

The Gospel Witness

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AND IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.
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"I am not ashamed of the gospel of Christ."—Romans 1:16.

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"Rejoice With Trembling"

The Canadian Baptist of October 27th reports a great spiritual awakening in the Baptist Convention of Ontario and Quebec. We quote as follows:

"IT IS HERE."

"It is here! Praise the Lord.

"The great Spiritual awakening for which multitudes of Ontario and Quebec Baptists have been praying for months has come.

"It broke over the Yorkminster Convention last week in a deluge of praise, praise and confession that kept two or three hundred ministers and laymen on their knees until three o'clock in the morning and called them back to prayer between sessions of the Convention.

"And when it came hearts were melted, tears flowed freely and hands were wrung in earnest forgiveness of things that had parted brethren and bred bitterness or coldness and unconcern. . . .

"In a sense, this soul-stirring experience should have been expected. Was it? The fires of controversy that raged six or seven years ago left a heritage of spiritual coldness and wreckage. Nothing else could have been expected."

Surely every true believer of every name must rejoice in a genuine Heaven-sent revival wherever it takes place, and through whatsoever instrumentality it may be accomplished. We do not know of any body of professing Christians anywhere that is not in need of revival. And what we have now for a few years become accustomed to call "the old Convention" is no exception to that general rule. Certainly the Union of Regular Baptist Churches of Ontario and Quebec needs a revival. We are grateful for the measure of blessing which has attended the ministry of the Word of God in the churches of the Union, and on our mission fields—but we need, and long for, a visitation from Heaven.

This writer is Pastor of Jarvis Street Baptist Church, Toronto. For a good many years now it has been our privilege to see much blessing. But we acknowledge humbly and penitently our comparative barrenness, and with genuine believers everywhere pray earnestly that God will revive His work. We rejoice at the news contained in *The Canadian Baptist*, and we do not know of any people in the world who have greater reason to rejoice than we.

In *The Canadian Baptist* of November 3rd appears another article, from which we quote as follows:

"The Convention sessions are over—and now what? Never before in its history has the annual gathering been marked by such a spiritual uplifting.

"Delegates from the two provinces—clerical and lay—were lifted to new heights of consecration under the divine leadership of Dr. Truett and Mr. S. J. Moore. They were willing to do anything they could to advance the Kingdom.

"All, yes all, I give to Jesus.
All my time and all my talents,
They belong to Him."

"What can we do at once? How can we reach the people?" was their cry.

"The mass movement was decided, determined and complete."

In this revival, assuming the report to be correct, we shall see what we have longed and prayed for for years. *The Canadian Baptist* asks, "And Now What?" It may be they do not want an answer from us, but on the same page *The Canadian Baptist* of November 3rd publishes the following:

"From The Canadian Baptist office letters have gone to many ministers and laymen asking this question, 'And now—what?' Replies will be published in a week or two. Anyone is welcome to drop the Editor a line on this topic, but keep your messages down to 150 words. Short letters will have first consideration in this symposium."

As we have grave reason to fear any letter sent from this office to *The Canadian Baptist* would not be published, we will offer our suggestions through the medium of THE GOSPEL WITNESS.

If this revival be genuine, if it be from Heaven, beyond all peradventure *the old Convention will return at once to the historic Baptist position, and declare its unwavering belief in the Word of God.* The Baptist Convention, at successive meetings, has applauded men who have mocked at the infallibility of the Bible, at the historicity of Jonah, at the doctrine of total human depravity, and at the central theme of the gospel, the toning sacrifice of our Lord Jesus Christ.

Resolution upon resolution have been spread upon the minutes of that Convention approving of men who deny nearly every principle of Evangelical Christianity. If this revival is of God, we may expect to see all these resolutions rescinded, and the Baptist Convention once again taking its position as a company of people founded

upon the impregnable rock of Holy Scripture. When Professor Marshall pounded the desk and declared his disbelief in the infallibility of Scripture, he was applauded to the echo. Can anybody believe that such sentiment would be approved in any real revival, or by people who had been touched by the Spirit of God?

At meetings of the Baptist Convention of Ontario and Quebec on more than one occasion, when the question of the substitutionary work of Christ was under discussion, and the expiatory value of His death was being insisted upon, those who repudiated that central doctrine of Evangelical Christianity were loudly applauded. In this revival that is said to have come to the old Convention, will they sing such hymns as, "Rock of Ages cleft for me", "When I survey the wondrous Cross", "There is a Fountain filled with blood", and others containing the same great doctrine? In principle, by the approval of a man who denied all this, the Baptist Convention of Ontario and Quebec has voted its opposition to the doctrine of salvation through the blood of Christ alone.

The theology of Professor Marshall was an utter repudiation of the principle that men are saved by grace and grace alone. The whole trend of his teaching was to the effect that such salvation as we may need is to be effected by human effort, rather than by a sovereign act of the quickening Spirit of God.

Indeed, for years past the Baptist Convention, by its resolutions, has repudiated Evangelical Christianity. There will probably be some who will deny it, but if so, it must be because they are too dense spiritually to recognize the implications of the position they have taken.

But all this will now be corrected. If this revival is of God, and if and when it is corrected, we shall be convinced of the genuineness of it.

But *The Canadian Baptist* asks, "And Now What?" If this revival is a genuine one, Professor Harry L. MacNeill will either come to the penitent bench and repent of his infidelity, or at least agnosticism, or he will resign his position as a member of the staff of McMaster University. In these pages we have before proved up to the hilt that Professor MacNeill is as much of a Modernist, and as truly an anti-evangelical, as Harry Emerson Fosdick or Dr. Shailer Mathews. There is not a thing to choose between them. Can we expect that McMaster University will share in this alleged revival while it has as its Professor of New Testament Interpretation a man who, by his own admission, if he does not actually deny, is agnostic with respect to such matters, as the Virgin Birth and its corollaries. That he denies the infallibility of Scripture is proved by his doubtful attitude toward the truth of the Virgin Birth, which the Scripture so plainly declares.

But we need not go into detail at that point. No one in his senses can believe that a Heaven-sent evangelical revival has touched McMaster University as a part of the Convention of Ontario and Quebec while Professor Harry L. MacNeill remains in his Chair.

Surely the same can be said of Dr. Roy Benson. He has written less, perhaps, than some others; but he has said enough to make his position clear. We have known from sources whose accuracy and authority were absolutely beyond question that Professor Benson is anything but an evangelical.

And what shall be said of Professor Wilson Smith, the Evolutionist? Will he now repent and do the first works? Or will he resign or be retired?

Or what shall we say of the Chancellor of the University? He defended Professor Marshall while he was here, and must share with others the responsibility of his ignominious dismissal. It was not, of course, because of his views that Professor Marshall was dismissed, for as we have before pointed out, there are men on the staff of McMaster far more extreme than Professor Marshall has ever shown himself to be. Professor Marshall was dismissed only because we had identified and exposed his Modernism, and had made him unacceptable to many of the churches. Will Chancellor Whidden now bring forth fruit meet for repentance? I wonder was he among the number described after this fashion?—"Hearts were melted, tears flowed freely and hands were wrung in earnest forgiveness of things that had parted brethren and bred bitterness or coldness or unconcern." Has Dr. Whidden and the Governors of McMaster University sent any kind of apology to Professor Marshall for their treatment of him?

But once more. We could hope that such revival would bless the Foreign Mission work of the Convention of Ontario and Quebec. The President of the Foreign Mission Board is none other than Dr. John MacNeill, one of the bitterest opponents of all who sought to defend evangelical principles, and one of the chief defenders of Professor Marshall's Modernism. Has Dr. John MacNeill repented? Has he acknowledged his sin in supporting these enemies of the gospel of salvation? We hope he has done so in his heart, but his repentance will be known only when he makes public acknowledgment of his wrong.

We could say the same of the Home Mission Board. The Superintendent of the Home Mission Board has always professed evangelical principles. On our coming to Toronto he was the very first to tell us of conditions obtaining in McMaster University, and was most zealous for the cause of evangelical truth. But during the controversy to which reference is made in the excerpts from *The Canadian Baptist*, Dr. Schutt went right over to the enemy, and among the churches in Ontario and Quebec everywhere defended McMaster University. Its Modernism and anti-scriptural teaching have long since been proved a hundred times over. Any man who denies that McMaster University has sold out to Modernism is either a simpleton or something very much worse.

