

The Gospel Witness

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

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BELSHAZZAR MARSHALL AT McMASTER

What Daniel Will Read the Writing on the Wall?

A somewhat hackneyed Shakesperian quotation from, "As You Like It", runs thus:

"And this our life, exempt from public haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in everything."

If there are tongues in trees, and sermons in stones, why should we not learn lessons from buildings?

On Parliament Street, Toronto, there is a building owned by Jarvis Street Church. It was once Parliament Street Baptist Church, and was taken over by Jarvis Street more than twenty years ago. For years it was conducted as a mission, but at last it was decided to close the place. Some years ago it was leased to a commercial concern, which seemed likely to exercise their option and purchase the place at the expiration of the lease. Instead, they became bankrupt; left us with taxes to pay, and with unpaid rent. At their exodus the building was in fine condition. The manager of the bankrupt concern told us that had he the money he would count \$60,000 cheap as a price for the plant. But the depression had come, and property could not be sold, nor safely rented. For one season we put in a watchman to take care of the building. All doors were carefully bolted and barred, and we supposed we had a very fine building, which some day would serve a useful purpose to some industrial concern.

After keeping the watchman there for nearly a year we thought that in a highly organized community like Toronto, enjoying such splendid police protection, it was scarcely necessary to maintain a watchman; and, as there was no fire and no electric light within, there would be no special danger from fire. We therefore asked the police to keep an eye upon it. But it was not long before we found windows broken, and other damage effected. We reported to the police again and again, but with no improvement of conditions. Then the doors were broken in; and petty thieves began stripping the building within. Plumbing fixtures were removed. All sorts of things that could be taken away were stolen. Again and again we reported and protested to the police.

One day at noon the Jarvis Street janitor inspected the property, and asked us to go down in the later after-

noon; and between his visit at noon and five o'clock, the boiler had been stripped of all its fittings. The doors and grates had been taken out, and in broad daylight carried away—and all this not more than two blocks from a police station. One day the Chairman of the House Committee saw a number of things that had been disconnected, including a large iron pipe and a door, put together evidently for removal. He called at the police station, told them the things were evidently ready to be taken out on a truck; and asked them to look after them. But these things were removed without any interference from the police. Once we took a plain clothesman to the building, and he promised the police would be on the alert, but the destructive work went on.

This has continued perhaps for a couple of years, until at last the building is a wreck. There is not a whole window in it except in the front. Nearly everything that could easily be removed has been taken.

But last week the police called us. They had stopped two boys in the neighbourhood of the building, with some pieces of wood which the boys admitted they had taken from our Parliament Street building! Then the police called us, and a constable later came to see us, and expressed the view that perhaps we might be able to do these boys good. We thanked him for the suggestion, and of course above all things we desire to do good. But so far as we know, this is the total result of police guardianship, for perhaps a couple of years.

As we went through the building but yesterday we wondered how such things could be in any civilized community where law and order are supposed to prevail. We should not have complained of a little damage; for we recognize that the police cannot guard a particular building all the time. But when these depredations were continuing, and the police were repeatedly requested to afford some protection to property, it would seem that something ought to have been done.

But why have we written thus? We are rather ashamed to write it at all. We are ashamed to let readers of THE GOSPEL WITNESS in many countries of the earth know that such a thing could be in Toronto. We have not written in the hope of improving police supervision

in this city, nor primarily for the reason of complaining; but only for illustrative purposes.

This wrecked Parliament Street property resembles many a church which bears a Christian name. By church, we do not mean the building, the meeting-house; but the organization composed supposedly of "living stones". The church is described as "the house of God", the "church of the living God, the pillar and ground of the truth". The church is the custodian of the gospel. Said the apostles, "We are allowed of God to be put in trust with the gospel." The great truths of our holy religion are written in an inspired Book. And that inspired Book is committed to the hands of believers. How carefully ought we to guard the golden vessels of the sanctuary! How zealous we ought to be in our defense of every truth of our revealed religion! What are our ministers for if they are not watchmen upon Zion's walls? Are they not required to watch for men's souls as those who shall give an account? If the church is the pillar and the ground of the truth, ought not her ministers to be the advocates and guardians of it? We depended upon the police to guard our Parliament Street property. That surely is part of their peculiar duty. Do not Christians generally expect their ministers to be expert in the knowledge of the truth? Of course, it is every believer's duty to know the truth for himself, and to guard the truth, and to defend the truth against all comers; just as it is every citizen's duty to observe the law, and do his utmost to safeguard his own life and property. But there are special officers of the law who are provided with special facilities for observing wrong-doing, and for the detection of the criminal. And if the policeman sleeps on his beat, what shall the trusting citizen do? So we say, that while it is the duty of every believer to think for himself, to investigate for himself, to be fully persuaded in his own mind, he has a right to expect that those who have been given to the church as pastors and teachers, and who are privileged to devote their whole lives to the study of God's Word, will afford him some guidance in times of crisis and peril.

