

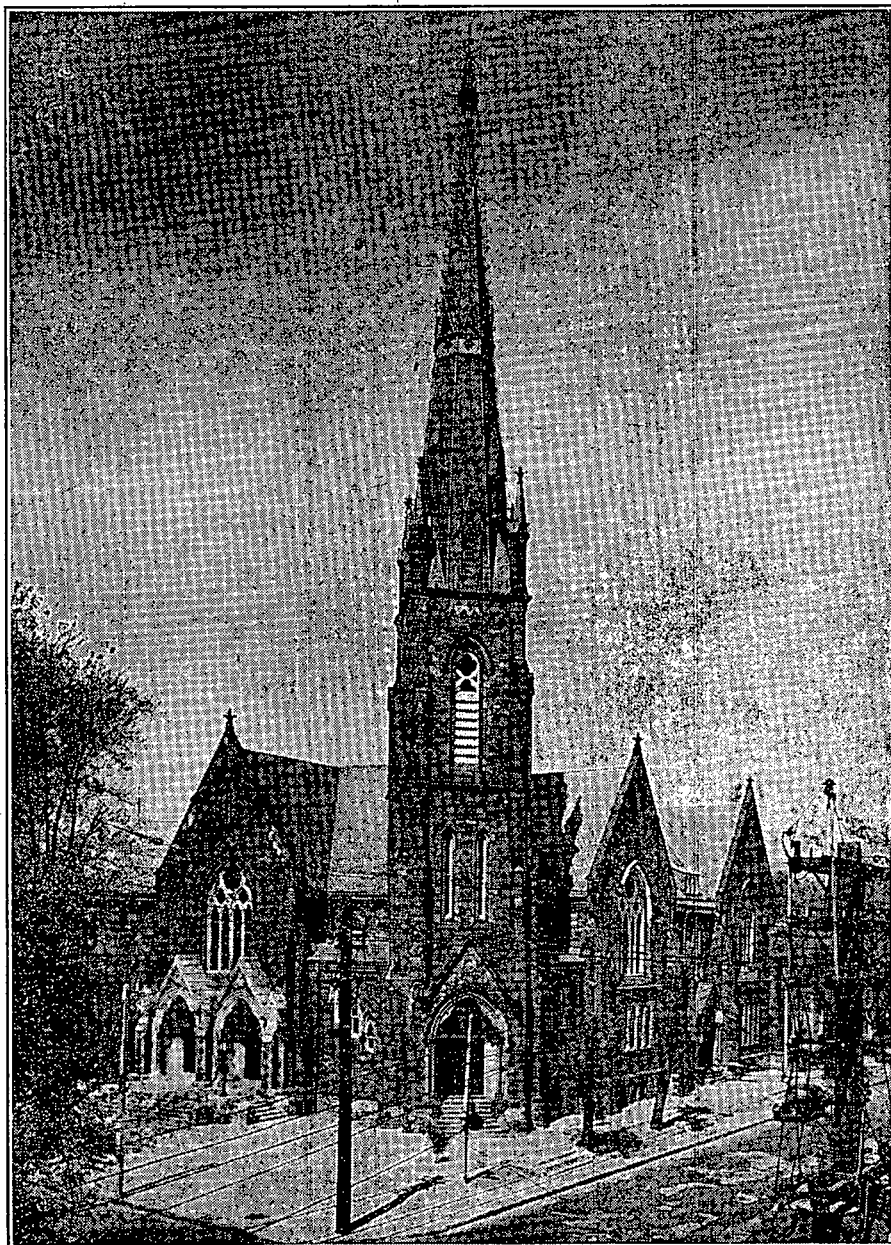
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JARVIS STREET CHURCH

Meeting Place of The Regional Conference of The International
Council of Christian Churches — June 18th to 23rd.

