was the voice of the Singer of my text which broke the silence of the formless void and set it vibrating with music; the more rapid vibrations, moved by the impulsion of His will, which filled the worlds with light.

But *in redemption also*, this Singer is the Master Musician. Sin is discord; and he must be devoid of all capacity for the perception or appreciation of spiritual harmonies, who can walk in the world and fail to detect it. "Sin is the transgression of the law." It produces irregular vibrations which result in false notes, in unmusical sounds. When "sin entered into the world" the world was caused to vibrate irregularly; it was set out of tune with the will of God.

This world was a stop, that is, a set of pipes, in the grand organ of the universe; and it was the stop which pleased the Master's ear more than all others, played singly or combined. For He delighted not chiefly in the *Vox Angelica* nor in the *Vox Celeste*, not in the voice of angels, nor in the voice of celestial spirits of superior rank. The Master's favourite stop in His great organ of creation was the *Vox Humana*, for "His delights were with the sons of men."

But a serpent got into His organ and put that favourite stop, every pipe of it, out of tune; so that when the Master came to inspect the organ to see whether the *Vox Humana* was *all* bad, His verdict was: "There is none righteous, —none in tune with the divine will,—no, not one." He

might have closed that stop and played on without it. Angels and archangels would still have sung to His accompaniment; cherubim would have chanted their wisdom; seraphim would have sung their flaming sonnets of love; and the denizens of unfallen worlds, in unbroken harmony, would have poured forth their volume of praise and joined to swell the mighty hallelujah chorus of the skies. But the Master would not have it so. His organ was incomplete, for a world was out of tune. And what true musician can play with pleasure an organ that is out of tune? The Master missed His much-loved *Vox Humana*. Angels may have wondered at His taste and marvelled at His choice. The Jews have a tradition that Lucifer rebelled in Heaven when he learned that God would love men better than angels. If the tradition were true, it would serve to show that there was jealousy in the first of all choirs—a chorus of worlds—because the Master selected this world to sing a solo.

At all events this Master of all musicians could not delight in His organ while one stop was out of tune; and clothing Himself in flesh He came down to tune it: "God was in Christ reconciling—attuning—the world unto Himself." It cost Him much to tune His organ; "They pierced His hands and His feet," the psalm, from which our text is taken, tells us. But He finished the work at last. He restored the stop, *one pipe at a time*, to more than its ancient sweetness. He made it the "principal", the diapason, the foundation stop on the great organ, "to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God."

I have spoken of Christ, the Organ-builder, and of Jesus, the Organ-tuner, but will you bear in mind that He is *the Composer and Organist* also? For in things natural and spiritual, it is His hand which preserves, as it originated, the harmony of the universe; "Upholding all things by the word of His power."

Is your ear trained to the appreciation of divine harmonies? Do you stop and listen when His hand sweeps the keys? Do you hear His music in the tree-tops, in the song of birds, and in the thunder of the sea?

What are day and night, the seasons of the year, but stops in this great organ, drawn, controlled, played, by the Master's hand?

"Ye ice-falls! ye that from the mountain's brow  
Adown enormous ravines slope amain,—  
Torrents, methinks, that heard a mighty voice,  
And stopped at once amid their maddest plunge!  
Motionless torrents! silent cataracts!  
Who made you glorious as the gates of Heaven  
Beneath the keen full moon? Who bade the sun  
Clothe you with rainbows? Who, with living flowers  
Of loveliest blue, spread garlands at your feet?—  
God! let the torrents, like a shout of nations,  
Answer! and let the ice-plains echo, God!  
God! sing, ye meadow-streams, with gladsome voice!  
Ye pine-groves, with your soft and soul-like sounds!  
And they too have a voice, yon piles of snow.  
And in their perilous fall shall thunder, God!

Ye living flowers that skirt the eternal frost!  
Ye wild goats sporting round the eagle's nest!  
Ye eagles, playmates of the mountain-storm!  
Ye lightnings, the dread arrows of the clouds!  
Ye signs and wonders of the elements,  
Utter forth, God, and fill the hills with praise!

Thou, too, hoar Mount! with thy sky-pointing peaks,  
 Oft from whose feet the avalanche, unheard,  
 Shoots downward, glittering through the pure serene,  
 Into the depth of clouds that veil thy breast,—  
 Thou too again, stupendous Mountain! thou  
 That as I raise my head, awhile bowed low  
 In adoration, upward from thy base  
 Slow travelling with dim eyes suffused with tears,  
 Solemnly seemest like a vapory cloud  
 To rise before me.—Rise, oh, ever rise,  
 Rise like a cloud of incense, from the Earth!  
 Thou kingly Spirit throned among the hills,  
 Thou dread ambassador from Earth to Heaven,  
 Great Hierarch! tell thou the silent sky,  
 And tell the stars, and tell yon rising sun,  
 Earth, with her thousand voices, praises God.”

And have you heard what I may call *His providential playing*? What strange stops He draws! What mysterious combinations! To the untrained ear, what apparent discords! What plaintive minor tones! And yet, withal what heavenly harmonies! Have you heard His sweet far-off “salicional”, like Zephyrus whispering among the willows which blend over the Silent River? Ah! This Singer knows how to accompany His own song. And, though we may need many lessons, we shall learn by and by,

“All nature is but art, unknown to thee;  
 All chance, direction, which thou canst not see;  
 All discord harmony not understood;  
 All partial evil, universal good.”

Therefore, fear not to listen to His music. If you are one of the pipes in the *Vox Humana* which He has attuned to His will, and through which the heavenly Wind, Who bloweth where He listeth, waits to breathe the power which gives the whole organ voice, you may well respond to the tender touch of His wounded hands, or the firmer but still gentle tread of His pierced feet; for there will be no false note in life's music while He is at the keys. Sometimes He will strike a chromatic chord, or set life's music in a minor key; but the time and tune will be perfect, and the harmony such as angels love to hear.

“Today, our hearts, like organ keys,  
 One Master's touch are feeling.”

Shall disobedience spoil the organ's repetition?

You have no doubt heard the story of the great composer Mendelssohn's visit to Friburg cathedral? He asked permission to play the organ, but the organist, not knowing him, at first refused the request. At last, after much entreaty, he consented to let the stranger go to the organ; but, when Mendelssohn began to play, it is said, the old organist burst into tears, and asked him his name. When he heard who he was he wept afresh, and said: “Only to think! I had almost forbid Mendelssohn to touch my organ!”

And a Stranger comes into the temple of our hearts to-day and asks our consent to His making melody in our hearts unto the Lord. Do you know Him? But for grace, we had all refused until now to let Him touch the organ. Look at Him closely, and if it be that

“In His feet and hands are wound-prints  
 And His side”

give Him the key to the organ and bid Him play when and what He likes. Say to Him:

“We see not, know not, all our way  
 Is night,—with Thee alone is day;  
 From out the torrent's troubled drift,  
 Above the storm our prayer we lift,  
 Thy will be done.”