The Canadian Baptist, that now speaks of revival, was long used for the propagation of the principles of Marshallism, and for the defense of Modernism. We could have written, in the course of the last two or three years, scores of articles exposing the poison appearing in the pages of *The Canadian Baptist*, but we have been occupied with other matters of greater importance. Will *The Canadian Baptist* also acknowledge its error now?

But this alleged revival is said to have occurred in Yorkminster Church. Personally, we have great admiration for its Pastor, Rev. W. A. Cameron, but we abhor his theology. We like Mr. Cameron exceedingly as a man, but we confess that we have absolutely no fellowship with him in his religious thinking. In *The Toronto Star Weekly* of a few weeks ago there was an appreciation of one of Mr. Cameron's sermons. The article is entitled, "If God is Like Jesus." We are of the opinion that it is a doubtful compliment for anyone to be approved by Dr. Salem Bland. He is an iconoclast of the first order. We judge from his writings that he hates Evangelical Christianity as true believers ought to hate sin itself.

In this article he expresses his hearty approval of Mr. Cameron's sermon. We wish we had space for the entire article. It tells us that "hosts of Jews, Mohammedans, Hindoos, Confucians and Buddhists are worshippers of Jesus Christ, not formally perhaps, or even consciously, but actually." Dr. Bland says:

"I think, therefore, that the preacher was entirely justified in affirming that what this age is sure of is the supreme glory of Jesus, and that he was entirely correct in his exposition of some of the implications of this."

Then he deals with some of the implications as follows:

"It was pointed out that the implications of this faith must be frankly faced. For example, if God is like Jesus, then *many things said about God in the Old Testament and even a few things in the New must be reverently but firmly set aside*. A Being like Jesus can never have slaughtered all the first-born in Egypt for the sin of Pharaoh, nor could he have visited Pharaoh's household with great plagues, because Pharaoh desired to take Sarai as his wife, Abraham having untruthfully represented her as his sister. Other illustrations were given and could easily be multiplied, of things ascribed to God which were certainly not Christlike. Wisely and reassuringly it was pointed out that the glory of the Old Testament is that it is *the record of the passionate persistence of a race in its quest for God*. That the earlier parts of the Old Testament are on a morally and intellectually lower level than the latter is something to rejoice in as a demonstration of the inspiration of the spirit of God in guiding a race once childish and savage and grossly superstitious to the lofty heights on which a Jesus of Nazareth could appear and fulfil His mission.

"Again, it was pointed out that if God is like Jesus, some theological dogmas must go. It cannot be supposed that such a being could shut little children out of His presence eternally for their parents' failure to have them baptized. *Nor can it be supposed that Jesus had to shed His blood to propitiate or move to forgiveness a God who must be as forgiving and gracious as Jesus Himself**.

"Profoundly suggestive also was the affirmation that if God is like Jesus He cannot be the serene and un suffering being some religions have pictured Him. We are not alone in our grief and pain. And again, such a God, no more than Christ, can ever seek victory by the sword or by angelic armies. God must be as much shut up to victory through the Cross as Jesus was.

"I doubt if there is any thinking that would be more revolutionary or more liberating for Christians generally than to test all their ideas about God and the Bible and the hereafter by the simple axiom, that however mysterious and in many ways beyond our thought God must be morally like Jesus.

"The sermon was based impregnably on two texts, 'He that hath seen me hath seen the Father' (John xiv, 9) and 'God hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ' (2 Cor. iv, 6). Though moving in a region where its message was almost certain in any ordinary congregation to come into collision with some accepted and perhaps even cherished beliefs, it was completely free from that pussy-footing evasiveness which too cautious preachers in an age of transition sometimes develop into a fine art. There was a manly, straightforwardness and a courteous explicitness about the whole sermon which spoke well, I thought, for the congregation, as well as for the preacher, and which made it one of the most refreshing I have heard in Toronto. The congregation which gives such a wide-reaching platform for such a fearless and wise and prophetic voice is not only making excellent provision for its own growth in true Christianity, but rendering a great service to the whole city. I could not but hope that no wisely appreciative congregation elsewhere may ever be successful in drawing away from Toronto such an exponent of a free, reasonable, practical and intensely Christ-exalting faith."

What do our readers think of this? Does that sound much like revival? (The emphasis in the quotations above is ours). If this is not the quintessence of Modernism, then where shall we find it? And this in the revival church!

We are not greatly impressed with prayer-meetings because they continue until three o'clock in the morning. We have attended a few of them. We believe it is well sometimes to pray, not until three o'clock, but much longer. But we have seen people at such meetings, like Pentecostalists in their "tarry room," carried on a tide of emotion, and sob like children, without any genuine repentance at all.

The special preacher at the Convention was Dr. George W. Truett. Dr. Truett's preaching is never of a high intellectual order, but it has always a tremendous emotional appeal. We remember once hearing Dr. Truett preach from our own pulpit in Jarvis Street on the text, "Will ye also go away?" He began his sermon with words to this effect: "I shall try to tell you to-night why people go away from Jesus,"—and immediately the whole congregation, viewed from the platform, looked very much like a neighbour's lawn on Monday morning when the washing has just been put out. The congregation turned white, and we suppose about seventy-five per cent. of the people had taken out their handkerchiefs and were already wiping their eyes. We remember a remark by Rev. J. R. Webb, then of Kitchener, now of Peterboro, made at the time. When the service was over, he met a gentleman who was then a member of his church, Mr. T. F. Matthews, then of Peterboro, now of Toronto (we do not know to what church he belongs here). His cheeks, like all others, were stained with the tears that had been stream-

*No evangelical ever said he thought that Jesus had to die to move God to forgiveness. The assumption is a gross caricature of evangelical orthodoxy: "God so loved the world that he gave his only begotten Son."

ing down them throughout the evening. Mr. Webb reported that he said to his friend, "What did you think of that?" To which he replied, "No man has any right to take advantage of me like that!"

Of course it was a pleasantry, but all were similarly affected. Everybody's emotions were stirred by stories of deathbed scenes. One member of Jarvis Street, we distinctly recall, was sent to bed for three days by that sermon. But we do not remember there was any facing of sin and its consequences.

We can well understand how people would be wrought up to a pitch of emotional excitement under Dr. Truett's preaching, and we have no doubt there were plenty of tears. But where there is genuine repentance men will bring forth fruit meet for repentance. Wrongs will be corrected. Restitution will be made.

Nor are we much impressed with revival luncheons. We have great admiration for the generous layman by whose bounty such feasts have often been provided. We have attended not a few. But we have never heard of a revival coming that way. Fasting and prayer, humiliation before God, open frank confession of sin, turning away from evil, doing the first works—these are the evidences of revival.

When we were preaching in Spurgeon's Tabernacle some years ago, one Sunday when the Deacons gathered in the vestry just after the service, one of them said to the company assembled, "I had a bit of genuine Spurgeonic humour last week." They all said, "Tell us about it." He said, "I was out Streatham, passing Mr. Spurgeon's house (Rev. Thomas Spurgeon, who was then very unwell), and I met Mr. Spurgeon taking a quiet walk. I stopped to have a few words with him, and told him we had had a most gracious service last Sunday morning. With a merry twinkle in his eyes he said, 'So my wife reported. But I told her I should be better able to appraise the value of the sermon after I had lived with her another week!'"

What a gracious soul he was! And how devoted was he to his wife, and she to him (Mrs. Spurgeon still, happily, is with us). But he went to the heart of the matter after all. The value of a sermon, of a series of meetings, or of a so-called revival, may properly be estimated only by the effect it has upon the lives of men and women. May a real revival come to the Baptist Convention of Ontario and Quebec, and to the Union of Regular Baptist Churches of Ontario and Quebec—a revival whose fires shall burn up all error, and sweep away all self-seeking, bringing glory to God in the salvation of souls. For this let us all pray!

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The Jarvis Street Pulpit

A DELIGHTFUL MEDITATION.

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

Preached in Jarvis Street Baptist Church Toronto, Sunday Evening, November 6th, 1932.

(Stenographically Reported—Broadcast over CFRB, 690 k.c.)

"We will remember thy love more than wine."—Song of Solomon 1:4.