But what do we see? We see the wrecks, the shells, of what were formerly Christian churches everywhere. That priceless treasure, belief in the Word of God, has been carried away, and the Bible itself has been almost discarded. Indeed, there is found on the pulpit only a fragment of the Bible. Everything in the Old Testament relating to the blood has been torn out. Everything recording the supernatural in the same book has been removed. In the New Testament, the virgin birth, the Deity of Christ, the expiatory atonement, supernatural regeneration, the resurrection of the body—that is, of Christ, and by and by of the believer—the second personal coming of the Lord—all these priceless treasures have been carried away. The Modernist robbers of churches have done with these golden vessels of the sanctuary exactly what Nebuchadnezzar did when he carried the golden vessels of the temple to Babylon, and what Belshazzar did when he used those golden vessels to make sport before the ungodly.

Yesterday while we were in our all-but-wrecked building a man came along who said that one day he saw a man putting wires across each end of the lane beside the building, saying he was not going to allow people to drive through there. While he was thus engaged a policeman came by, and asked him a few questions. The man said he had authority to do it, and the policeman made no further enquiries, but accepted his statement; and so

the thief roped off his special preserve, so that no one else should come in and remove the spoil he had prepared. Oh, how like the modern professor who puts up his wire fences, ostensibly to protect the house of the Lord; but really to give him greater security while he steals the golden vessels of holy Scripture.

Thus have we seen it in our own beloved Baptist Denomination. Senator McMaster left his fortune of a million dollars or more to establish an institution in which men should be trained to propagate the truths of the gospel. We print herewith the Articles of Faith written into the Trust Deed of Jarvis Street Baptist Church, which was largely built by Senator McMaster's money. The Articles of Faith are as follows:

STATEMENT OF FAITH

Set Out in the Trust Deed of the Historic Jarvis Street Regular Baptist Church of Toronto.

Organized 1829. Present Building Erected 1875.

The property was conveyed by Deed dated the 30th January, 1874, "To the Trustees of the Jarvis Street Regular Baptist Church of Toronto," upon the trust that the same shall be held

"for the use of the members of a Regular Baptist Church, exclusively composed of persons who have been baptized by immersion, on a personal profession of their Faith in Christ; and which Church shall hold and maintain the following doctrines, that is to say: The Divine inspiration of the Scriptures of the Old and New Testaments, and their absolute sufficiency as the only authorized guide in matters of religion; The existence of one Living and True God—sustaining the personal relation of Father, Son, and Holy Spirit, the same in Essence and equal in attributes, the total and universal depravity of mankind, the atoning efficacy of the death of Christ, the free justification of believers in Him by His imputed righteousness, the election and effectual calling of all God's true people; the final perseverance of the Saints; the necessity and efficacy of the influence of the Spirit in conversion and sanctification; the supreme and Sole authority of Christ in the Church; the resurrection of the Dead both just and unjust, the General Judgment; The everlasting happiness of the righteous and the everlasting misery of the wicked; Immersion in Water in the name of the Trinity the only Gospel Baptism; That parties so baptized are alone entitled to communion at the Lord's Table; and that a Gospel church is a body of baptized believers, voluntarily associated together to maintain the Worship of God, acknowledging no head but Christ and no authority but His Word."

We may judge also that they represented Senator McMaster's personal convictions from the fact that the Articles of Faith written into the Trust Deed of McMaster are as follows:

STATEMENT OF TRUSTS IN DEED OF McMASTER UNIVERSITY

Toronto Baptist College was incorporated by an act of the Ontario Legislature on the Fourth day of March, 1881 (44 Victoria, Chap. 87), by which power was given a Board of Trustees to organize and carry on a Theological College for the training of students for the Regular Baptist denomination and by an amending Act assented to Thirtieth March, 1885 (48 Victoria, Chap. 96), it was provided that the Conventions of the Denomination should be represented on the Senate of the College, with a view to securing a more direct voice in the management of the College.

By an Act of the said Legislature assented to on the Twenty-third day of April, 1887 (50 Victoria, Chap. 95), Toronto Baptist College and Woodstock College were united under the name of McMaster University and it was provided in said Act that "McMaster University shall be a Christian School of Learning, and the study of the Bible, or sacred scriptures, shall form a part of the course of study taught by the professors, tutors, or masters appointed by the board of governors."

It was further enacted that "Nothing in this Act contained shall be deemed to authorize the use of the lands and premises conveyed to the trustees of the Toronto Baptist College by the Honorable William McMaster, by deed bearing date the first day of December, 1880, for any other purposes than those set out in the said deed, or to otherwise alter or affect the trusts in said deed contained, otherwise than by vesting the rights and powers of the said trustees in the university hereby created."

The trusts in said deed in so far as they refer to Religious teaching are as follows: "For the education and training of students preparing for and intending to be engaged in Pastoral, Evangelical, missionary or other denominational work in connection with the Regular Baptist Denomination whereby is intended Regular Baptist Churches exclusively composed of persons who have been baptized on a personal profession of their Faith in Christ holding and maintaining substantially the following doctrines, that is to say: "The Divine Inspiration of the Scriptures of the Old and New Testaments and their absolute supremacy and sufficiency in matters of faith and practice, the existence of one living and true God, sustaining the personal relation of Father, Son and Holy Spirit, the same in essence and equal attributes, the total and universal depravity of mankind, the election and effectual calling of all God's people, the atoning efficacy of the death of Christ, the free justification of believers in Him by His imputed righteousness, the preservation unto eternal life of the Saints, the necessity and efficacy of the influence of the Spirit in regeneration and sanctification, the resurrection of the dead, both just and unjust, the general judgment, the everlasting happiness of the righteous and the everlasting misery of the wicked, immersion in the name of the Father, Son and Holy Ghost, the only gospel baptism, that parties so baptized are alone entitled to Communion at the Lord's Table and that a Gospel Church is a body of baptized believers voluntarily associated together for the service of God."