“Strike, Thou the Master, *we* Thy keys,  
 The anthem of the destinies!  
 The minor of Thy loftier strain,  
 Our hearts shall breathe the old refrain,  
 Thy will be done.”

## II.

Let us consider more briefly THE THEME OF THE MASTER'S MUSIC: “I will sing praise unto Thee.”

God is the incomparable theme of His melody, and He leads the great choir of human and angelic voices: He plays the organ of many manuals and unnumbered combinations; the “great organ” with notes of trees and flowers, of birds and brooks, of mountain and plain, of land and sea, and its matchless human diapason; and the “swell organ” of suns and systems—of brilliant stars and circling planets; the “choir organ” of all the constellations; the “echo organ” of invisible worlds; He plays the deep-toned “pedal organ” of dark clouds, and reverberating thunder, and rolling billows, “when He maketh the clouds His chariot, and walketh upon the wings of the wind”, when “His way is in the sea and His path is in the great waters, and His footsteps are not known”; this organ of numberless combinations, this choir of innumerable voices, the Master plays and leads in rendering in faultless harmony His oratorio of praise. But all the leading parts are rendered by human voices, each proclaiming some glorious but distinct attribute of Deity; and while singing different parts, each contributes to the sweetly flowing harmony of the universal chorus of praise to God.

There is one, a leading soprano, who was called to the choir in the house of Simon the Pharisee, and was known as “a woman who was a sinner in the city”. It is her joy to sing in praise of *divine mercy*. She sings of other glories, which her enlightened understanding has apprehended, in concert with all the redeemed, but she is at her best when the praise of mercy is on her tongue. I hear her voice ring out in clear and bell-like tones in perfect consonance with the Master's accompaniment:

“The Lord is merciful and gracious,  
 Slow to anger and plenteous in mercy.  
 He will not always chide;  
 Neither will He keep His anger forever.  
 He has not dealt with us after our sins;  
 Nor rewarded us according to our iniquities.  
 For as the heaven”—  
 (and the vaults of heaven ring as she sings it):  
 “For as the heaven is high above the earth,  
 So great is His mercy toward them that fear Him.”  
 (and the voice rings out until it girdles the world with  
 its melody):  
 “As far as the east is from the west,  
 So far hath He removed our transgressions from us.”

And here a soulful tenor—it is the voice of one once known as “Saul of Tarsus,” the persecutor of the Church, —takes up the song:

"This is a faithful saying, and worthy of all acceptance, That Christ Jesus came into the world to save sinners, of whom I am chief."

And again the voice of a Magdalene soars aloft in praise of *grace* divine:

"But God who is rich in mercy,  
For His great love wherewith He loved us,  
Even when we were dead in sins,  
Hath quickened us together with Christ;  
(By grace ye are saved;)  
And hath raised us up together,  
And made us sit together in heavenly places in Christ  
Jesus;

That in the ages to come  
He might show the exceeding riches of His grace  
In His kindness toward us through Christ Jesus.  
For by grace are ye saved through faith;  
And that not of yourselves; it is the gift of God;  
Not of works, lest any man should boast."

And when the "great organ" has sounded forth a few harmonious strains of interlude, in expression of the wealth of their inheritance who are children of God, to whom belongs the earth and the fulness thereof, another (he was wont to lean on the Master's breast) bursts forth in praise of love:

"Behold what manner of love the Father hath bestowed upon us.

That we should be called the sons of God."

"Behold, now are we the sons of God,  
And it doth not yet appear what we shall be;  
But we know that, when He shall appear, we shall be like Him;  
For we shall see Him as He is."

And, while still far voices sing of everlasting love, the Master's fingers sweep the keys, and the full organ peals forth, accompanying the voices of a multitude which no man can number, who sing in praise of *justice* divine:

"For there is no difference: for all have sinned,  
And come short of the glory of God;  
Being justified freely by His grace  
Through the redemption which is in Christ Jesus;  
Whom God hath set forth to be a propitiation through faith in His blood,  
To declare His righteousness for the remission of sins that are past,  
Through the forbearance of God;  
To declare, I say, at this time His righteousness:  
That He might be just and the justifier of him who believeth in Jesus."

But there is a holy jealousy among the members of the choir, for each thinks that he or she is best qualified to sing His praise who is "mighty to save"—David sings of *power*:

"God hath spoken once;  
Twice have I heard this;  
That power belongeth unto God.  
Also unto Thee, O Lord, belongeth mercy."

"I waited patiently for the Lord;  
And He inclined unto me and heard my cry.  
He brought me up also out of an horrible pit, out of the miry clay;  
And set my feet upon a rock, and established my goings.

And He hath put a new song in my mouth, even praise unto our God:  
Many shall see it and fear.  
And shall trust in the Lord."

And the great choir answers in unison:

"The Son of man hath power on earth to forgive sins.  
Yea, He hath redeemed us to God by His blood  
Out of every kindred, and tongue, and people, and nation;  
And hath made us unto our God, kings and priests:  
And we shall reign on the earth."

And still the tide of song rolls on in praise of the Redeemer's *faithfulness*:

"I will sing of the mercies of the Lord forever;  
With my mouth will I make known thy faithfulness to all generations."

"And the heavens shall praise Thy wonders, O Lord;  
Thy faithfulness also in the congregation of the saints."

"O Lord God of hosts,  
Who is a strong Lord like unto Thee?  
Or to Thy faithfulness round about Thee?"

And then shall all the works of His hands articulate His praise; and as the Master's fingers touch the keys, inspired by His presence, and ever taught anew by a view of the prints of the nails, the thorns, and spear, like the noise of many waters, the voices of the redeemed shall swell and flood the throne of God with harmony in praise of the Creator's *holiness*, singing:

"Holy, holy, holy, Lord God Almighty, which was and is, and is to come.

Thou are worthy, O Lord, to receive glory and honor, and power;

For Thou hast created all things, and for Thy pleasure they were and are created."

Thus, through sanctified human lives and lips, in consonance with worlds where God's will is done as it is in heaven, the Master will fulfil the promise of the text: "I will sing praise unto Thee."

### III.

And now, in a very few words, I must speak of THE AUDITORY WHEREIN THE MASTER WILL RENDER HIS GREAT MASTERPIECE: "In the midst of the church will I sing praise unto Thee."

There may be a confusion of metaphor, but there is no contradiction of fact, when, having spoken of the church as the mouthpiece of the Singer of the text, I now speak of the church as being at once the auditorium and the audience, in which, and to whom, He sings the praise of God.