Prayer before the Sermon.

By Rev. W. Gordon Brown.

O Father, we Thy children draw near to Thee to give Thee thanks because we belong to the family of God. We bless Thee because Thou hast created us naturally, and hast re-created us spiritually. We rejoice because Thou hast made us Thine, and has constituted us an holy people, a nation of priests, that we may offer Thee spiritual sacrifices and intercede on behalf of men. Because Thou hast withdrawn us from the world for this purpose, therefore do we come to pray for the world, that Thy grace may work in the hearts of men to the glory of the greatness of Thy name.

We ask for Thine own, dear Lord, for those of Thine who have special needs, that Thou wouldst supply such to them abundantly. We pray for those who are in material need. We remember that David said he had not seen the righteous forsaken, nor his seed begging bread. Be pleased, O God, to make this true of the righteous in this day. Supply those temporal things, those needs of the body, which Thine own children must have.

Others of Thy children have physical needs because of illness. Many are laid aside to suffer. Help them to learn patience, that after they have done the will of God they may receive the promise. Teach them that trial worketh patience; and patience, experience; and experience, hope; and that hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Spirit Who is given unto us. To such as it may please Thee to raise up, grant the healing of Thine hand. To those who must languish on beds of pain, give patience. To those who will shortly pass through the dark valley, bestow that protection that comes from Thine own presence, Thou Shepherd of souls.

All of us have spiritual needs. The love in our hearts so often becomes cold, its flame burns low. Quicken us in Thy word, renew us in spirit and mind by the power of the Spirit of God Who dwells in us.

Then, O Saviour Christ, we pray for the lost. What a great host they are! How dire is their need, and yet how little do they realize it! Some of them have heard the message of truth for long years. Wilt Thou not bring to life and power that seed which has been sown in their hearts? For those who have not yet heard Thy word we pray. May Thy children become faithful messengers to them. How shall they be saved except they hear? Let the word of God come to them, and let the message of truth bring them to an experience of the new birth, that they may know Thee, Whom to know is life eternal.

So do we pray for all men. This world is Thy world; it is bound to Thee, and Thou art bound to it. The need of this world to-night is its need of Thee. Thou art the only answer to its unsolved and seemingly insoluble problems. Come in Thy power and visit the sons of men with Thy grace, that Thy voice may be heard, and Thy way known among men.

We pray for our King: God save him. Save the Empire of which he is the head. Grant to us peace in our time, O Lord. Hasten the day when the nations shall beat their swords into plowshares, and their spears into pruning hooks, when nation shall not lift up sword against nation, neither shall they learn war any more. Hasten the reign of that Prince of Peace Whose coming will bring true and lasting peace to this warring earth.

Bless Thy gospel as it is preached to-night. Apply Thy truth to those who hear. May it be the decree of the mouth of God. Let Thy word be with power and much assurance, and to Thee we shall give the praise world without end, Amen.

At the close of this service we shall come to the Table of the Lord, and I desire to direct your thought this evening to a subject appropriate to that holy exercise.

It is perhaps not surprising that the Bible should have been attacked from many quarters, and by many who bear the Christian name. There is not a book in the Bible that has not been the subject of critical assault. But the book from which my text is taken is regarded as almost beneath the contempt of some of the critics. It is a love-song which they would rule out of the canon, a love-song which they confess themselves quite unable to understand. I am not surprised at that. If the religion of the Lord Jesus were nothing more than a way of getting a ticket to heaven, a means of escaping the consequences of our sin, and enjoying everlasting felicity hereafter, one could well understand why many people would put a question mark after the Song of Solomon. Or if it were but a cold system of ethics, nothing more than a philosophy of life, nothing more than the setting forth of certain moral principles for the guidance of conduct and the gradual development of character—I say, if the Christian religion were nothing more than that, then the Song of Solomon could have no place in the holy Scriptures.

But those who are taught of the Spirit of God know well that salvation does not consist in mere reformation of character, in subscription to a set of principles called a creed. Much less does it consist in membership in, or affiliation with, a particular institution. When we have learned that salvation consists in personal relationship to God, that He Who died for sinners died because He was, and for ever is, worthy of the title we celebrated but a few moments ago in song, the Lover of men's souls, when we have learned that salvation is not in an institution, nor in principles, nor even in a book, valuable and indispensable as the holy Book is,—as we believe, the very word of God—when we are given to see that salvation is in a Person, and that they only are saved who are brought into vital union with Him, and into whom, by divine grace, the very life of God flows, from Him Who is their Head—when we come to understand these things, we discover that the Song of Solomon is descriptive of the very holy of holies of Christian experience; that it has a profound, spiritual, significance which answers to the experience of those who are led by divine grace to follow the Lamb whithersoever He goeth.

I shall not argue the case further, but content myself with declaring my acceptance of the orthodox traditional attitude toward this book, that it is a song divinely inspired, and that it is descriptive of the intimate relationship which subsists between the redeemed soul and our Lord Who is Himself the Head of His body the church.

I.

This is the voice of the spouse speaking of her beloved: "We will remember thy love more than wine." THERE IS SOMETHING FOR THOSE WHO ARE REDEEMED BY GRACE TO REMEMBER. We are reminded here of the duty to

exercise a certain faculty of our redeemed nature. We are reminded—and I speak carefully, for I hold it to be a duty always carefully to avoid the utterance of a word that might be construed by any possibility to mean that there is ever an infinitesimal element of human merit in our salvation. It is all of grace: notwithstanding there is a sense in which the believer has resources of joy and inspiration within himself.

Salvation is for the whole man, and our entire nature, by the regenerating power of the Spirit of God, is made new, so that every faculty of the mind has its special and peculiar function to perform in the upbuilding of Christain character, in the outworking in the believer's life of the divine purpose of grace.

When memory shares in that regenerating power, and by the washing of regeneration is cleansed, and is sanctified by the power of the indwelling Spirit, it may be made, to the true believer, a wellspring of joy. It becomes possible for us, out of resources which reside within ourselves—by grace only, remember—it becomes possible for us to frame and fashion a ladder to the Skies, somewhat as the spider spins its web out of materials from within itself.

Imagination is a very useful faculty, but imagination has power to create a fictitious paradise. We may spend our hours in idle reverie, building for ourselves castles of fancies which have no relation to reality. It is thus people sometimes extricate themselves from imprisoning, enslaving, and enfeebling, circumstances. They try to lift themselves out of it, and on wings of imagination to fly away into some ethereal world that has no relation to fact. Then they must come back to earth again, they must wake up to discover that they have pleased themselves with a mere fantasy, with that which was but the baseless fabric of a vision.

But memory has another function. Memory creates for us a world which has a basis of historical reality in it. Memory deals with that which has actually come to pass. Memory deals with facts. It may be with facts temporarily, and perhaps for an extended period of time, forgotten. Memory lays hold of that which has entered into the subconscious mind, that has passed from our present thought. It goes back over the years and brings before our view, as though it were transpiring at the moment; things which were vitally related to us, and were of inestimable value to us.

How many people are shut out from many things which they desire! The treasures of art are for the few. I have seen people, manifestly poor, standing at a window where some great picture of fabulous value was displayed. The poor man had an artist's soul. He saw into the soul of the picture. He looked at it; he admired it; he longed for it. He almost broke the tenth commandment, for he coveted it. He wished he had money enough to enable him to take that picture home. Someone else perhaps who had plenty of money, but no capacity to appreciate anything but the frame, bought the picture and hung it in a richly furnished room—furnished by the taste of an expert which the owner himself was utterly incapable of appreciating. He thought it was a good thing to have good pictures, and he bought what somebody else told him was good. But he never really saw them. He looked at them occasionally, but never entered into the soul of them.

How many people there are who have within them capacity for the appreciation of the beautiful, who are

denied the possession of it. The treasures of art are shut away from their examination and appreciation.

So, too, of the treasures of music. While I must confess that I have little appreciation for some of the things that strike one's ear when turning the dial of a radio, I think the radio has a tremendous educational value when it puts at the command of people of moderate, and perhaps of very small means, the best of music. Until this invention, many people whose souls were attuned to all that was harmonious and beautiful, were shut out from participation in these musical ecstasies.