A MINISTER IN THE MAKING

HISTORY, both secular and sacred, is replete with examples of the principle of the continuity of leadership. In our British Commonwealth of Nations, kings and queens may come and go, but the throne abides. The tragic cry, "The King is dead!" is not allowed to echo forth from the palace without the accompanying shout of acclaim, "Long live the King!" God never leaves Himself without a witness. When Elijah is about to be carried up by a whirlwind into heaven in a chariot of fire, God sees to it that Elisha is standing by the bank of the river, ready to take upon himself the mantle which has just fallen from the shoulders of his master. Similarly, the Lord spoke encouragingly to young Joshua: "Moses my servant is dead; now therefore arise . . . as I was with Moses, so I will be with thee" (Josh. 1:2, 5).

Joshua, the son of Nun, was no novice in the field. He may have been comparatively young in years when called to be the general of Israel's army, but he was already a tried and disciplined soldier of the Lord. The badges of leadership had already been won. He was destined from birth, like the Apostle Paul, to be God's chosen leader: his very name (Joshua, Jehoshua, Oshea or Jesus) means "The Lord, the Deliverer".

Even before Joshua won for his people such wonderful victories over the Canaanites in the land, he bore the marks of greatness. The first of these is the recognition of greatness in another. It was not by accident that he came to be known as the servant of Moses, for he stood before him to await his commands. He delighted to be in the company of one whom God had honoured, and he appreciated the wisdom and greatness of Moses, even as Timothy held the Apostle Paul in the highest esteem. Young people are saved much heartache, when they are willing to profit by the experiences of others who have trodden the path before them. They may thus greatly shorten their period of apprenticeship.

The first glimpse we have of Joshua is as a young warrior, doing battle against Amalek, who represents the flesh (Exod. 17:9, 10). Joshua "discomfited Amalek and his people with the edge of the sword" (Exod. 17:13). He who would be master of others must first master himself; the one who would give orders must know how to obey. The flesh-life, the self-life must be kept in subjection (Rom. 13:14; 1 Cor. 9:27).

But the Scriptural principle that "He who humbleth himself shall be exalted" (Luke 14:11) proved true in his case, as in every case. The humiliating conflict in the valley prepared him for the exalted position on the mountain-top, when he sojourned with Moses forty days and forty nights on the Mount of God, upon which the glory of the Lord rested, as they received from His hand the two tables of testimony (Exod. 24:13; 32:17). No one can be a prophet to declare His will, unless he is willing to receive from Him the message to be delivered in His name.

Joshua had learned, also, the value of constant communion with the Lord. He counted it a privilege to abide in the tabernacle of God, while his master Moses went about his sacred duties (Exod. 33:11). He displayed no undue haste to engage in an active ministry, but tarried in the presence of God until endued with power from on high.

"The brief hours are not lost in which ye learn
More of your Master and His rest in heaven."

The servant of God must have a good report of them that are without (1 Tim. 3:7); even his enemies will

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and

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

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acknowledge the worth of an upright man. Joshua was honoured by the members of the tribe of Ephraim, when he was chosen to represent them in the journey of exploration; the famous "Fact-finding Mission" into the Promised Land (Numb. 13:8). But the real test of his manhood came when the spies reported their findings. Joshua displayed dauntless courage, unceasing faith and a worthy independence of spirit when he dared to take his stand with the minority, because he was taking his stand with God (Numb. 14:6-10). Like Luther he would say, "Here I stand; I can do no other." Like Elijah, he would stand alone in challenging the 450 prophets of Baal and the 400 prophets of the grove (1 Kings 18:19-21). Like Daniel, he would defy the tyrant king and all his hosts, when commanded to disobey the decree of God (Dan. 6:10). The Lord seeks men of conviction, who will "buy the truth, and sell it not" (Prov. 23:23).

Upon such a young man, one full of the Spirit of wisdom, one in whom the Spirit dwelt (Numb. 27:18; Deut. 34:9), Moses had laid his hand to consecrate as his successor.

—O.L.C.