There is a remarkable verse in the Psalm of our text: "But Thou art holy, O Thou that inhabitest the praises of Israel." That is to say, God dwells in a temple of praise. I told you that the difference between sound and light is a difference of vibration. There is a harmony of color, of shape and relation, as there is a harmony of sound. There is music in a landscape; music may be written, though silent, in a piece of statuary; there is harmony in architectural design and proportion. And the Musician of whom I sing is the Architect of the great building in which God is to be praised. His organ was made for the building, and the building for the organ, and all for God's praise. As the architecture

of many of the old cathedrals gives musical effect to every vibration, and sends the singer's voice ringing through the nave, playing about in the vaulted roof, echoing in every corner, and trembling away into silence down the long adjoining cloisters, so every stone in the great spiritual auditory where the Master plays and sings, is designed, by its relation to Him, and to every other part of the building, to give effect to His music.

Stones brought from far quarries, of different strata and texture, and each polished after the similitude of a palace; the giant cedar, and the bruised reed; gold from deep mines and from fowl streams, refined in fierce fires; and draperies of divers colors, woven in strange looms, of seemingly tangled threads—these are some of the materials of which the Master will rear and furnish an auditory of praise, which shall stand a perpetual monument of spiritual architectural sublimity, reverberant with music of whose glorious theme it is itself the sublime articulation. There every thought of worship shall find its sweetly answering echo, every whisper of love, every song of adoration, in the proportion and acoustics of that great auditory shall find fullest and meetest expression.

And while every stop in the grand organ of creation peals forth its tribute, and worlds untouched by grace because unspoiled by transgression, and spirits unwashed by blood because unstained by sin, unite to swell the chorus of praise; in this great auditory, "in the midst of the church," shall rise the song of songs, the Master's masterpiece, the highest hallelujah, the chorus obligato, rising, ringing loud and clear above the universal music: "Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father: to Him—to HIM be glory and dominion for ever and ever, Amen!"

## DEUTERONOMY.

A Lecture by Dr. T. T. Shields.

Delivered in Jarvis Street Baptist Church, Toronto,  
Thursday Evening, October 6th, 1932.

*First in a Series of Thursday Evening Lectures on Biblical  
Theology, which is included in the Curriculum  
of Toronto Baptist Seminary.*

(Stenographically Reported)

**Lecture Text: The Book of Deuteronomy.**

We come now to the beginning of our study for the session in the course in Biblical Theology. Our aim in these studies is to ascertain and state as simply as we can, what the Bible itself teaches about God and salvation.

Systematic Theology is another matter. That also is biblical, but it consists in the systemization of the doctrines of the Bible. For example, if it be true that men are, by nature, dead in trespasses and in sins, and incapable of themselves of making any motion toward God, that implies, in the nature of the case, that salvation must be of grace, and of God's own sovereign choice. Thus one doctrine is related to another. In the study of Systematic Theology we learn something of the philosophy of theology, the reason for it, and learn thus to view truth relatively, one aspect of truth in relation to another. That, with some people, is a very difficult thing. Systematic Theology is very necessary to the one who would have a clear view of the teaching of God's Word.

But in Biblical Theology we take these doctrines as we find them, and go to the well-head to discern that which is there revealed, as we may find it in one book after another.

We come now to a study of the book of Deuteronomy, which I had hoped to cover last term. Because I was unable to do so, I shall summarize it, if that should prove possible this evening, in one lecture, and shall leave you the simple task of studying its thirty-two chapters, to discover whether these things are so. I shall probably refrain from quoting many scriptures, but I shall make statements which I believe will be confirmed by an examination of the text of the book, and I shall leave you to do the examining. That will necessitate a very careful reading of the book of Deuteronomy.

The name itself means the iteration, or repetition if you like, of the law; and yet, strictly speaking, the book of Deuteronomy is not a repetition of that which has gone before in Exodus, Leviticus, and Numbers. There are some things repeated, and there are passages in Deuteronomy which are almost parallel, if not verbally, at least in the truth they contain, to passages found in the earlier part of the Pentateuch. But the book of Deuteronomy is really a summary of the law. It consists of an exhortation to the people to do that which now they know.

I shall not discuss with you this evening the question of the authorship of the book in detail, nor of its date, nor of its general structure, because that properly all belongs to the Department of Biblical Introduction. It is enough here to say that traditionally it has been accepted that Deuteronomy was written by Moses. There are many sound reasons for so believing. First of all, because the book itself specifically says so—and that ought to be worth considering. In the thirty-first chapter, verse nine, and again at the twenty-second to twenty-sixth verses you will find it said that Moses wrote all this law. I shall not take time to read those scriptures.

I shall not give you chapter and verse for this statement, but ask you to find it for yourselves. The New Testament shows that our Lord Himself accepted what I have called the traditional view, and looked upon the Pentateuch as of Mosaic authorship, and quoted it as the writing of Moses. No book you can buy is so valuable, or can speak so authoritatively on this subject as the Bible itself. If you find that the Mosaic authorship of the book of Deuteronomy is certified by our Lord Himself, that He accepted it, then I think you are on safe ground to let it rest there, and avoid the unbelieving suggestion that our Lord simply accepted the prevailing view, and did not take pains to correct that which was erroneous, regarding the matter of authorship as of secondary importance.

Furthermore: that view is confirmed by the fact that it is quoted as of Mosaic authorship by Peter, by Stephen in his marvellously comprehensive summary of the Old Testament, and is referred to as the writings of Moses by the Apostle Paul. And when I say that view is supported by the fact that it was so quoted by Peter and Stephen I involve also the inspired authorship of the Acts of the Apostles, because if we accept the inspiration of Scripture at all, then we must believe that the writer of the Acts of the Apostles recorded, by inspiration of the Holy Ghost, only that which was true.

It will appear in your later study that that position is strongly assailed by the critics, and that the date of Deuteronomy is put forward to post-exilic times, and is identified with the discovery of the book of the law in the

temple by Hilkiah in the days of Josiah. It will interest you—I hope you will not spend too much time on it—but it will interest you when in later years you come to examine the philosophy of these strange attacks upon the Bible, made by men like Driver, men of great industry, and of genuine scholarship too, to see with what determination they have set themselves the task of utterly discrediting that which is written. But I say, your supreme authority in this matter must be the Lord Himself, and if you have Jesus Christ on your side you can well afford to take a position to which all the critics on earth—and all who are somewhere else—are and were opposed.

I say, the name *Deuteronomy* means the iteration, or repetition, or perhaps, the recapitulation of some parts of the law. It is a summary of it, omitting any reference to large portions written before in earlier books of the Pentateuch. It is what we might term the application of the sermon—and that is the important part of any sermon. You must, of course, be careful of your exegesis, you must see that your exposition is scripturally sound; but when you have clearly set forth the truth, you must not fail to exhort people to do that which they know: "If ye know these things, happy are ye if ye do them."