I have gone to some of the great concerts in Massey Hall in years gone by when the nucleus of those choirs which gave the concerts belonged to this church, and the originator of the concerts presided at that organ. I have seen ladies elaborately dressed—or otherwise, as you please—during the performance, enjoying a sleep! I have sometimes seen people walk out in the midst of the Hallelujah Chorus!

But how much is excluded from the enjoyment of those who are poor in this world's goods! How much of literature! How often we have looked at the advertisements of books, and longed for their possession! I know there are some people who patronize public libraries—and I shall not try to dissuade you from the practice. But when I have read a book, it becomes a friend, and I cannot bear to part with it. Do not lend me any, for you may not get them back! I always feel they are a part of myself, and want to keep them.

What a marvellous mercy, therefore, that divine grace so operates upon the souls of men that even our own natures, fountains of iniquity as once they were, become like a harp of many strings perfectly attuned by the Master Musician, and capable of producing the finest music; that even memory itself is placed at our service, so that it may be exercised unto godliness, and be made to minister to the believer's joy. Though he has not a dollar in his pocket, though he cannot hear music, yet it is possible by divine grace for the believer to make melody in his heart, and to find in himself by the exercise of this gracious power that which will enrich his life, and tend to the transformation of his character into an increasing conformity to the image and likeness of the Lord Jesus Christ.

"We will remember." How do you use your memory? To what purpose is it consecrated? How is it exercised? Is it one of the faculties of the mind that is brought under the dominance of the Divine Spirit, to be used by God Himself to make you more Godlike?

Another faculty is brought into exercise: "We will remember thy love more than wine." The will has great power over the memory. I am not concerned with the grammar of the text at this point; neither am I discussing psychology with you; but avoiding all technicalities, I would remind you of the commonplace experiences of life. You know well how, at will, you can dismiss some things from your mind; how you can call up other things. You can direct your thought toward a particular subject, and concentrate all your powers upon that subject, until you find in a darkened room if need be, or at night time when sleep evades you, that you can do something else. You can summon memory to your aid. You can marshal all the powers of your will and say, "I will remember certain things."

I think that is what Paul meant, in principle, when, writing to Timothy, he said: "But refuse profane and old wives' fables, and exercise thyself rather unto godli-

ness." There are some things to which we must not listen, nor occupy our minds with them; but rather summon, under the constraint of a sanctified will, energized by the Spirit of God, all the powers of our renewed mind, that we may exercise our souls unto godliness.

We are to "remember"—what are we to remember? We are to occupy our minds *with the love of God*. That is what the spouse said, "I will meditate a while upon the boundlessness of his love to me."

"We will remember thy love." I can only suggest to you how that may be done. Let us suppose that the lights are out. Let us suppose you are tossing wearily upon your bed at night, that sleep has left you. If you cannot sleep, what are you going to do—count sheep? I never could manage it. I will tell you something better than counting sheep: try to think about the Good Shepherd. Exercise your mind in that fashion, and remember His love.

If you desire to think of the love of Christ, how would you begin? Let me offer this suggestion. Think of *the mystery of the Incarnation as one of the historical manifestations of His love*. We can only know anybody's love by the way they show it. Many people tell me they love me. One man sent me a letter on one occasion questioning my wisdom in a certain matter, taking himself a position exactly opposite—which I was sure then was wrong, and I am more positive than ever now that it was wrong. After he had written these things he said, "I venture to subscribe myself your true friend," or words to that effect. Perhaps he thought he was, but I say I can only know of anybody's love by the way they show it.

I remember some years ago when I had but a very small congregation in a village church, one of the women of the church sent me word to say, "I am sorry, Pastor, that I was not with you last Sunday; but my heart was with you." I told her I did not want her heart, that I would be a great deal better pleased if she would occupy her proper place on Sunday as a worshipper, as she ought to do.

We cannot see each other's hearts: the only way we can judge of affection is by its manifestation.

So may we know the love of God. And He has manifested His love in that infinite stoop when He came from glory to Bethlehem. I wish you would think of that. I never tire of meditating upon it. It is an infinite sea, it is a fathomless mystery: "Great is the mystery of godliness: God was manifest in the flesh."

Think, then, of what it meant for Deity to wrap Himself in our humanity, for Infinity to submit to swaddling bands, for the King of eternity to become as an infant of days, for Him Who was the Creator of all things to limit Himself, to submit Himself to the limitations of our flesh. I know He was limited. He was not limited in wisdom: He was omniscient. He was not limited in power in the sense that He could not at any time have returned to the Father. But He voluntarily shut Himself, if I may so say, into the cage of our human nature. He sovereignly restrained Himself to the limitations of our humanity. He Who filled all immensity subjected Himself to localization, so that He was here when He was not there. It is a mystery that I do not understand, but I love to think of that infinite stoop of His.

That is a sweet story of Jacob, of how he served seven years for Rachel, and then seven years more. That was a long time—fourteen years. But it seemed but as a day for the love he bore to her. How long did this Bride-

groom wait? How long did He serve? From eternity. But if you take the parenthesis of the Incarnation out—I had almost said, out of the duration of that eternal purpose,—I know I am speaking of infinite things, not of the finite—what a long time that was to live on the earth, and to be under the law, to be obedient to the law, subject in all things in our experience! What a subject for meditation!

When we come to the Cross we are inclined to magnify the physical suffering of our Lord. We speak of the wounded hands and feet, the thorn-crowned brow, and the pierced side. Nor do I think we can make too much of the physical. But we can make too little of the mental and spiritual. He made "his soul an offering for sin." Thousands of other people have suffered in the flesh as much as Jesus of Nazareth did. Martyrs have gone home to glory in chariots of fire, having suffered physically as much as Jesus Christ did. But that is not the Cross. You sing sometimes about "the old rugged Cross." I do not like that hymn; although it is popular. The "old rugged Cross" was only the instrument. That was not the heart of Calvary. It was the soul of the Infinite that suffered. Into that capacious soul the sorrows of a world were poured. Because He loved us, "he died the Just for the unjust that he might bring us to God".

I heard of a young man's cancelling his engagement because his mother did not approve his choice. I did not know the young lady or I think I should have been tempted to send her a letter of congratulation! I know that in our salvation Father, Son, and Holy Ghost, actually participated, and still participate. And yet I remind you that in order that He might win us, and claim us for Himself, He entered into such a position that He was forsaken of God. He went into the outer darkness. His was a love that had no equal. It is no wonder that He said—and it applies to His love as to all the other qualities of His being—"To whom then will ye liken me, or shall I be equal?"

You will think of His resurrection, His ascension, and His coming again. Would you like Him to come? ("Amen!") Are you impatient for Jesus Christ to come? Do you know why He does not come? Were it only for our sakes, He would come to-night, for He longs with an infinitely more intense ardour than could be possible to you, to claim us, and take us to Himself. But Peter tells us why Jesus Christ tarries. Sovereignly He waits because He knows that when He comes there will be nothing—nothing—nothing—anywhere but judgment, except for His believing people. Peter said, by the Holy Ghost, that "the Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

It will serve a double purpose if I say a word here to some of you young people. Sometimes I perform marriage ceremonies, and half the time I wish I could hand the task over to somebody else. But they do not ask my counsel—and perhaps theirs is better than mine would be. But what a foolish thing when a man is out of work, and because he has nothing else to do, to get married! Can you imagine anything sillier than that? But many have done it. Perhaps to get relief—I mean, city relief!

But he is a strong man who has a clear vision, who looks into the future, who makes his plans, and who waits, and waits, and waits, until he is in the position a man

ought to be in in such circumstances. Then at last, when he has prepared the home, when everything is ready, the strong man, for whom no one need apologize, proudly sets up his home.

Our Bridegroom says, "I am going away. Do not be impatient if I am a good while away, for I am going into a far country. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." If sometimes you grow impatient and weary, think of the love of God to you, and say to yourself, "I know why He is waiting. There are a few more finishing touches to be put on the palace He is preparing, but when His hour strikes there is no power in earth—or in hell—that can delay His coming. He will come and claim His own. Oh, think of it!