The Charter of McMaster University requires that every professor in the Institution shall be a member in good standing of some evangelical church, and that the professors in the Theological Department shall be members in good standing of a Regular Baptist Church. Senator McMaster's money was left to the churches of the Baptist Convention of Ontario and Quebec, by which it was said specifically "Regular" Baptist Churches were intended. Practically all the churches of the Ontario and Quebec Convention have in their Trust Deeds Articles similar to those quoted above. They represent what Baptists formerly believed. Surely it was the duty of the ministers of the churches, as well as of the professors of the University, to see that these trusts should be conserved.

But what has happened. Our holy and beautiful house is a wreck. The robbers have stolen Senator McMaster's entire estate. They have established a university in Hamilton. Surely no one will pretend that McMaster University teaches the things that its founder believed, and to which he dedicated his fortune. Professor Roy Benson of McMaster University, is a sheer, unadulterated Rationalist, who believes nothing of the supernatural. Professor Harry L. MacNeill is on record as questioning the virgin birth and the resurrection of Christ—in fact, virtually every cardinal doctrine of the gospel. We have repeatedly printed a statement of his views as given to an Investigating Committee when he was a professor in Brandon College. If there are evangelical professors in McMaster University to-day, who really believe in the divine inspiration and authority of the Scriptures, we should like to be informed of their names.

And what is true of the University is gradually becoming true of the churches of the Convention. Like produces like. McMaster University is producing, in

the main, unbelieving ministers; and her students go out, not to preach an authoritative gospel, but to disseminate their own doubts and unbelief. There are, of course, exceptions. There are men who, having been grounded in the "faith once for all delivered unto the saints", survive the evil influence of McMaster. But the University as a whole stands for anything but the New Testament gospel.

And every department of the denomination's life is now feeling it. We predicted it long ago. McMaster University preempted the Denomination's resources, and removed to Hamilton where it accepted civic help and general support. Naturally it increased its enrolment, having the whole Niagara Peninsula, as well as a city like Hamilton, to draw from without the competition of Toronto University. And so it has landed on Easy Street financially, and is able to pay its way. Meanwhile, every department of the denominational life suffers—suffers from want of spiritual health; suffers inevitably from the lack of financial support.

Are the people sorry? Are there any signs of repentance? Not that we are able to discern. In *The Evening Telegram* of July 23rd there appeared the following item:

"Rev. L. M. Marshall, Leicester, Baptist minister, who formerly was professor of the New Testament history at McMaster University, Hamilton, was invited yesterday to return to the university to take over the professorship of New Testament interpretation. Professor Marshall is a native of Luth, Lincolnshire, and has held ministries at Liverpool and Coventry."

We have nothing against Mr. Marshall as a man. We consider he was very badly treated by those whose chestnuts he pulled out of the fire—not, however, without burning his own fingers. But Professor Marshall believes nothing in common with the foundation of McMaster University. He believes nothing in common with that body of revealed truth which was held by Senator McMaster, and those associated with him in the University he founded. Later we may—we rather think we shall—republish many of Professor Marshall's statements. But that he is a Modernist of the Modernists, no one can doubt.

He could not, however, be worse than Professor Harry MacNeill, nor than Professor Roy Benson. There seems to be nobody left in the Old Convention to protest against anything. And, indeed, the Modernistic machine foisted upon the Convention new rules of order which make the discussion of any subject an impossibility if the presiding officer or the Executive of the Convention should disapprove of its discussion. So that the membership of the Regular Baptist Churches of the Convention of Ontario and Quebec, ministers included, have scarcely more liberty in the Convention to effect reform under the present order, than have the convicts in Kingston penitentiary. In short, the Baptist building, from Halifax to Vancouver, so far as its relation to evangelical truth is concerned, is simply a wreck. Here and there perhaps a church may be found whose pastor proclaims the gospel, but if so, they are mostly very small churches. They are like the little panes of glass in the topmost windows of our Parliament Street building which have escaped the stones.

What will Professor Marshall do when he comes? Will he gather up the fragments that remain? Not such fragments as remain as the result of a miracle, but such fragments as remain after the destructive work which

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The Jarvis Street Pulpit

THE GOLD STANDARD

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, February 15th, 1931

(Stenographically Reported)

"And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver: it was nothing accounted of in the days of Solomon."—I. Kings 10:21.

Prayer before the Sermon

We rejoice, O Lord, this morning in the assurance of Thy word, that Thou art in the midst of Thy people. We bless Thee, too, because we know Thy power is undiminished; Thy grace is unexhausted; Thy love to us is everlasting, for having loved Thine own Thou dost love them unto the end. We bless Thee for the memory of our yesterdays, when Thou didst come to us in enriching grace, when Thou didst lavish Thy lovingkindnesses upon us, when Thou didst put upon us the garments of salvation, and bring us into Thy banqueting house, and make us to rest under Love's banner.

We thank Thee for all that Thou hast done. We love the Lord because He has heard our voice, and our supplications; because He has inclined His ear unto us; therefore will we call upon Him as long as we live.