Moses has reached the end of his career. It is, with him, late eveningtime, and he has been told of the Lord that he must resign his commission, that he must surrender his leadership to younger hands, to Joshua, the son of Nun. Before his departure he is naturally solicitous that his people should walk in the way of the divine commands, and therefore he summarizes that which was elsewhere written, and the law which he had verbally on many occasions delivered to them. He then exhorts them to do the things commanded, that the divine blessing may rest upon them.

Let me give you the broadest kind of outline, or analysis, of the book itself.

### I.

THE MAJOR PORTION OF THE BOOK IS OCCUPIED WITH THREE DISCOURSES, each one with some introductory words, stating where the discourse was delivered. The first you will find in the first chapter, beginning at the sixth verse, and continuing to the fortieth verse of the fourth chapter. This is obviously one discourse delivered by Moses himself to the people. The second address begins with the fifth chapter, continuing to the end of chapter twenty-six. It consists of twenty-two chapters—a good long sermon. Study it diligently. The third exhortation begins with the first verse of chapter twenty-seven, and continues to the end of the thirtieth chapter. So that the first thirty chapters of the book of Deuteronomy are largely occupied with these three discourses of Moses, the servant of God, in which he admonishes them to do the commandments of the Lord.

In the thirty-first chapter there are sundry admonitions delivered by Moses to the people and to Joshua, to whom he is to commit the leadership of God's people; also certain further words by Jehovah to Moses, and a statement respecting Moses' writing of the law.

In the fifth section, chapter thirty-two, the entire chapter of fifty-two verses is Moses' song. The concluding verse of the former chapter says, "And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended." You will recall that in the final book of the Bible, John speaks of their singing in heaven "the song of Moses the servant of God, and the

song of the Lamb". The song of Moses, as recorded in the thirty-second chapter, is full of inspiration.

Then at the thirty-third chapter, verses one to twenty-nine, is contained Moses' benediction upon the tribes; and I think you will not read it without being reminded of the blessing of Jacob upon his sons, when he crossed his hands when Joseph's sons were brought to him, and named Ephraim who was the younger, before Manasseh. This is a beautiful chapter, and I think when you have read it once you will want to read it again, and again: "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."

In the concluding chapter there is a passage in which the death and burial of Moses is recorded. It is quite consistent with the Mosaic authorship of the Pentateuch in general, and of Deuteronomy in particular, to believe that that last chapter could have been added by some editor after the death of Moses; or God could have enabled Moses to write the account of his death and burial, had He so willed, even in advance of it.

So much for the general divisions of the book.

### II.

Now I come to that which is most important. What is THE THEME OF THIS BOOK OF DEUTERONOMY? What is it all about? What is the Bible itself about? What is it written for? I have no doubt that wherever the Bible, in the Old Testament or the New, touches upon that which relates to the facts of history, the Bible is historically true. We may regard its testimony in respect to any matter of history as the final word upon that subject, even though history be but incidentally alluded to; for it is inconceivable that a man, knowing the truth in respect to any matter, while relating some specific incident that he is called upon to relate—knowing the truth attendant upon that incident, would not state that incident in proper relation to the truth on other matters. If he were a truthful man, it is not conceivable that he would concern himself merely with the main subject of his discourse, and be careless of facts in relation to that which is incidental. That principle must be still more emphatically true of the Spirit of God who inspired the writing of the Book.

The Bible is not written primarily to teach history. The Bible is the word of God, and is a revelation of God. Yet wherever it relates to history, it is historically true.

Nor was the Bible written with a view to teaching science, any department of science, any aspect of science. I do not believe you will ever become a man of science from reading the Bible. There are many things which the investigations of men have brought to light, and have demonstrated to be true, in the realm of the temporal and physical, which are not specifically taught in the Bible. But as you come to know these things you will find that the Bible is always in complete harmony with them. No matter how far you go in that realm you will hear the Bible saying, "I told you so. I assumed that. I implied that." There is nothing in the Bible anywhere that is contrary to the demonstrated facts of science in so far as there are any demonstrated facts—and perhaps they are not so numerous as we suppose them to be.

My point is this, that the Bible is written to teach us about God. That is the theme of the book of Deuteronomy. It speaks of Jehovah, and of Jehovah in relation to His people. I think I could summarize it by

saying that it represents Jehovah as being the one God: "Hear, O Israel: The Lord our God is one Lord." Monotheism is clearly taught in the book of Deuteronomy. There is only one God. Others who claim to be gods are not gods at all. *God is here represented as being everlastingly the same, the unchanging, sovereign, universal, God.*

How opposed, when read in the light of the Spirit of God, is the revelation of this book to man's own clumsy thought of God! He is the same. One might suppose, to hear some of the moderns speak, that God has one standard of holiness in the Old Testament, and another to-day. If you read the book of Deuteronomy, you will find that the standard of the Divine Character is not one whit less than that revealed in the New Testament. He is the Holy One. While I do not now quote from Deuteronomy, it is forever true: "Thou art of purer eyes than to behold evil, and canst not look on iniquity." But that, though later recorded by one of the prophets, is written upon every page of Deuteronomy. Our God is a God of holiness. He always has been, and always has revealed Himself to be such.

He is a sovereign God, a universal God, the God of all nations. The idea that Israel ever conceived of Jehovah as being a peculiar tribal God, Who belonged altogether to them and to nobody else, finds no support whatever in the book itself. The approach to this book, and to other portions of Scripture, made by the advocates of the modernistic philosophy of things is that the Bible is a record of the evolution of man's conception of God. Some of them have evolution on the brain, and so of necessity they must find a miniature god in the Old Testament, an inadequate god, a tribal god—any god but the God and Father of our Lord Jesus Christ. So, it is assumed, there has been evolved out of the human consciousness a conception of God that brings one at last to the very opposite of what the Bible declares Him to be. One might suppose that man created God in his image rather than that God created man in His image.

The Bible is a disclosure of God. It is not a record of our search after God, but of His search after us, and of His gradual communication of the purposes of grace to the sons of men. There is nothing in Deuteronomy that is out of harmony with the highest standards and the fullest light of the New Testament.

In this book God speaks through Moses of His people as "a peculiar treasure unto me above all people". The doctrine of the election of grace, the sovereign choice of a people to be a people unto Himself, to be His own special and peculiar portion, is beyond doubt taught in the book of Deuteronomy. So is it everywhere. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." That is a precious truth of the New Testament. If you are a Christian, you are a Christian because God made you so, and not because you determined so to be of your own volition:

"Why was I made to hear Thy voice,  
And enter while there's room,  
When thousands make a wretched choice,  
And rather starve than come?"

"'Twas the same love that spread the feast,  
That sweetly forced us in;  
Else we had still refused to taste,  
And perished in our sin."

The philosophy of the whole book is summed up in that pregnant saying of our Lord, "The Son of man is

come to seek and to save that which was lost." And this book of Deuteronomy, as an integral part of the revelation of God in the whole Bible, is summed up in that truth: it is a record of God's seeking and saving His own people.