I have said nothing new, but I will tell you what I have tried to do. Have you a place in your house where there are shelves, and on the shelves, books? Have you read them all? I have some books on my shelves I have not read. When I had fewer books than I have now, I had read all of them, many of them a half dozen times, and some of them more than that. If you had tried to examine me on any of them I should not have been afraid. But sometimes people buy books like that man to whom I referred who bought a picture: they put them on their shelves, thinking it is a fine thing to have many good books. Sometimes they are dummies—sometimes the dummies are on the shelves, and sometimes they are elsewhere!

When you are thinking of buying a new book, go home and see if you have read those you have. Read them, and I venture to say when you have laid them aside you will say, "I never dreamed there were such hours of ecstatic delight right within my reach."

The memory is the library of the soul. There are volumes set in regular order, recounting the love of God to you. Take them down, and read them. Remember His love, and you will find yourself in heaven many a time, and almost forgetting the troubles of earth as you remember the love that God has for you.

II.

I must not pass this by. "We will remember thy love *more than wine*". There is a comparison there. I do not know much about wine except what I have read. I have read a little about it, and I have seen some of the effects of it here and there. I judge that wine is very pleasant to the taste.

Take a good draft of the love of Christ. Drink deeply of it. This spouse says it is better than wine: "I like it better than wine; I remember it more than wine." How sweet it is to the taste! Sometimes it looks as though things were against you. Sometimes you may feel as though some people were against you. I have actually felt myself as though there were a few people here and there who did not like me! Perhaps I was mistaken. Perhaps it was my imagination, but I have felt sometimes as though it were true. It is very comforting to remember that there is Someone Who loves you, Someone Whose love never changes. Take a deep draft of the love of Christ.

I am speaking practically. I mean that. Go to the Book. Be alone with God. Talk with Him, and let Him talk with you. Satisfy your soul with this heavenly wine, the wine of the love of God. It is better than ordinary wine.

Wine is a *symbol of fellowship*. They used to say in the days of the bar that men drank, not so much for the sake of what they drank, as for the fellowship. There may be something in that. But I can assure you of this, there is no fellowship like that which has its base in a recognition of the love of God for the redeemed soul. "Truly our fellowship is with the Father, and with his Son Jesus Christ."

I remember some years ago calling at a certain home where was a lady who was devoted to her church. She was a great "church" woman. I will not mention the denomination to which she belonged. She could talk enthusiastically of her church. It was a wonderful church, I should imagine. She must have had an extraordinary minister, for she almost exhausted her list of superlatives in describing his excellencies. He was an extraordinary man, altogether unlike anyone else—although I fear he would not have recognized his portrait. When she had expatiated on her church, and her pastor for some time I said, "Mrs. So-and-So, when did you come to know Christ for yourself?" "I beg your pardon? I was christened when I was a baby, and joined the church when I got older." "That is not my question," I said, "I want to know when you came into personal relationship with Jesus Christ. What sort of Saviour have you?" She was dumb. She had no word to say about Christ. She was eloquent in describing her church, but I soon discovered I was talking about an experience of which she knew nothing, about a Christ she had never met.

Can you remember His love? Do you remember when He wooed you? Do you remember when He went after you? Do you remember how He sought you, and found you, and how He called you by name, and how at last you awakened to the discovery that God loved you, and had actually come to you in the person of His Son? Do you remember His saying, "I will never leave you. I will walk with you all the way"? You entered into fellowship with Father, Son, and Holy Ghost. You did not care for all the books, all the critics, all the attacks of the enemies of Christ: you had come to know Him for yourself. You were enraptured with a view of His face. You were in fellowship with Jesus Christ.

You have known Him for many a year, and He is just the same Jesus Christ as in the beginning. Remember His love more than wine, His love means fellowship.

Did you ever hear of anyone's drowning his trouble in drink? I have seen people attempt to do so. But what a miserable failure they made! Sometimes they drown their trouble in a temporary forgetfulness. They drink wine, or its equivalent; they enter into an artificial world. I was coming home from Montreal some months ago—this side of Montreal, at least. The train stopped specially for me on that occasion. There were two men in the washroom that night, one was a little drunk, and the other about as drunk as he could be. The man who had just a little of his senses left helped the other fellow to bed—and what maudlin talk! I wished at the time I could have made a record of it. For once I thought a movie—or a talkie—would be justified, that those men might see and hear themselves when sober as they appeared to others.

This drunkard was apparently what would be called a gentleman, and was well dressed. The next morning he and his friend came into the washroom as we neared Toronto, and his friend said to him, "You behaved very badly last night. You said so-and-so and so-and-so"—

naming certain coarse phrases. "I did not." "You did. That is how you talked last night." "But I did not." "Oh, but you did." He bowed his head in shame at the remembrance of his behaviour of the night before.

You cannot forget your troubles in a glass of wine, but you can in the love of Christ. It is wonderful. He will blot out our transgressions as a thick cloud, so that we shall see them no more. Think of the love of Christ, and see how speedily some of your difficulties will be dissolved.

III.

Just this contrast. There is a "day after", is there not, for every man who tries to satisfy his soul with the pleasures of this world? How wine impoverishes! But the love of Christ enriches. How wine debases, resulting in every kind of disability! You can find people in this city today, men—and alas! we are coming to a time when it seems to me some of the women are going to be as bad as the men unless something is done to check them—utterly ruined by their addiction to alcoholic stimulants of one sort or another. But feed your soul on the love of God, meditate upon Him day and night, set the Lord always before you, hang his picture on Memory's wall, live in the presence of it, think of Him to the exclusion of all other loves, of all other interests, and it will enlarge the capacities of the mind; it will enlarge the intellect.

I read the review of a sermon in a certain weekly paper to which I have referred before. It refers to the intellectual inferiority of the book of Genesis. The man who talks thus knows little about intellectuality. I call him an apostle of the inane. Think of Christ. Dwell upon Him, upon God as revealed in Jesus Christ, and upon the record that He has given of His Son. Let your heart go out to Him, until it is filled with the love of God. It will enlarge your heart, clarify your vision, enlarge your intellectual capacity, to think God's thoughts after Him. It will transform your character, and change the whole course of life; you will be able to say with the Psalmist, "I will run the way of thy commandments, when thou shalt enlarge my heart."

Let us pray:

Bless our meditation, we beseech Thee, O Lord. Sanctify it to the salvation of some who know not Christ. Implant within their hearts a passionate desire to know our Well-Beloved. May those of us who know Thy name, and have put our trust in Thee, delight ourselves more and more in the Lord. Then will He give us the desires of our hearts. For Jesus Christ's sake, Amen.

CONCLUDING LECTURE ON JOSHUA.

A Lecture by Dr. T. T. Shields.

Delivered in Jarvis Street Baptist Church, Toronto,
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*Fourth 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 Joshua.*

We continue this evening our study of the book of Joshua. Last week we found in it a record of a revelation of the divine government, of how in these pages God showed Himself to be sovereign over men, over nature, over time, over circumstances.

I showed you in the beginning that the book is a record of supernatural events. Joshua was conspicuously an in-

strument of divine power in bringing these things to pass. A careful study of the record of Joshua's conquest of Canaan will show that he was a general of no mean ability. He was a soldier of great skill. His campaigns were not haphazardly undertaken, nor carelessly executed. They were very wisely and shrewdly planned. Joshua made full use of his military knowledge and skill. You will discover that Joshua was a very able tactician. He drove a wedge into the middle of his enemy.

I remember hearing a military expert, Sir Frederick Maurice, describe the tactics of General Foch. He said that what Foch really did was to strike here, then there, and then he illustrated a first-class kick in the centre. It was ever Napoleon's way to divide the enemy, and to defeat his enemy in detail. One element in his marvellous military successes was the mobility of his army. He endeavoured to break the enemy up into sections, and then rapidly to move from one place to another, and strike them one at a time. He multiplied his military forces by his extraordinary mobility.

Joshua drove a wedge into the enemy country, and dealt with the kings in the southern part of Canaan, defeating Jericho and Ai, when others became afraid and formed a confederacy against Gideon. Joshua went to the help of the Gibeonites, and defeated the five kings together. But you will observe there was a cumulative moral effect upon his enemy. He destroyed the morale of the enemy. It was when the Gibeonites had heard of his conquest of Jericho and Ai, and the kings on the other side of Jordan, they concluded it would be folly for them to attempt resistance. They therefore resorted to subterfuge, and by a very clever artifice that deceived Joshua, they got him to make a league with them. Having possessed himself of the south of Canaan, he turned to the north, but found greater difficulty in the north than in the south, "Joshua made war a long time with all those kings;" but little by little the enemy was overcome.