And to-day must be to every child of God, a day of grace abounding. Every hour comes to us freighted with divine gifts, for it pleases Thee to bless Thy children. Thou dost ever delight to bestow Thy bounties upon them. Help us, O Lord, that we may glean after the reapers in the fields of our Boaz; that we may be found not in other fields, and nowhere else but close beside Him, gathering the handfuls of purpose by His providence let fall for us.

We thank Thee for the prospect of to-morrow, for all the goodnesses of the Lord which are yet to be revealed to us; for the assurance that to-morrow shall be as this day, and yet more abundant.

Oh, help us to put our trust under the shadow of Thy wings. Whatever our circumstances this morning, however distressing the situation of any one in this congregation, we beseech Thee, O Lord, to grant that out of Thy storehouses Thou shalt minister to us by Thy Spirit. Make us glad in the consciousness of Thy favour this hour.

We pray for all who are laid aside by sickness; that Thou wilt be mindful of all those who are in pain, that Thou wouldest be especially near to those who are peculiarly tempted. Graciously bless, we pray Thee, all who minister Thy word whether publicly or privately in this and all other lands. May the truth of the gospel be made to prosper by the mighty blessing of God as it shall be taught and preached.

Bless us now in our meditations. Refresh our spirits as we drink of the brook by the way, that so our hearts may be lifted up. Send us from this place ready for the task of Thine appointment; that in all life's relationships we may be true witnesses to the God of grace; that we may be enabled by Thy Spirit to make real to those who have never seen Thee, the Christ of the cross, and of the empty tomb. Hear us, we pray Thee, for Thy glory's sake, Amen.

Have any of you heard about hard times? and trade depression, and unemployment? Or, have you read about it? Would you like to get away from it all? Would you like to make an excursion into a realm where there are no hard times; where storehouses are full; where there are no limitations whatever; where everybody is, or may be, rich? Let me introduce such a realm to you through this interesting chapter of history. It tells the story of a king who was richer than all his contemporaries, to whose wealth there was no limit. He had so much gold that they used it to make drinking vessels: it was not merely a medium of exchange, but it became the material of which the commonest utensils were made. And as for silver, it was so cheap, it was so inferior,

measured by the standards which obtained in that king's reign, that nobody wanted it: "It was nothing accounted of in the days of Solomon".

You bought a newspaper from a little newsboy, and when you had given him a nickel, you told him to keep the change, and felt as though you were really munificent, as though you were very generous. But I suppose you have not yet come to the place where you have given him a dollar bill and told him to keep the silver: the silver is still accounted as something with most of us. But here was a condition of life where wealth so abounded that the vessels of the house where the king lived, were all of pure gold.

Solomon, as you know, was a type of Christ; he was the builder of the house which was a type of the spiritual house, of which our Lord spoke when He said, "Upon this rock will I build my church". It is said of the Lord Jesus, "Though he was rich, yet for your sakes he became poor". In order that we might have a meagre existence? that the bare necessities of our spirits might be supplied, and that we might have some kind of robe which we might wear in His holy Presence? Not thus does the scripture read: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." "I am come that they might have life, and that they might have it more abundantly." He designs not merely that we should bring forth fruit, that we should be living branches of the vine, but that we should bring forth more fruit; and herein is His Father glorified, that we bear, not a little but much fruit. He would have us live by the higher standards.

We have heard much about the reduction of the standards of life. The world's markets are flooded with goods that are produced at low cost in Russia; by a nation virtually industrially enslaved. And the fear everywhere is entertained that by the use of these cheap products, the standards of life will be reduced, and that the pages of life's book will be turned back and the progress already achieved undone.

But here is a realm where there is to be no reduction of the standards of life; where God wills that His children should be well clothed, and well taught, and well fed; that they should live lavishly and luxuriously, abounding in life, where the standards shall not be of silver, but of gold.

Let us look at it for a little while, for it is literally true that One has come to lift us to a higher level of life: indeed to teach us what life is, for He has brought life, in its true significance, and immortality to light.

I.

WE OUGHT TO HOLD TO THIS STANDARD IN OUR CONCEPTION OF THE WHOLE SCHEME OF REDEMPTION. Let

the cup of salvation, of which the Scriptures speak, be not of silver, but of pure gold.

How amazing it is that men should even desire to lower the standards set up by God, and to reduce the divine plan of redemption to human dimensions! Why substitute human wisdom for the divine? Why prefer silver to gold? Why should we not let God plan that our drinking vessels may be of gold? Why turn aside from divine revelation to human reason? Why should we try to reduce the divine standard here set up, to the measure of our finite understanding? What have we to-day in educational institutions, and in the pulpits of the land? What is the general tendency? Is it not to substitute what at the very best may be called vessels of silver for vessels of gold? Said the prophet to Naaman—not directly, but through a messenger—"Go and wash in Jordan seven times." And Naaman was angry. Offered a golden vessel of divine wisdom; offered the touch of God, and supernatural power, he said, "Behold, I thought—I thought—I thought!" Some little professorial or ministerial stripping shuts up this great Book with contempt and says, "I think"!