And yet you will observe this other principle too, and I want especially to emphasize it, so that you may carry it in all your thought right through to the Revelation. *This book is instinct with the Divine Presence.* It speaks of all events here recorded from the standpoint of One Who is an eye-witness of that which is taking place; and although Moses is old, and you will hear him saying, "I am now an hundred and twenty years old. It is time for me to retire. I am going to hand over my charge to someone else", there is the same Voice speaking, the same regnant Will dominating everything. Though Moses His servant died, there is Someone in this workshop Who is carrying on His work irrespective of His servants.

That is peculiar to the Bible. That one thing differentiates and distinguishes the Bible from every other book that was ever written. Other books belong to a particular time. They are coloured by the circumstances, the times, the geographical conditions which gave them birth, and belong to that particular era in human history. The book is English, or French, or German, or some other nationality that has some peculiar point of view. But the Bible—and no part more than Deuteronomy—is a universal Book; it speaks in universal language; it speaks as truly of our day as of the wilderness experience of His people. It is contemporary with all ages. It is the word of God Who is "the same yesterday, and to-day, and for ever."

Very specifically *Moses looked forward to a time when a Prophet should come*, and he taught the people ere he left them of a greater Leader than himself. Let me read it: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; according to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. I will raise thee up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

That is a distinct and unquestionable prophecy of the coming of our Lord Jesus Christ, Who shall gather up in Himself, in His person, in His character, in His teaching, and ultimately in His work, all that God had ever spoken: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth . . . for the law was given by Moses, but grace and truth came by Jesus Christ."

Thus the Lord through Moses says, "I took them at their word and resolved not to speak to them through Sinai again, but I will speak to them through One Who is their fellow"—"Verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high

priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted." In Christ we have One Who is touched with the feeling of our infirmities, One who was in all points tempted like as we are, yet without sin. And it is to Him God has given the "tongue of the learned, that (he) should know how to speak a word in season to him that is weary."

Moses is looking forward, as a prophet of the Lord, to the coming of the Messiah, the Prophet of all prophets, Who should Himself be a Summary of all that God had said until that time—or ever would say. He will never speak in anyone else. No other word shall God speak. He is God's last word to the world. "And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." And Jesus Christ Himself said, "The word that I have spoken, the same shall judge him in the last day."

What a confirmation of our faith, as we turn back the pages of the Old Testament, to see that Figure becoming more and more distinct with the unfolding ages, and at last to discover that He Who was born in Bethlehem of Judaea did not begin His course in Bethlehem, but was able to say, "Before Abraham was, I am." You will find it a strong confirmation of your faith to discover Jesus Christ in the Old Testament, and as I have so often said to you, if you go back into the Old Testament with the New Testament as a light, you will find the Old Testament is ablaze with New Testament glory, and that the face of the Lord Jesus Christ lights every page.

### III.

I would remind you of this further principle, and I have done for to-night. You will find in your study of this book that Moses ascends to tremendous heights. It is one of the profoundest and sublimest, I venture to believe, of all the books of the Bible. He spreads his wings and soars into the seventh heaven. He speaks of God in language which only the Spirit of God could dictate, and then he condescends to the smallest details of life. He says that a man must not be condemned on the testimony of less than two witnesses. He tells men that they must be honest and true. He tells them how to do business with each other, how to behave toward their families, how to be righteous in the ordinary, commonplace, affairs of life.

I have known some people who were so wonderfully spiritual, so tremendously exalted in their contemplation of heavenly things, that they forgot to pay their bills, and forgot to do a great many other necessary things. I have known some women who were so marvellously spiritual that they could not keep their children's faces clean, nor darn their stockings. The kind of religion that removes us from the commonplaces of life is not the religion of the Bible. The religion of the Lord Jesus Christ, set forth in the Old Testament, does teach us how we should be related to God, but it teaches us also to be true, and honest, and straightforward, and good, in our relations with each other.

If you students should preach like archangels, and yet not be good men, you are and will be useless. I care not what your scholarship or eloquence may be, if your character is not sound, if the principles of the gospel are not scrupulously applied to every detail of life, your testimony will go for naught. We may learn all this from the book of Deuteronomy.

I have not told you much, have I? I have taken you downtown, to a departmental store, and shown you the door. Go in and examine it for yourselves, and when examination time comes I will try to set a paper to find out how much you have discovered for yourselves. That means that you will have to study the whole book,—and that very diligently.

Our object in this Seminary is not to teach students to remember what somebody else has thought and said: our object is to teach students to think for themselves, and to discern truth in the Bible for themselves. You will then be able to go to the Bible and discover, or discern, what the Bible teaches in respect to any matter.

I have known a number of ministers who have never learned to think. I have known some ministers of prominence, of great popularity, whose sermons were greatly admired, in some instances by large congregations, but which were never a part of the man. He had borrowed this, and that, and the other, from a number of books. He had pieced them together, and delivered an address. He was very much like a boy who goes from the store with a basket of provisions to deliver to somebody's kitchen. There are bread, and meat, and butter, and I know not what in that basket. When he comes away he has the basket—and nothing else.

I have known many students like that. They listened to lectures, put something down in their note books, saying, "I shall be required to answer a question on that when examination time comes." A man came into my study one day to use the dictionary; he wanted the definition of a word. He repeated it to himself several times, and then tapped his head and said, "Now, stay there." He tried to nail it down.

We must learn to memorize certain facts, but we must learn to think. I make a promise to you which I shall labour to fulfil, that in our examinations on this subject the questions will relate to matters concerning which, for the most part, I have said nothing. I mean this: suppose I were to talk to you about the first three or four chapters of Deuteronomy, and expound them, and then turn to the tenth and expound that; then when examination time comes you were to say, "The questions will be based upon the first four and the tenth chapters." By the principle I have in view, they would be far more likely to be based upon the chapters which lie between.

What does that mean? That you will have to study the book, and know what is in it, or you cannot pass your examination. In other words, I shall not try to do your thinking for you—that would do you no good. You must do it for yourselves. By the time you reach the end of your course, you will be independent thinkers, and able to examine a book for yourselves.

A man came into my study years ago, a minister, when I was reading. It was a good book, though it must be admitted, a little heavy. I passed it across the desk and said, "Have you read that?" "No!" He did not even touch it, but merely looked at the title. I said, "Are you afraid it will bite you?" "No", he replied, "but the professors do not recommend it." Poor man! To the end of the chapter he did the same sort of thing: he depended upon his professor's recommendations.

Do you not think, in this subject particularly, you have a very wide field to cover, quite apart from anything I may say to you in these lectures? I merely point you to the gates that lead to Joseph's storehouses,—or to be more accurate, to the storehouses of Moses.