I refer to that not merely as a matter of history, for while that may be interesting and instructive, unless we learn to make practical application of the principles involved, it will not be at once and personally profitable to us. But you will bear in mind that Joshua was a specially chosen instrument of God. He was chosen to succeed Moses. He was a man who had had long training under the immediate tutelage of Moses himself; for Joshua who now is called the "servant of God", had formerly been called "Moses' servant." He was Moses' disciple. He was a scholar who sat at the feet of Moses, and learned whatever that great man taught him.

Joshua had been born in Egypt, and had come out of Egypt as a young man with the children of Israel. He was one of the twelve spies which were sent to investigate the land of promise, and to report. He and Caleb submitted a minority report to the Convention! They were out-voted, but survived the unfavourable vote, and continued in the service of God. Because of that, as the servant of Moses, as his immediate attendant for forty years in the wilderness, he inherited the promise. He was especially, personally, divinely commissioned to lead Israel into the promised land. God promised his personal presence, and the exercise of supernatural power to assist him in the execution of the task which had been committed to him.

Notwithstanding all these advantages, you observe Joshua setting about his work as though everything depended upon his own effort—seeking counsel of God, I

know; but I mean he did not allow the special promise which God had given him, and his unwavering assurance of divine help, to make him presumptuous and careless. He used his utmost skill; he exercised his mind to the utmost, and by every artifice known to the military science of the day set the battle in array against the enemies of the Lord.

The lesson I want to derive from this record is this: We too are admonished to "fight the good fight of faith". We are chosen to be soldiers. We are to "endure hardness as good soldiers of Jesus Christ." We are admonished to "put on the whole armour of God". We are promised divine help in all our undertakings. We are assured that no man goeth a warfare at his own charges. It is said that we are already blessed in the purpose of God with "all spiritual blessings in heavenly places in Christ". That is to say, the spiritual Canaan is ours. Our possession of it is not problematic: it is assured; it is ours in the plan and purpose of God. He wills that we should be victorious.

He has promised His presence to us even as He did to Joshua, in our individual lives, in our work as Christian leaders if we are called to leadership, whether as officers in the church, or as teachers, preachers, or missionaries, whatever it may be, there is not one promise made to Joshua that is not repeated to us, and enlarged and enriched by the gospel interpretation thereof. We are as highly privileged as he was. We have everything on our side. God and the angels are with us,—therefore let us fold our arms and be at ease! May we? On the contrary, it ought to inspire us to do our very best. It ought to inspire you young men and women afresh to resolve that your task being so great, and the "exceeding great" promises made to you being so precious, you will therefore exercise your souls unto godliness, and seek to train and develop all your powers, so that you may be a polished shaft in the hands of the Almighty, a vessel unto honour, meet for the Master's use.

I remember meeting a young preacher some years ago, who, because of the failure of the expected preacher, had been called upon to preach to a large congregation. Apparently he had had a good time. I had an opportunity of enquiring of the congregation whether the enjoyment had been mutual or not, but he, at all events, had greatly enjoyed himself. Preachers sometimes do enjoy themselves. They used to say of the great Dr. Parker that he had one great advantage over many preachers, in that he never lacked at least one appreciative hearer! He always enjoyed himself.

But this young man told me—I forget where I met him, probably on the train—of his extraordinary experience. He had never preached to a large congregation before, and he said, "Anybody can preach to a congregation like that. One does not need to prepare when he has such a congregation."

Let me warn you that you need to prepare if you would have a congregation like that twice! You may stumble upon one by accident, but you will not keep it very long unless you give yourself diligently to your ministry. I do not know how many men have told me that they have no capacity to be a pastor. That would involve staying in one place, and preaching to the same people for some time; they felt their resources would not be equal to it. But such men think they can be evangelists! So they take a short course, in the belief that the Holy Ghost will make up their deficiencies. No; He will not. I heard of an enthusiast's once saying to a company of young

men, "Get the Holy Ghost, and He will teach you grammar." An old preacher nearby said, "No; He will not. You will have to learn that yourselves."

My principle is this, that there is no promise in the entire Bible, whether in the Old Testament or the New, of supernatural, divine help, that puts a premium upon our ignorance or incompetence. Somebody says, "The Lord can get along without our learning." Certainly, He can—and He can get along equally well without our ignorance. Whether we are officers in the Lord's army, or privates in the ranks, whatever we are, if we are Christians, if we are going to take possession of our Canaan, and enter into our inheritance in the heavenly places in Christ, we must sharpen our swords; we must instruct our minds; we need to hide God's word in our hearts; we must put on the whole armour of God; it is imperative that we take full advantage of every opportunity given us to enlarge our capacity, and to increase our efficiency, our competence in the service of God.

I believe God helps us in emergencies, when we have done our best. Let me turn aside from the rest to talk to these young preachers for a moment. When you have assumed a pastorate, some weeks will come when you will have two or three funerals, a wedding or two, and other things equally distracting; and Saturday night will find you almost without preparation. But the week has been full of duties, duties faithfully discharged. You have not wasted your time. You have not idled: you have done your best. But Sunday finds you without the preparation you feel you ought to have had. Then may you, with a clear conscience, cast yourself upon God, and seek His help. And He does work wonders for the man who has really done his best in the Lord's service. If, after a week like that, Sunday finds you thus without proper readiness for the services, God may marvellously help you.

But do not presume upon that. Rather, make up your mind that you will work harder than ever. God helped you in spite of your unpreparedness, not because of it. Let us learn from Joshua that while God can use Shamgar with an ox-goad, he can use equally the Benjamites who can sling a stone at a hair's breadth and not miss—and no man learns to do that without practice and discipline.

There is here a long list of Joshua's conquests, of the number of kings over whom he obtained the victory. It is summed up in the last verse of the twelfth chapter, "All the kings thirty and one." Read the twelfth chapter at your leisure. It is a summary of Joshua's military exploits, and then pray that the angels may write down a similar record of us when we go forth in our spiritual warfare; may we have victory upon victory, triumph upon triumph, in the name of the Lord.

II.

Following that, there is a record of the establishment of the Jewish State in Palestine. I called it in the first lecture "an ideal state". And so it was theoretically, but, like all other states, it failed ultimately because of the failure of human nature.

First of all, this Jewish state *was built upon the word of God itself*. The people were especially enjoined to give God the first place, and to yield implicit obedience to His law. That was part of Joshua's commission. It was a theocratic state: it was directly ruled by God Himself, through Joshua who was His representative.

We live in a day when people shout for democracy. I suppose a democratic state of some sort is the best known. No man may safely be trusted with absolute

power. He may exercise it to the advantage of the people whom he rules for a comparatively short time, but ultimately history shows that he forgets himself, and the despot, instead of being a benevolent ruler, at least becomes a tyrant. I suppose all of us favour a democratic state. You all know what democracy means. If you do not, study the prospective Senator Nebb in *The Globe!* Democracy means "a vote for me is a vote for you." You are given a chance to elect somebody to rule over you, and after you have elected him, democracy is for a while at least blissfully at an end. The man elected by the people very often becomes a tyrant.

The ideal state is a state that is subject to the will of God, whose life is fashioned by the principles of unmistakable, infallible, divine revelation. Such was the state of which Joshua was the head. Do not be ashamed of the old Book. I think I have referred to it before, but I repeat it. I heard a lawyer once say—a distinguished lawyer too—that a lawyer was never so effective, even in a law court, as when he quoted Scripture. He told me of one case in which he had quoted Scripture himself, he thought, with great effect. He said that in replying to a certain counsel, after having exposed the fallacies of his argument and the untrustworthiness of the evidence submitted in the case, he spoke to the judge after this fashion (it was not a jury case, but was a case presided over by a judge): "Your Lordship will remember that a very great authority of ancient time once observed, 'Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel.' My learned friend has been occupied for the last hour or so trying to spit out the gravel."

My friend said his quoting of Scripture seemed to carry weight with the Bench. But if you were studying for the practice of law instead of for the exercise of the ministry, I would recommend you to study diligently not only the book of Joshua, but the whole Mosaic economy. The very best we have now in British jurisprudence is but a transcription of the Levitical system. The nearer any state keeps to the principles laid down in this book, the more secure it will be, the more stable will its government prove.