That reminds me of a convention I attended some years ago, where there was a certain man of distinction who delivered a great address that lifted that convention to the heavenly places. And there was one man there—not a young man, but a born fault-finder, a man who was always critical, a man of little spirit appropriately tabernacled—he was about five feet, only a little man in every way. The other man was a giant. And the atmosphere was electric. Everyone was praising the Lord. And as they came out of the church where the convention had been held, this little man was standing waiting for the speaker. And he said, "Dr. So-and-So, just a minute. I have been thinking—" Said the other man, before he could complete his sentence, "You have! Well just keep on thinking; it will do you good." And he passed on.

"Behold, I thought!" We set up our little minds to find an answer to the question—for example—"How shall man be just with God?" Silver instead of gold! God give us the sense to take the golden vessels, the cup of salvation in which the essence of divine wisdom is distilled, and drink deeply of it to the praise of the glory of His grace.

I can never understand Unitarianism. Do you know what it is? It is an attempt to substitute silver for gold. Why should men want to take the crown from the brow of Jesus? Why should men snatch the sceptre from His pierced hands? What is the philosophy of human objection to the virgin birth? Why do men want to date the beginning of the life of Jesus from Bethlehem? What objection can there be to seeing Him come out of eternity, and, stepping down the centuries, and, in His own time, manifesting Himself to man as the eternal Son of God? I do not know what *you* need, but *I* need a divine Saviour! I would drink the draught of salvation from the golden cup of Deity. I must be sure that my salvation has been certified in the counsels of the Eternal—that there is no possibility of change or amendment. I fain would sit at the table of our Solomon, where the angels will serve me with the wine of salvation in a golden goblet. If you prefer your pewter, or the tin cups that the university professor will supply for you—I suppose you must be left to your choice; but I prefer to have gold! I want a real Saviour, from everlasting to everlasting, God!

I know these are commonplaces; but I desire to emphasize the things you know this morning. Why substitute a human righteousness for that which is divinely perfect? Why do you want to work out a salvation for yourself when one has already been wrought for you? Why should you attempt to reduce the standard of perfection set up in the gospel? Why substitute the righteousness of the Scribes and Pharisees for the righteousness of Christ? The garments of salvation which He provides are guaranteed to fit and to wear. Yes; specially, too, in the matter of expiation.

I read the other day that there was a proposal on the part of one of the powers—France I think it was, whose money is so reduced in value that instead of five francs to the dollar, there are about twenty or twenty-five—that certain debts should be paid by the standards which obtained before the war. Suppose it to be twenty-five francs, and you could pay off your debts at that rate. Where in former days five francs would pay off a dollar's indebtedness, now, at twenty-five francs to the dollar, a dollar would pay off five times the indebtedness. Would such an attempt be honest?

Why should we try to pay our debts to God with the debased currency of our own merit, of our own efforts? How can we pay it? When we have the pure gold of our Lord's merit, and His expiatory death by which all our debts are cancelled, why not accept it? And so in every aspect of that great matter of redemption, let us take it as it comes from the hand of God, and be saved by His standards, and by that which He supplies.

The same principle applies to *the culture of the soul*. Being saved, how are we to live as Christians? When the children reach school age, it becomes a problem very often in many families to know how they shall be educated; to what school they shall be sent; under what teachers they shall be trained. If we are Christians the battle is not over when we have been born again. As children of God we are now to go to school, and to grow up into Christ in all things.

I passed by a second hand book store one day; stopped for a little while, and bought a book. I bought it hastily—it was an old one. And I bought it because it was old, and I had not much time to dip into it. I met a friend while I still had the book in my hand, and I said, "I just bought that for a quarter. What do you think of it?" It was a book by one of the old worthies, a book on Romans. My friend was a fine scholar—this was years ago—and he was very much older than I, and I suppose my ignorance had greatly assisted the book-seller. My friend said, "You may find something in it, but take my advice, and buy the best; get the best! I would recommend to you so-and-so, and so-and-so on the book of Romans. Get the best!"

What text book! How shall we go to school as Christians? Are we to live at a poor dying rate? Are we to be mere nominal Christians; or are we to aspire to be worthy of the court in which we move? Shall we not set our hearts upon the best, and determine that we will never substitute silver for gold: that the lesser thing shall be nothing accounted of by us, while we can have the best? If that is so, what can you substitute for the word of God? Let us have the best text book to begin with. Let the Bible be your choice.

A certain theological student came to his professor one day, and said, "Professor I would like you to recommend some books to me." "Yes," said the great man, "upon what subject?" "Well, what is the best book on the

atonement?" The Professor replied, "I think the Bible is the best book on that." "I should like to give special study to the Virgin Birth of Christ. What is the best book on that subject?" Said the great scholar, "I know of nothing to equal the Bible." And so as the student named the great doctrines of grace, saying, "Recommend me a book," to every one of them his professor said, "There is nothing equal to the Bible."

Many people substitute silver for gold. Christian people read about the Bible, instead of reading the Bible itself. Hosts of people are more familiar with Scofield's notes than they are with the text of the Bible. Get the pure gold, young men. Go to the fountain head if you would be theologians. Learn from the Book itself what God has to say for Himself, every one of you.