## LAST SUNDAY'S MEMORIAL AND DEDICATION SERVICE IN JARVIS STREET CHURCH.

There was a great congregation present last Sunday evening to join in this great service. The first part of the service was conducted by the church's greatly beloved senior Deacon, Mr. George Greenway. Until the organ was dedicated, a piano was used. Because of its appropriateness to the service, we quote two verses of the first hymn:

"Come, let us join our friends above  
That have obtained the prize,  
And on the eagle wings of love  
To joy celestial rise.

"Let all the saints terrestrial sing  
With those to glory gone;  
For all the servants of our King,  
In earth and heaven, are one."

The lesson read was the forty-fifth Psalm, following which Mr. Greenway spoke as follows:

"It is my privilege to say a few words at this Memorial Service concerning the one who has so recently been called away from the life of this Church to be for ever with the Lord. I refer, of course, to Mrs. Shields, the wife of our beloved Pastor.

"It is impossible to over-estimate the value of the work Mrs. Shields was permitted to do for the Lord in this place, and I desire at this Memorial Service to call attention to just two or three of the principal qualities of our departed friend.

"And first, I would remind you of her regularity in attending the services of God's House. Her seat, at the back of the Church, was seldom empty and never without good reason. She loved the place where the Lord meets with His people, and in this, set an example to every member of the Church. With sincerity of heart she could say,

"Oh let my hand forget her skill,  
My tongue be silent, cold and still,  
This bounding heart forget to beat;  
If I forget the mercy seat."

"The same may be said of her attendance, at the three Prayer Services during the week. It mattered not who was away, Mrs. Shields was in her place, always joining heartily in the singing of the hymns which, to her, were a great delight.

"Another great quality possessed by Mrs. Shields was her partiality for the poor of the flock. Literally did this good woman believe, that the Lord is no respecter of persons, and sought at all times to put in practice the teaching of the second chapter of James—believing his statement 'that God hath chosen the poor of this world, rich in faith, to be heirs of the Kingdom, which He hath prepared for them that love Him.'

"Mrs Shields was one of the most patient of women, charitable to all—and never uttering an unkind word to or about anyone. She was a true helpmeet to the Pastor. While taking no part publicly, she was, in her quiet, unobtrusive way, a benediction to all who knew her.

"It was not generally known, perhaps, that Mrs. Shields was a good personal worker. On the alert to see any signs of the working of the Holy Spirit, she was quick to call the attention of other workers, to this one—and that one, who appeared impressed and at all anxious to know the Lord! Often she kindly and quietly enquired of those whose spiritual state she was not sure of whether he or she had personally received Christ.

"It is not our purpose unduly to magnify the good qualities of the one who has entered into rest, for no one would have been more ready than Mrs. Shields to ascribe all to the grace and goodness of God; but after twenty-two and a half years of faithful, quiet service, we thank our God for His gift to this Church, and place a Tablet on the Organ to her perpetual memory. Our loss is her gain—for she is with Christ which is far better. And, on behalf of the membership of this Church Family, we thus publicly dedicate the new console and the rebuilt organ, to her memory, and to the Glory of God.

### Let Us Pray.

O Lord, our God, we desire to praise Thee, for Thou art worthy. Heaven and earth are praising Thee, O Lord most High! Praise waiteth for Thee in Zion and unto Thee shall the vow be performed. Thy loving kindnesses, and tender mercies, are ever toward us, and in this place, Pastor and people have experienced much of Thy goodness and favour. Unitedly we join in praising Thee, and call upon our souls, and all that is within us, to bless Thy Holy Name.

For all that Thou hast permitted this Church to do for Thee, we give Thee thanks.

For the Gospel of Thy Grace, which has so often in this place proved to be the power of God unto Salvation, we praise Thy Name!

For every man and woman, boy and girl, who by the power of Thy Holy Spirit have been led to see themselves as sinners, and then to see in the Lord Jesus, the Saviour they need, we give Thee thanks. Our hearts worshipfully repeat the psalmist's exhortation:

Make a joyful noise unto the Lord,  
make a loud noise, and rejoice,  
and sing praise.  
Sing unto the Lord with the harp;  
with the harp, and the voice of a psalm.  
With trumpets and sound of cornet  
make a joyful noise before the  
Lord, the King.  
Praise Thee with the sound of the  
trumpet: praise Thee with the  
psaltery and harp.  
Praise Thee with the timbrel and  
pipe: praise Thee with stringed  
instruments and organs.

We thank Thee our God for the praise that ascends to Thee from this place. For a consecrated Organist and a Choir who delight to sing to the Glory of Thy great Name!

And now O Lord we pray Thee, accept this instrument which we now dedicate to Thy service. As we present it to-night to Thee—in memory of the one who delighted to praise Thy Name, accept it, we beseech Thee, and use it for Thy glory, until we join with her and the great multitude who before Thy Throne continually praise Thee.

"Worthy the Lamb that died they cry,  
To be exalted thus,  
Worthy the Lamb our lips reply,  
For He was slain for us."

Accept our thanks and hear our prayer,  
In the name of Jesus Christ our Lord.

At the conclusion of the prayer the organist, Mr. C. L. Penney, played the Hallelujah Chorus with fine effect, while the great congregation reverently stood. The hymn usually sung in Jarvis Street before the baptismal service, "When I Survey the Wondrous Cross", was sung, and the Pastor baptized three believers. Between the age of the youngest and the oldest of the candidates there was a difference of sixty-eight years. Following the baptismal service the choir sang, "When the pearly gates unfold". The hymn before the sermon was,

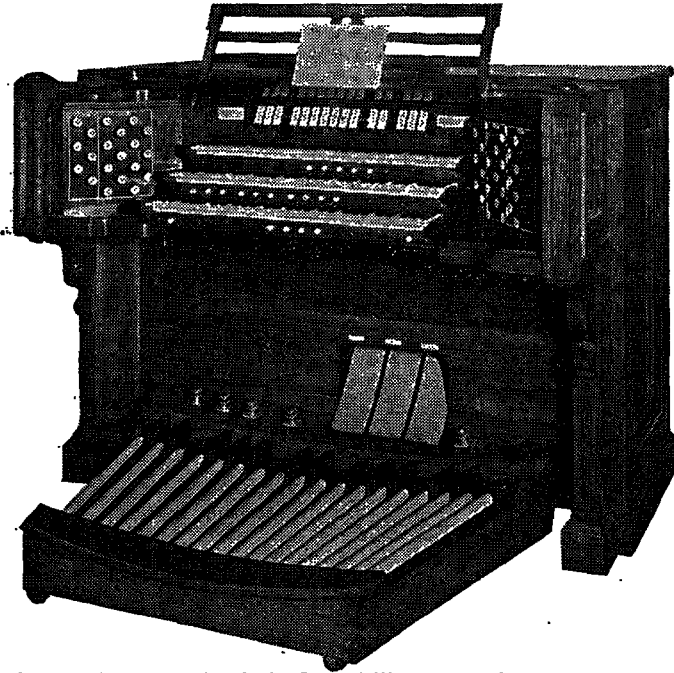
"Jerusalem, my happy home,  
Name ever dear to me,  
When shall my labours have an end  
In joy, and peace, and Thee?"