There is an *economic aspect* to this. We have not that subject, the study of economics, provided for in the curriculum of Toronto Baptist Seminary. But you ministerial students will have abundant opportunity, if not to study economics, at least to study economy in time to come—and I suspect you are not wholly ignorant of that even now! But it is a generally recognized principle, and almost axiomatic—it lies always on the surface of things, and is a self-evident truth, that all wealth comes from the land or from labour.

Consider the minerals of the earth. There they are buried in the land. Whoever owns the land, unless the crown has reserved rights, owns the mineral deposits underneath. But the gold is not of much use while it is in the earth. When it is dug out, and when its ore has been put through the necessary processes of refinement, it has an enhanced value. The same is true of iron, silver, or other metal. They are worth so much in the earth, but when they have been taken out and purified, and become pure metals, they have the original value of the metal in the earth, plus the value of the labour that has been put upon it.

The farmer casts seed into the ground. The seed is worth relatively little, but the soil is prepared for its reception. It is cast into the soil, and by and by it grows, and comes to maturity. Now it is worth so much. The

land has produced it, but there is an element of human labour in that product which makes it still more valuable. The wheat was worth something in itself, but its value was enhanced by the land production. Then it is made into flour and a certain percentage into less valuable food-stuffs. The flour is of more value than the wheat, and when made into bread is worth more still. It is the same element that was first cast into the ground, but the land and labour have united to produce that wealth.

You can think that principle through, whether it is the wool on the back of a sheep, or whatever it may be. The land had to be cared for, and the sheep had to be tended, and by and by shorn of its wool. The wool is dyed, and woven into a piece of cloth. It is worth more as cloth than as a fleece of wool. It is finally cut into a suit for a man or woman, and made to fit someone. Then it is worth still more as a suit than it was as a piece of cloth.

So of the iron that is made into a building, and the clay that is taken out of the land and made into bricks. So of the wood that is cut from the forest, and made into buildings. The raw material is taken from the land and its value increased by the labour put into it.

Obviously then the land is the source of our wealth. Mr. Lloyd George some years ago was very unpopular—and he has become very unpopular again. It is part of the price of political warfare. When he introduced his first budget it was regarded as being almost revolutionary. There was a story, I don't know whether it was apocryphal or authentic, to the effect that somebody asked a certain wealthy man in England if he would make a contribution toward an expedition to the North Pole. Dr. Cook had not yet announced his alleged discovery, and Perry had not gone. Men were being asked in the interest of science to contribute to this further expedition to the Arctic for the discovery of the Pole. A man of great wealth was asked to give ten thousand pounds (at that time about fifty thousand dollars) to the enterprise, and he is reported to have replied, "Well, I suppose I could do it. I'll tell you what I will do: I will give you fifty thousand pounds if you will make Mr. Lloyd George a member of your expedition—and when you are coming away, will forget him and leave him behind"! The battle was chiefly over the land.

The Divine Landlord selected a piece of land at Palestine, then He selected certain people and said, "I will give you that land. I will give you power to dispossess the present occupants. It shall be your land; I will give you the deed of it; it shall be yours." When they went into the land it was divided by lot among the tribes, and the families of the tribes.

Then you will remember the Jubilee principle that we considered last session. One of the problems economically is the unearned increment. A man buys a lot in some undeveloped part of the city. He goes away and almost forgets it. He pays taxes on it, but it is not worth very much. Then people roundabout, and on either side, build large buildings, and the street becomes a busy thoroughfare. The value of land goes up by leaps and bounds, until that for which he paid thirty or forty dollars is now worth hundreds of dollars. All that man did was to pay taxes, yet he has a small fortune in that piece of land. That is what is called unearned increment. He did nothing to increase the value of the land, but other people did.

Economically, the principle laid down in the Jubilee corrected all that, because the land, instead of increasing

in value, steadily decreased. Mr. Jones has a lot. It is his; and he belongs to a certain tribe of Jews. That does not sound like a Hebrew name, but where shall I get another? Let us say, Mr. Brown. Mr. Jones wants to dispose of that land. He needs some ready money, and he sells the lot to Mr. Brown. What will determine the price under the Mosaic economy? The date of the Jubilee. If the Jubilee is five years past, the lease amounts to forty-five years; if ten years past, forty years, and so on. The nearer the Jubilee year, the lower the value of the land became, because at the Jubilee year all land reverted to the tribe to which it was originally given. That made land monopoly an impossibility.

I venture to suggest that if we could get back to the economic principles laid down in the Word of God, and upon which as an ideal this Jewish state was established, we should avoid a great many of those things that go to make up the depression to-day. But I must pass on from that; study it at your leisure; and in this connection study carefully the twenty-fifth chapter of Leviticus, and particularly observe the prohibition of usury, or interest.

III.

Let me draw your attention to the closing days of Joshua, the servant of the Lord. Joshua lived to be a hundred and ten years old, and he gave it as his testimony, as he assembled the people, that not one good thing that the Lord had ever spoken had He failed to fulfil. The testimony of Joshua at the eveningtime was one that celebrated the divine faithfulness.

Let us take comfort in that. There are one or two here this evening who are not as young as you used to be. That is a habit we all have, of getting a little older. I wish we could get out of the habit, but we cannot. It belongs to us. We are slow to acknowledge that we are getting older, we do not want to acknowledge it; but the time does come when our physical frames will not do the same amount of work they once did. In the days of the war they would not take a man beyond a certain age into the army. They wanted young men. Sometimes as you looked at a young fellow of twenty-one and at a big strapping man of fifty, you were inclined to say, "The man of fifty would outlast the man of twenty-one." He looked stronger, but he had not the physical stamina to endure the rigour of a vigorous campaign. Youth has its value. It has its years of opportunity for labour, for burden-bearing. But my brethren who have passed the meridian, there is still something left in opportunity for service for God.

I remember when I was intensely interested in a sermon by a young fellow of twenty or twenty-one years. I am still interested, and if ever I have the opportunity of listening to you young preachers, you maybe sure of one interested and sympathetic hearer. But I confess that I now enjoy hearing a man speak out of some experience of the divine faithfulness. When a man who has been twenty, thirty, forty, yes and fifty years or longer, in the way of the Lord and can say, like Joshua, "I have put Him to the proof through all the years, and He has not failed me"—when such an one speaks I feel like telling the younger ones to sit down that we may hear what this father in Israel has to say. He knows what he is talking about.

But what I would make plain to you is this: in the days of your youth, make full proof of your ministry,

put the word of God to the test; then if the Lord should permit you still to serve when grey hairs your temples adorn, you will be able to speak out of an experience of the divine faithfulness. We have our work for the Lord in the morning, at high noon, in the late afternoon, and "it shall come to pass, that at evening time it shall be light". Joshua had that testimony to give, which is no small thing.

You will find further that *Joshua through the years had lived a public life, and that he concluded his career without a stain upon his escutcheon.* That is something, is it not? Beset by foes of every sort, Joshua could have said exactly what the Apostle Paul said, "I have fought a good fight"—he did—"I have finished my course"—he did—"I have kept the faith"—and he did keep the faith.

I hope that will be true of all of us right up to the end of life's journey. As God's instrument, *Joshua kept the people in the ways of the Lord.* I would remind you of this in the last chapter, "Israel served the Lord all the days of Joshua." How many cases I could tell you of that illustrate that principle—churches that flourished and were fruitful and tremendously influential during the ministry of a certain pastor, yet when that pastor died, or was removed for some other reason, everything seemed to decline. Without the guidance of his strong hand and godly influence it ceased to be a witness for God. The City Temple, London, is one outstanding example. Within a year or two of the death of Dr. Joseph Parker, who had so magnified the Cross in his ministry, The City Temple became the centre of what was known as "New Theology", under the ministry of Rev. R. J. Campbell. They had served the Lord all the days of Joseph Parker. He had gloriously preached redemption through the blood. But within a year or two of his death the opposite of everything that Parker had preached was being proclaimed from that pulpit. "All the days of Joshua."