And let me advise you young Christians, that there is no devotional book that ever was written that can bring you as near to God as the Bible. No sermon that ever was preached can help you as much as the Bible itself. That is my plea this morning, that you insist upon the best. You know what they do in the stores when you ask for a certain thing. You say, "I would like so-and-so." Sometimes the merchant says, "We have not that in stock, but we have something just as good," and you may often be told that it is still better. Do not let the devil palm off on you something that is "just as good"; for there is not a human book that ever was written that has not in it somewhere a small admixture of error. But when you come to this Book you have a vessel of pure gold, refined gold, in which there is no dross whatsoever: "Every word of God is pure". Learn to go to the Bible for yourself.

Once more if we have the best text book, *let us have the best teacher*. Sometimes I see an advertisement of a violinist who is said to be a great performer, that he has studied under this or that famous man. It is very important to have good teachers—that is the problem in our Sunday School. More and more teachers do we want. And as for you who are teachers, make up your mind that you will be the best teacher it is possible to be: no matter how small your class you have a job that might well engage the utmost skill of angels. Make up your mind that you will be the best Sunday School teacher in this country as God shall help us. Oh, but how shall we learn to teach? To what teacher shall we submit? There is but One Who is able to guide us into all the truth. Why should we not go direct to Him? I have known professing Christians who get everything second-hand! They live out of cans and delicatessen shops! They pick up a religious sandwich here and there; with the result that they are about as lean as Pharaoh's lean kine. They never grow, because they never get a good meal; they never go to Headquarters to get things from the King's table served in vessels of gold. Notwithstanding, the Holy Spirit is given that He may possess every one of us, and guide us into all the truth.

He does not come exclusively to equip men for official and public service. There is a far bigger task, dear friends, than preaching, and a far bigger task than teaching; the most difficult task of all is the task of living, of becoming incarnations of the gospel, of knowing the subjective power of the cross of Christ ourselves—not being mere doctrinaires, but incorporating the truth we profess in our lives and displaying it in our characters. I am tired of men's prating about things! We want actual, real, living, throbbing Christians, that are

out and out for God; not a religion of the lip only, but a religion of the life. We need the power of the Holy Ghost. Why should we not have it? Accept no substitute. No preacher, no teacher, no church, no human agency, can possibly take the place of the direct ministry of the Holy Ghost in the believer's life. You may receive blessing from others, and from other books you read. I give it as my testimony, and there are hundreds here who can say, "Amen"! to the principle, that I have never had such blessing from any man's lips, even though they uttered the very words of Scripture, as I have experienced when the Scripture has been brought home to me directly out of the Book by the Spirit of God Himself.

You may have strawberries from the store if you want them, but I prefer to go out into the patch and lift the leaves and gather them with the dew upon them. When you get them out of the patch itself, they have a flavour that you can never get from the store. And when you go into the garden of the Lord, and gather fruit for yourself, under the direction of the Spirit of God, and thus get it first hand, there is a sweetness about it—oh, there is a nourishing quality about it that you can never find when it comes to you through human channels.

Yes; and so on all the way through. My plea is for a higher standard of Christian living. My plea is that we should learn to wear our best clothes all the time. Do you do that? Oh no, you do not. You ladies will go home to-day, and while you get lunch you will put on a smock, or something like that. People dress up to go out! Would you not like to be able to wear your best clothes all the time? always to appear at your best?—never to have to change your coat and put on an old one! I have seen Christians in overalls before now: who put on something to cover up their religion for fear they would spoil it. If we have the right sort we can wear our religion every day. Let us have done with the tin pots, and pewter vessels of one sort and another, and live as we ought to live. We are princes, not paupers; let us drink out of vessels of gold. Let us put on our beautiful garments, and adorn the doctrine of God our Saviour in all things—behave and dress like princes all the time.

I heard somebody say of a certain minister some years ago, "He talks every day just as he preaches." Somebody said, "What do you mean?" "Why, he is as careful of his speech in his own home to his wife, and before his family, and if you meet him on the street, as he is when he is in the pulpit; he never lowers the standard. He is always at his best." I do not know whether that was strictly true of that man; I knew him but slightly. But it ought to be true. "Let your speech be always with grace; seasoned with salt."

You have a special set of dishes at home, which you use when company comes; as some people use their best clothes. I remember years ago going to a certain place where there was a family of young ladies, and they were assembled in the home of the eldest member of the family—a married woman—and she had a little girl of about four or five. I was invited to tea, and I went. They were all there; and presently the little girl came in—I do not remember what her name was, but I will call her Dorothy—and she was introduced to me, and we had a good time together. Then she went over to one of her aunties and examined her dress. And she said, "Auntie May, what you got that dress on for?" "Shh!" (That was in an undertone, and I was not sup-

posed to hear it, but I did.) And by and by she went over to another, and said, "Aunt Lucy, what you got that dress on for?" And then before she could be corrected she stepped into the middle of the room and looked around, and said, "You all look as though you were expecting company!" It was very embarrassing for them, and amusing to me—of course I did not need the little girl to tell me that they were expecting company. Thus you bring out the special set of dishes, that china of which you are very proud, and everything is made very attractive. And it is a great occasion! You are expecting company!

Well, I suppose we cannot afford to put on such airs all the time. But, thank God! the golden vessels cannot be broken and will never wear out. You may use them for your porridge in the morning. God would have us set up golden standards of life, so that at home, and abroad, in the office, wherever we are, we may use the best, and accept no substitutes.

That is a suggestion. You can apply it to yourselves.

II.