After the singing of the hymn the Pastor preached the sermon appearing in this issue.

Instead of the usual after-meeting, the congregation was invited to remain and join with the choir in singing a few of the great hymns. About five hundred people remained.

We print herewith a reproduction of a photograph of the new organ console. A new electrical system has been installed throughout, bringing into play a number of stops unused for years. This, together with all the modern coupling attachments, enormously increases the power of the organ, as well as adding to its sweetness of tone.

Jarvis Street Church is greatly indebted for this fine piece of work, first, to its organist, Mr. Penney, and next to the organ-builders, the Robbins Brothers, who put into



the work, not only their fine skill as technicians, but their hearts as well as their hands.

While the work was done for a much smaller figure, the same thing has been done to the organ which was

planned in 1914 at an estimated cost of \$13,000.00. We do not want our readers to think we have been extravagant in times of depression. Something had to be done, and we give thanks to God that at such a time as this, by the efforts of Mr. Penney and the Robbins Brothers, this great work has been accomplished.

The Editor of THE GOSPEL WITNESS is profoundly grateful for the kind thought which suggested the dedication of the rebuilt organ and new console to the memory of Mrs. Shields. She loved the habitation of God's house and the place where His honour dwelleth, and greatly delighted always in the service of praise. In the cut of the console here shown, a small panel will be noticed at the end of the organ to the right. This photograph was taken before the tablet was inserted, but in that panel there has been inserted a bronze tablet bearing the following inscription:

*This Organ, as Rebuilt, is Dedicated  
To the Praise of God*

*and*

*In Affectionate Memory of  
Elizabeth Ann Shields*

*Wife of the Pastor of this Church*

*Rev. T. C. Shields*

*Who exercised a quiet and unobtrusive ministry  
from the beginning of her husband's ministry  
here May 15th, 1910, until she departed  
to be with Christ, August 11th, 1932.*

## The Union Baptist Witness

Is the Official Publication of the Union of Regular Baptist Churches of Ontario and Quebec. Send all communications to the Office Secretary, 337 Jarvis Street, Toronto 2, Canada

### PROGRAMME of the Fifth Annual CONVENTION of the UNION OF REGULAR BAPTIST CHURCHES OF ONTARIO AND QUEBEC to be held in Jarvis Street Baptist Church Toronto, Ontario, OCTOBER 18th to 20th 1932

#### CONVENTION THEME

The enemy directs his onslaught against every doctrine of the fortress of revealed truth, with its central citadel of evangelism. His battering ram is just now being chiefly aimed at the truth which teaches that the local ecclesia is a divine institution.

Included in the distinctive witness which Regular Baptists are called to bear is the

New Testament doctrine of the church. Evangelical Christianity has suffered much from Modernism, but it is now being attacked within the citadel of orthodoxy itself, through the medium of ultra-spiritual inter-denominational and non-denominational agencies.

Nondescript tabernacles spring up like mushrooms over night, to entice and betray the unwary into an acceptance of the specious assumption that they are spiritually superior to all others who believe in Christ, and boast that they have nothing to do with any church or denomination.

This programme has been arranged with a view to enabling the UNION OF REGULAR BAPTIST CHURCHES to give a scriptural exposition of, and emphasis to, this aspect of their testimony.

#### MONDAY, OCTOBER 17th

10.00 a.m.—Meeting of the Executive Board.

#### TUESDAY, OCTOBER 18th

2.00 p.m.—Registration of Delegates.

2.30 p.m.—Conference of Pastors and Deacons, led by Rev. P. B. Loney.

#### Fifth Annual Convention TUESDAY, OCTOBER 18th

##### First Convention Session

7.30 p.m.—PRAYER, PRAISE, TESTIMONY.

8.00 p.m.—Rev. Clifford J. Loney, President, presiding.

##### Appointment of Committees:

1. Committee on Scrutineers
2. Committee on Nominations
3. Committee on Arrangements
4. Committee on Budget
5. Committee on Resolutions

Adoption of Tentative Constitution for another year.

Introduction of New Pastors.

##### Address

"One of the Greatest Utterances in Human Speech."

Rev. John Byers of Orillia

#### WEDNESDAY, OCTOBER 19th

##### Second Convention Session

9.30 a.m.—PRAYER, PRAISE, TESTIMONY.

10.00 a.m.—Mr. W. C. Boadway, Vice-President, presiding.

Presentation of the Annual Report of the Executive Board by the Secretary, Rev. W. E. Atkinson.

(Program—Continued on page 12)

**Whole Bible Course Lesson Leaf**

Vol. 7

No. 4

REV ALEX. THOMSON, EDITOR.

Lesson 44      October 30th, 1932  
FOURTH QUARTER.**JOSHUA'S CONQUEST AT AI.**

Lesson Text: Joshua, chapter 8.

Golden Text: "I can do all things through Christ which strengtheneth me."—Phil. 4:13.

**DAILY BIBLE READINGS:**

Monday—Judges 20:12-26.

Tuesday—Judges 20:27-48.

Wednesday—2 Tim. 3:1-17.

Thursday—Psalm 119:129-144.

Friday—2 Tim. 2:1-14.

Saturday—2 Tim. 2:15-26.

**I. THE COMMAND OF GOD (vs. 1, 2).**

In the previous chapter the record is given of the humiliating defeat of the Israelites at Ai, and the consequent judgment meted out upon the one responsible for it. In the chapter of our lesson an account is given of the victory which followed this disciplinary action, and is introduced by the command of God concerning the same. The defeat caused discouragement in the ranks of Israel, but it taught a very necessary lesson, and in the consciousness of that the people were ready for victory.

The command of the Lord is of a distinctly encouraging nature. In it Joshua is enjoined to fear not, nor be dismayed, but to take all the people of war with him, and go up to Ai, for the king, the people, and the city had been given into his hand. This insured victory, gave confidence in the conflict, and manifested the divine approval of their purpose. But there are deeper lessons inherent in the incident, applicable to the relationship of man with God throughout all ages, wherein are made clear the principles underlying victory in all spiritual conflicts. In this connection it may be noted that the Israelites were right with God. They had dealt with sin, and put it away, and consequently there was nothing between them and God at this time. Sin always hinders victory, and Christians need a tender conscience in relation to it, never consciously harboring it, and immediately confessing it, and putting it away when it enters the life. To be right with God we must be done with sin (Col. 3:5, 8; Heb. 12:1; I John 1:6, 2:1).