CARES TO BE CAST ON GOD

Dear mother, the thought of the children at home has frequently disturbed your devotions in the assembly of the saints. Good friend engaged in business, you do not always find it easy to put a hedge between Saturday and Sunday. The cares of the week will stray into the sacred enclosure of the day of rest, and thus the cruel archers worry you. Ay, and perhaps in the case of those of us who are engaged in God's work, even our solemn engagements enlist against us a set of archers unknown to others; I mean anxieties about the right conducting of services, and arranging the various departments of the church. We become, like Martha, cumbered with much serving, even though we are serving the Lord Jesus Christ himself, and this deprives us of the delightful sitting at his feet, which is heaven below. It is well to be able to cast all our cares on him who careth for us, and thus, by an act of faith in our heavenly Father, to be delivered from the noise of these archers. —C. H. SPURGEON

The Jarvis Street Pulpit

The Believer's God

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, June 14, 1953

(Electrically Recorded)

"Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable."
—Heb. 11:12.

Prayer Before the Sermon by Dr. John Wilmot

We seek Thy face, O God, assured that Thou dost not only invite us, but welcome us as we come, being reminded in that which now we have listened to, that the veil is rent, and the access free; the welcome is sure. Thou art, Lord Jesus, the Way and the Truth and the Life, Thou hast said that no man cometh unto the Father save by Thee. Thou hast by Thy precious blood shed on the tree consecrated for us a new and living way whereby we draw near unto God.

Thy Word has assured us, for we have heard it read this very evening, that while without faith it is impossible to please Thee, yet he who cometh to God in faith will find Him a rewarder of those who diligently seek Him. We beseech of Thee to grant to us that spirit of prayer, that spirit which truly and earnestly, and in a sense of need and of want, seeketh the Lord that we may find Him.

Yet, O God, we would come with the expression of praise, praise of Thee for what Thou art, for what Thou art as made known to us in Thy Word, Thy Word which reveals Thy Son, Thy Son through Whom we come to Thee. We bless Thee that Thou art such a God. We praise Thee because Thou dost dwell in Heaven in all Thy glory, unseen by mortal eye, yet to be seen by all the redeemed, to be adored and worshipped through countless ages.

We give Thee thanks also for the gifts which Thou hast bestowed upon us. Every good gift and every perfect gift cometh down from Thee the Father of lights with whom is no variableness, neither shadow in turning. We have blessed Thee congregationally for all these Thy gifts. Truly Thou dost give to us all things richly to enjoy. So we bring to Thee the expression of our thanks once again in worship this evening.

While we bless Thy Name for Thy revelation in saving grace, and while we give Thee thanks for all the gifts temporal and spiritual, and the promised blessings which will abide for all eternity, yet, O Lord, we are in great need.

We need Thee every hour,
Most gracious Lord;
No tender voice but Thine
Can peace afford.

We pray, therefore, that Thou wilt by Thy Spirit draw near to us this evening. Hast Thou not said, Draw nigh unto God and He will draw nigh unto you. Thou wilt not fail in this Thy promise, if our hearts now draw near to Thee in supplication. May we all pray, may we all seek unto God, and when we leave this sanctuary may it be that not one of us shall leave without having felt the touch of Thy Spirit, without being assured that God has been in this place. Some may be here who, upon their entering, like the patriarch, would have to say, I knew it not. May they be fully persuaded of the Divine Presence and the Divine working, yea, and of having received through faith the Divine blessing, when this service shall terminate.

Therefore again O Lord we pray, Draw near to us; bow down Thine ear and hearken unto our cry, we pray Thee. Search our hearts. Thou art the true interpreter of our needs. We cannot tell Thee aright what would truly benefit us, what gifts of Thine received this evening through the ministry of Thy truth would be for Thy glory and our profit. We sometimes feel, O God, that we dare not ask Thee for

anything lest in our requests we should prove to have been so unwise; so ignorant of our own need and wellbeing. We would the rather cast ourselves upon Thy wisdom and Thy grace. Thou art the most generous giver, and with all prudence and wisdom and knowledge Thou dost deal with us according to Thy most perfect will, in which there is life and blessing enduring forever.