I must add this further observation and then I shall have done: **TO THE CHILDREN OF FAITH THERE IS ALWAYS A GOLDEN PROSPECT.** You can never get down to your last dollar; you can never exhaust the fulness of grace; you can live on as high a plane to-morrow as to-day, and a little higher, if you will let God have His way.

There are many religious quacks to-day who are seeking to mollify the wounds of the world, many who are offering panaceas for all human ills. But the world is just as sick as it ever was. Russia has an ideal. She thinks if she could communize the earth, and bring all nations under her form of government, it would be an improvement. It is really an old story. Men have long had their ideals, for individual and community life. They dream they are going to have a bright city some day,—but it turns out to be but the baseless fabric of a vision, it is never realized—always as it is in Russia: reduced to practice such principles do but make men poorer still. But the Bible says that Solomon made silver as the stones in Jerusalem, and the cedar of Lebanon as the sycamore tree. He made silver so cheap that you could walk on it. His navies went to Tarshish and came back once in three years with gold and silver and other treasures. Thus piling up riches all the time, he made silver as stones.

We read this morning of the ideal city,—the only one that we shall ever know. And that will not be built by men, but by God. I will come down from God out of heaven. And there will be no pain there; there will be no sorrow; there will be no tears, no death. And the gold in that city will be used as stones to walk on, for the streets will be paved with gold. There we shall lift up the gold standard for ever and ever.

"Jerusalem the golden!
With milk and honey blest;
Beneath thy contemplation
Sink heart and voice oppress.
I know not, oh, I know not
What holy joys are there;
What radiancy of glory,
What bliss beyond compare."

We are rich now, but we shall be richer by and by.

I invite you in the name of the Lord Jesus to live as millionaires. Go to the bank and cash your cheques, and get the fulness of grace there is in Christ Jesus the Lord.

Let us pray:

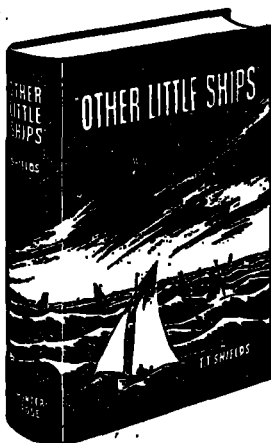
Bless our meditation, O Lord, this morning. Help us that we may live as children of the King, that we may not disgrace or dishonour Thee by our spiritual slovenliness, by our religious shabbiness. Teach us to delight in our beautiful garments, that we may every day appear as those who dwell in the King's presence. So enable us to commend and recommend the salvation that is in Christ Jesus the Lord, for His name's sake, Amen.

BELSHAZZAR MARSHALL AT McMASTER

(Continued from page 3)

his presence and teaching so greatly accelerated. And how will Professor Marshall relate himself to Dr. John MacNeill? Will Dr. MacNeill retire and leave the field to Professor Marshall? We do not know.

As for our Parliament Street building, we propose to put it in the hands of professional wreckers, that they may tear it down stone by stone, and leave at last a level lot with which something may be done. Perhaps that is the purpose of calling Professor Marshall back. As there appears no sign of revival, no evidence of desire for a return to better things, perhaps the powers that be have decided that they had better employ a professional wrecker to put an end to the last semblance of belief in the supernaturalism of Evangelical Christianity in the Baptist Convention of Ontario and Quebec. We do not know, but we shall see what we shall see.



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Whole Bible Course Lesson Leaf

Vol. 10

No. 2

REV. ALEX. THOMSON, EDITOR

Lesson 32 Second Quarter August 11th, 1935

TRUSTING IN GOD

Lesson Text: Psalms 111. to 118.

Golden Text: Psalm 112:4.

Bible School Reading: Psalm 116:1-19.

DAILY BIBLE READINGS: Monday—Job 38:1-11; Tuesday—I. Chron. 16:7-22; Wednesday—Is. 33:1-12; Thursday—Luke 6:27-35; Friday—II. Cor. 9:6-15; Saturday—Matt. 21:42-46.

PSALM ONE HUNDRED AND ELEVEN

This is one of the hallelujah psalms wherein God is praised for His glorious works. The psalmist offers such praise wholeheartedly (9:1; Col. 3:23), and publicly "in the assembly of the upright, and in the congregation". He then describes the works of God as great, sought out, or carefully studied by all those who have pleasure in them, honourable and glorious. Note the wisdom of studying the works of God, as made known in the Scriptures. The Lord's works manifest His character as gracious, and full of compassion in that He has supplied the needs of His people, and given them the heritage of the heathen. His faithfulness and justice are thus evident, His commandments are sure; hence the fear of such a God is the beginning of wisdom. Observe the attitude of the Lord, manifest in this psalm, and the blessedness of a right attitude toward Him. In what ways has God manifested His gracious works toward us as a nation, and as individuals?

PSALM ONE HUNDRED AND TWELVE

This is another hallelujah psalm presenting the blessedness of the one who fears God. Such an one delights in the Lord's commandments, and this leads to blessing from on high. Such blessing, heaven-depicted, relates to posterity, riches, generosity, sound business judgment, and confidence in God (vs. 1-7). Divine aid is given to him in all the affairs of life, and prosperity is his in consequence of this. In the concluding verses the same thought is emphasized, ending with a picture of the wicked in contrast thereto. The help of God in the material affairs of life is very essential. There are difficulties to be faced, and problems to be solved, that require heavenly wisdom for their solution. There are also dangers to be avoided, and enemies to be overcome, which demand divine power. Blessed is the man therefore who lives in fellowship with God. Note the condition of this man who fears the Lord, in his righteousness, compassion, security, prosperity, graciousness, helpfulness, and endurance. How may we enjoy a settled, calm, Christian experience?