In the second place we may observe that being right with God, the Israelites were in the place of blessing. They were where God could bless them with victory. There are many suffering the loss of blessing these days because they are out of touch with God, due possibly to some unconfessed or harboured sin in the life. God cannot condone sin, because He is holy, (I Pet. 1:16), and we must learn that the fulness of His blessing is bestowed upon those who are like Him in life. To this end have we been chosen,

(Eph. 1:4), and to the fulfilment of this purpose is the Holy Spirit now aiding us, (John 16:7-14). What we are is of more importance than what we do, although the latter must not be neglected. In the third place it may be noted that the Israelites were ready to do the will of God. They had manifested this willingness in dealing with Achan, (7:27), and they were prepared to advance against Ai. If victory is to be gained there must be a willingness to do God's will whatever that may be. In this case it was not pleasant to the flesh. It is not always thus, but we must be prepared for the unpleasant, as well as the pleasant, and in obedience give evidence of the reality of our Christian profession, (I John 3:24). Compare this command with that given concerning Jericho, (6:18, 19), and note the difference as well as the similarity.

**II. THE CONQUEST OF AI (vs. 3-29).**

In obedience to the command of God we are informed, "Joshua arose, and all the people of war, to go up against Ai," and Joshua chose out thirty thousand mighty men of valour, and sent them away by night, (v. 3), giving them directions concerning lying in ambush, (v. 4). The nature of the plan for the overthrow of Ai is then disclosed. Advantage was to be taken of the psychology of the last defeat in that the men of Ai having gained one victory over Israel, they would be hopeful of again defeating them. The plan, therefore, was to divide the forces of Israel, one part lying in ambush behind the city, the other part advancing as on the former occasion directly against the city, with instructions to turn and run when the men of Ai should come out against them, thus drawing all the men after them, and leaving the city defenceless, and at the mercy of the Israelites in ambush, who upon a given signal were to advance and take the city, setting it on fire, that by its smoke the others might know it had been occupied by their men who would then stay their retreat, and join with the other company in fighting the enemy. The plan worked admirably, and Ai with its people was completely overthrown.

In relation to this victory, several things are worthy of note. First, it was a complete victory, all the inhabitants being utterly destroyed, only the cattle and the spoil being taken by Israel. It was gained over the enemies of God, for the people slain were sinners of a base kind, and worshippers of idols. The victory was gained at the command of God, in accordance with His will, in co-operation with Him, and according to His plan. It may be noted that the plan manifests a knowledge of human nature, and makes use of the same. It is of interest to note other scriptural instances of a similar use of such strategy. God knows the human heart, and guides His servants in dealing with men. See Joseph, (Gen. 45:24), Paul, (Acts 23:6), and our Lord, (Matt. 22:15-22), among others. It may also be observed that the plan was of a thorough nature. Every detail was set forth, and each one was given his place, all acting together faithfully, and diligently, in harmony with each other, and under the direction

of God's appointed leader. There was no room for carelessness either in the plan itself, or in its execution. The work of God these days is hindered very often through carelessness, by someone neglecting to do his duty, or doing it in a most disinterested manner. Soldiers in the army of God should learn to be faithful in the matter of time, of heartiness, and of measure. What we do for God should be well done. It is a shame to act otherwise, and to do so means future loss, (I Cor. 3:15).

**III. THE ALTAR OF THE LORD (vs. 30-35).**

After the victory at Ai, "Joshua built an altar unto the Lord God of Israel in Mount Ebal", (v. 30). The place of the altar was situated probably some twenty miles distant from Ai. Thence the people were led, and the fact that they could thus journey and participate in such a religious service without let or hindrance from the surrounding people is eloquent testimony to the salutary effect of their recent victory, and their former victorious progress. The fear of Israel was upon the people, due to the manifest presence of God with them. The altar erected was one of "whole stones, over which no man hath lift up any iron", (v. 31). This was in accordance with the command of God, made known through Moses, (Deut. 27:1-8). The altar must be in its natural state, with no human embellishment, as man cannot add anything to the beauty and solemnity of the worship of God, and he is forbidden to do so.

Several things are worthy of note in connection with this altar. First: sacrifices unto the Lord were offered upon it. These were burnt offerings, significant of consecration unto God, and peace offerings, speaking of peace with God on the basis of reconciliation through bloodshed. The significance of this religious service at such a time is worthy of consideration. Instead of pushing on to the full possession of the land, the Israelites halted and acknowledged their God and worshipped Him. He was first with them in all things. Respecting this, note the importance of a public acknowledgment of God, and the duty of manifesting this in all our activities. In the second place we are informed of the writing of the law on the stones by Joshua, (v. 32), making this a permanent record of the law in the land. And thirdly, the whole of the law was read to the people, (vs. 33-35). This is of significance in relation to the Mosaic authorship of the Pentateuch, also concerning the basis of Israel's national life: the law was the foundation of the same, as it ought to be of every life.

(Program—Continued from page 10)

**Third Convention Session**

2.00 p.m.—PRAYER, PRAISE, TESTIMONY.

2.30 p.m.—Mr. W. C. Boadway, Vice-President, presiding.

**THEME—THE LOCAL CHURCH**1. *The Local Church a New Testament Institution.*

Rev. Alex. Thomson.

2. *The Necessity of Building Converts Into the Local Church.*

Rev. W. J. Thomson.

3. *The Importance of Being Loyal to the Local Church.*

Rev. David Alexander.

4. *The Establishment of the Home Base.*

Rev. James Hall.

**Fourth Convention Session**

7.30 p.m.—PRAYER, PRAISE, TESTIMONY.

8.00 p.m.—Mr. O. L. Raymer, Vice-President, presiding.

**Foreign Missions**Rev. H. L. and Mrs. Davey.  
Presidential Address — Rev. Clifford J. Loney.**THURSDAY, OCTOBER 20th****Fifth Convention Session**

9.30 a.m.—PRAYER, PRAISE, TESTIMONY.

10.00 a.m.—Mr. O. L. Raymer, Vice-President, presiding.

**Home Mission Work.**

11.00 a.m.—Report of Committees.

11.30 a.m.—Nomination and Election of Officers and Board Members.

**Sixth Convention Session**

2.00 p.m.—PRAYER, PRAISE, TESTIMONY.

2.30 p.m.—Rev. Clifford J. Loney, President, presiding.

**EDUCATION SESSION.**

Review and presentation of the work of the TORONTO BAPTIST SEMINARY by the President of the Seminary and its faculty.

4.00 p.m.—Rev. H. C. Slade of Timmins  
—“A Big Business”**Seventh Convention Session**

7.30 p.m.—PRAYER, PRAISE, TESTIMONY.

8.00 p.m.—Convention Officers presiding.  
Introduction of Officers and Board Members.**Address***The Obligation of the Local Church to the Missionary Interests of the Union.*

Rev. T. T. Shields

ADJOURNMENT.

BENEDICTION.

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By W. Gordon Brown

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