Then this further word, "And all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that he had done for Israel." After Joshua died there were certain elders who had been under his teaching and influence, and they stood for the same things that Joshua stood for. I wish we had many young men in training—I believe we have—right here in Jarvis Street, so that when this Pastor and these Deacons have gone (I do not know whether the Deacons will outlive me, or not. Do you think you will, Brother Greenway?) We really stand for something in this place, and I could wish that this church would be blotted out rather than that anything but the gospel of the blood should ever be preached from its pulpit. But during "all the days of Joshua, and all the days of the elders that overlived Joshua, the people served the Lord."

"And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for a hundred pieces of silver: and it became the inheritance of the children of Joseph." Joseph had given commandment, "by faith", we are told in the epistle to the Hebrews, concerning his bones, that they should be taken up with the children of Israel and buried in the promised land which had given him birth.

Next Thursday we begin our study of the book of Judges.

Whole Bible Course Lesson Leaf

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FOURTH QUARTER

JOSHUA ALLOTS THE INHERITANCE

Lesson Text: Joshua, chapters fourteen to nineteen.

Golden Text: "And Joshua said unto the children of Israel, How long are ye slack to go to possess the land, which the Lord God of your fathers hath given you?"—Joshua 18:3.

DAILY BIBLE READINGS.

Monday—Numbers 26:52-56.

Tuesday—Deut. 12:1-12.

Wednesday—Ps. 90:1-17.

Thursday—Ps. 28:1-9.

Friday—Phil. 3:1-11.

Saturday—Phil. 3:12-21.

I. CALEB'S REQUEST, (14:1-15).

In the portion of scripture assigned for this lesson an account is given of the allotment of the land of Canaan among the tribes of Israel. This land had been given to them as an inheritance: it was theirs; it had been accepted by faith. But now it was actually in their possession after much conflict, and they were to share its blessing. The realization of their hope was at hand; not that all conflict was thereafter to cease, or that all the land, even, was completely in their possession: the Canaanites were still in the country, but they could possess the land and begin to gain the benefit of a settled existence. In this the faithfulness of God is manifest. He had fulfilled His word in bringing His people into the land of promise. Had it not been for their sin they would have entered it long before this time. Their sin caused the delaying of the blessing. Note God's faithfulness throughout all ages. He abideth faithful, (2 Tim. 2:13), also His mercy and longsuffering in so patiently dealing with mankind; His purpose concerning the blessing of mankind through Christ, and the way in which man hinders this through sin.

In accordance with previous directions (Num. 26:55) the land was divided by lot, (v. 2). This was the wisest and fairest way in which to settle the location of each tribe in the country. This would prevent any charge of favouritism being made, and would allay suspicion and jealousy with the conviction that God was dividing the territory in this manner. Respecting this inheritance of Israel, we note there was ample room for all the people, ample provision for all their needs, and ample scope for all their activities. They could not complain of narrowness or confinement. There are some these days who seem to think that the dweller in the spiritual Canaan has a cribbed, cabined, and confined existence, that he lives a very narrow life, but such is a very much mistaken notion. There is plenty of room in the promised land, and the produce thereof is sweet to the taste and eminently beneficial to the system. It may further be observed that each Israelite, with the exception of the Levites, (Num. 18:24), shared in the inheritance, and each child of God now

shares in the spiritual inheritance in foretaste, (Eph. 1:14), and will enter fully into its possession later, inasmuch as it is reserved for him, and he is kept for it, (1 Peter 1:3-5).

An interesting part of the record is that relating to the request of Caleb concerning his inheritance. In presenting the same to Joshua he makes reference to the promise of God respecting them, (v. 6), his former work in spying the land, (vs. 7, 8), the promise of Moses concerning his inheritance, (v. 9; Num. 14:24; Deut. 1:36) his age, (v. 10), and his condition, (v. 11), after which he makes his request in the striking words, "Give me this mountain", (v. 12). He was not a young man, yet the task implied in the request was of a hard nature. The Anakims, men of large stature, were in possession of the land, and these must be driven out before he could possess it. This meant hard work, and stiff fighting. Caleb was not seeking an easy job, like so many in the present day: he was prepared to pay the price of conquest. Note his great courage, right spirit, and high aspiration, and the incentive of his example. He was aware of the difficulties of the situation, therefore he was not desirous of entering upon a venture, the circumstances of which he was ignorant. His zeal was not without knowledge. The characteristics observed in his action may be applied in the spiritual realm. There are many spiritual mountains, inhabited by giants, to be overcome and possessed and bold Christian warriors are needed to scale the heights and drive out the enemy. There are too many fearful ones, whose efforts are paralyzed by the sight of the foe, and whose spirits are overcome by contemplation of the hardness of the way. The secret of Caleb's strong spirit and success lay in the fact that he "wholly followed the Lord, God of Israel", (v. 14). The boldness of the early church was due to the same reason, (Acts 4:31), and any persons thus given up to God will serve Him with the same faithfulness and fearlessness, counting not their lives dear unto them. Observe farther the granting of Caleb's request and the blessing of Joshua, (vs. 13-15).

II. THE BURDENS OF JUDAH, (15:1-63).

The borders of Judah are described first, as pertaining to the prominent tribe. It was the largest in numbers, (Num. 1:27), and from it the royal family was destined to come, and eventually the Messiah, (Gen. 49:10; I Sam. 16:1; Matt. 1:1-15). The extent of territory granted to it is best seen from a study of the map. From this it will be observed that it was large, and situated in the southern part of the country. It is worthy of notice that the borders were clearly defined, as were the boundaries of all the tribal locations. Such preciseness was necessary in order to avoid future disputes, and gives evidence of divine wisdom, and human ability. Among the Israelites were evidently trained men who could properly survey the land and define its borders, and inscribe a record of the same in a book, (18:9). Another incident concerning Caleb is recorded in this section relating to the possession of his inheritance. He drove the sons of Anak from the city of Arba, (vs. 13, 14), and then

went up to Debir, (v. 15). In connection with the capture of this place he offered his daughter to the one who would be successful in its accomplishment, (v. 16), Othniel being the fortunate individual, (v. 17). When coming to him as his wife she moved him to ask of her father a certain field in addition to that one given to her as a dowry, but evidently she made the request herself. She had been given a south land, probably an arid part of the country, but desired springs of water in addition thereto, (vs. 18, 19). Her request was reasonable, and was granted by her parent. From this we may learn that if a human parent is so considerate and solicitous for the welfare of a member of his family, and so willing to give of his best for the comfort and aid of the same, that surely our heavenly Father is not lacking in the same disposition, but will through Christ freely give us all things necessary. Note the presence of the Jebusites within Jerusalem, "the children of Judah could not drive them out", (v. 63). They were not driven out until the time of David, (2 Sam. 5:6-8). The weakness of Judah and of Israel is disclosed in such a statement. Evidently it was left to each tribe to clean up the odds and ends of its own territory, and the Jebusites were too strong for this strongest of the tribes. One wonders why the other tribes did not assist. Were they too busy with their own problems? Note the benefits to be derived from working together as individuals, and as churches. These are days when independence is being discussed and practised in relation to the work of churches. There is a sense in which each church should be independent, but not to the exclusion of working with other churches. By united action greater progress can be made, and more territory occupied. And such is the scriptural method.

III. THE BORDERS OF THE OTHER TRIBES, (16-19).

A study of the map will make clear the borders of each tribe. Again let it be noted the carefulness with which these are described. Attention may also be directed to the fact that the children of Ephraim "drove not out the Canaanites that dwell in Gezer: but the Canaanites dwell among the Ephraimites unto this day and serve under tribute", (v. 10). This was contrary to the command of God and was dangerous from the standpoint of contamination from heathenism. In the spiritual sphere a complete slaying of all fleshly enemies is required that we might live in a separated state unto God, (Col. 3:1-15). Note may further be made of the failure of the tribe of Manasseh to drive out the Canaanites from their inheritance, (17:12, 13) with the same consequences attached as in the previous case, and to the complaint of the children of Joseph and the wise reply of Joshua, (17:14-18). Evidently the complainants were under the impression that the lot given them was too small, and Joshua set before them the duty of clearing the land and making it large enough for them. Great people can make room for themselves, and overcome difficulties. The setting of the tabernacle is not without its significance, (18:1), in the establishment of a central place of worship, and Joshua's question, (18:3) is worthy of attention from the standpoint of incentive.