PSALM ONE HUNDRED AND THIRTEEN

This is the third of the group of hallelujah psalms, enjoining praise of God for His greatness and condescension. The Lord's name is to be praised "from the rising of the sun unto the going down of the same". We too often neglect to do this. Man receives praise which ought to go to God. Note the blessing of praise. We should offer our praise to Him as the One exalted above all nations, Whose glory is above the heavens. Observe the character and position of God. We should praise Him also on account of His wonderful condescension in dealing graciously with the poor and needy (vs. 6-9). We can in some measure understand this when we see ourselves in the light of His holiness (Is. 6:1-5); but we do not know the reason for His gracious attitude other than that He loved us as His own (Eph. 2:4, 5). Note the nature of salvation in Christ, blessed, chosen, accepted, and seated in the heavenlies (Eph. 1:3, 4; 6:2-6). In view of this there ought to be greater thankfulness and appreciation of the work of God on our behalf. Observe also the marvellous change wrought in the condition and position of the saved sinner. He is in truth a new creature in Christ Jesus (II. Cor. 5:17). How should we live as new creatures in Christ Jesus?

PSALM ONE HUNDRED AND FOURTEEN

In this psalm there is recorded God's great work on behalf of His people, when He manifested His power through nature for their deliverance and sustenance. Beginning with their emergence from Egypt, the miraculous manifestation of the power of God is mentioned in relation to the Red Sea, the river Jordan, the quaking of Sinai, and the procuring of water from the rock of Horeb. The psalmist is rejoicing in the marvellous power of God exhibited on behalf of his nation at the beginning of its history. His was a backward look, but it was one of an encouraging nature. We may also look back to the time of our spiritual birth, and recall the manifestation of the power of God at that time. Note the greatness of God's power in nature, and in the spiritual realm. What do I know personally of the power of God?

PSALM ONE HUNDRED AND FIFTEEN

In the background of this psalm there are the taunts of enemies respecting the God of the Israelites, made probably at the time of some humiliation of those people, and in the content the idols of the heathen are contrasted with the living God, and the call is given to trust in the Lord. The psalm opens with a humble petition ascribing glory to God for His mercy and truth, after which the attitude of the heathen is referred to, and an answer is given respecting the position and power of the Lord. Note the confidence of the psalmist respecting God; also the encouragement to be derived therefrom respecting the reality and activity of God. Observe also the possibility of the Lord's people inviting the taunts of the unsaved by their failure to live up to God's standard (II. Sam. 12:14). A description of idols follows, wherein their futility is clearly shown (vs. 4-8). The wonder is that people will worship such inanimate objects. Spiritual worship is what God desires, and man dislikes (John 4:24; Rom. 8:5-8). Note the prevalence of idolatrous customs these days in the reverence given to sacred objects among professedly Christian people. The call to trust in the Lord is then set forth clearly; the truth being emphasized that He was the help and shield of His people (vs. 9-11). The promise and fact of blessing, and an ascription of praise, conclude the psalm. Observe the necessity of directing the attention of men to the only living and true God. He is a person, omnipotent, omnipresent, omniscient, and careful of the needs of His people. Do we really worship the living and true God? Or is it merely a form we observe in our services?

PSALM ONE HUNDRED AND SIXTEEN

In this psalm there is a grateful testimony to divine deliverance, and a promise of public acknowledgment of God's goodness. A profession of love opens the psalm, wherein the fact of answered prayer respecting deliverance from trouble is confessed (vs. 1-5). Note the grace and mercy of God; His almighty power to deliver; His promise to answer prayer (Matt. 21:22); and His reasonable expectation that we should love Him (John 21:15; I. John 4:19). Testimony to the deliverance continues. The psalmist was brought low, and he was helped. His deliverance was great and complete, and in gratitude he promises to walk obediently before God, to pay his vows unto Him in the presence of all His people, in the courts of the Lord's house, in the midst of Jerusalem. This testimony was sincere, grateful, hearty, affectionate, spiritual, public, and effective. Note the duty of all the Lord's people (Acts 1:8). Do I give the right kind of testimony to the work of God within me?

PSALM ONE HUNDRED AND SEVENTEEN

This psalm is very brief, and enjoins praise to God for His merciful kindness toward us.

PSALM ONE HUNDRED AND EIGHTEEN

This is a psalm of thanksgiving and praise to God for deliverance. The mercy of the Lord is extolled in the opening verses, and all who fear the Lord are called upon to give testimony thereto (vs. 1-4). Following this, the psalmist refers to his deliverance, and bears witness to the blessedness and advantage of trusting in God. He then expresses his confidence in future victory over his foes, testifies to divine aid given him in his distress, declares his intention to praise the Lord, prophetically intimates the exaltation of the rejected Messiah (vs. 22, 23; Mark 10:1-12), prays for prosperity, and concludes with thanksgiving and praise in the sanctuary.