Therefore, we would even fall into the hands of our God, as said David of old time, even if Thy Word should smite our consciences, should make us to smart under the sense of our sin, to bring home to our minds our great guilt; even if Thy Word should so strike us as that tears would fall from our eyes, tears of grief over our waywardness and wantonness, our neglect, our despising of the God Who has given us of the greatness of His gifts in this life, and promised them for eternity in Christ His Son — so negligent, so despising, so wandering from Thee we all have been. We pray that Thy Word may arouse us to a sense of our need of pardon, to a valuation of the gifts of God which follow upon His pardoning grace, of peace and of joy and of the life eternal.

We ask Thee O Lord to bring before our understanding the gospel of Thy grace. May we see the Saviour yet once again. May He be set before us as the crucified risen One, He Who, as we have heard, became markedly the Conqueror through rending the veil when He died, and rising from the tomb, and ascending into Heaven.

O Thou, through Whom we come to God,
The Life, the Truth, the Way;
The path of prayer Thyself hast trod;
Lord teach us how to pray.

May some who thus feel their need of Thee call upon the Name of the Lord, and may this be the time of their salvation.

Be Thou the Searcher of our hearts. There are some here, O Lord, who are perplexed. We cannot read each other's thoughts, but Thou readest the thoughts of all. Thou sayest, I know the things which come into your mind, every one of them. But we speak of our need. We bear up one another before Thee, whatever those needs, personal and peculiar to each one of us, may be. We pray that in the largeness and the appropriateness of Thy mercy, which from the Throne of grace dost dispense to those who come in humble supplication, as we now would come, there may be granted relief, there may be given joy in the receiving of the gifts of God.

Some hearts, O Lord, are stricken through bereavement. We commend them to Thee. Thou, Lord Jesus, was known to be the Man of sorrows; Thou didst carry the griefs of Thy people, and Thou didst weep Thyself. Thou hast told us to weep with those who weep, as well as to rejoice with those who rejoice. And in the sympathy of a Christian fellowship we bring before Thee the needs which arise from bereavement. May the souls of all those who are thus burdened find rest in the promises of God. Thou hast not promised us the easy path; Thou hast not assured us that difficulties will be removed out of our way. But Thou hast promised that obstacles may by grace be surmounted and overcome, and so we have found as we have travelled along this pilgrim path. Sometimes we are comforted ourselves with the very words which we speak to encourage another.

O pilgrim, as you journey,
Do you ever gladly say,
In spite of heavy weather,
And the roughness of the way,
That it really does not matter —
All the strange and bitter stress,
Fear and doubt and care and sorrow,
Shall be healed with blessedness.

For the road leads home,
Sweet, sweet home;
O who would mind the journey
When the road leads home?

Therefore, grant to us the faith of those of whom we have read, — for Thou hast placed it on record for our profit — those men of faith who, upon hearing the promises of God were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims, and sought another country, an heavenly, whose Builder and Maker is God. And through the grace of the Lord Jesus Christ, through the precious blood which He spilt as an expiation, in His saving grace, and through faith which relies upon that sacrifice, and which itself is the fruit of the grace of God, may every one of us lay hold upon the hope of eternal life, and go on together happily, overcomingly, until at last we shall hear the trumpet sound, and the Lord shall come, and we shall be together and forever with Him.

Grant Thy blessing, O Lord, to Thy servant this evening as we shall listen to his speaking of Thy truth. We thank Thee for him. We thank Thee for these many years in which Thou hast upheld him, and supported him, and enabled him with such vitality, and with the exhibition of such grace and ability of God, to make known thy Word here in this place, and through this place, and through its various institutions, so widely throughout the world. Tonight we pray that he may have a realization of the nearness of the Lord, as when Thy servant Paul said, The Lord stood with me and strengthened me.

There are many, many requests which lie heavy upon our hearts, but Thou readest them. We are laid bare before Thine eyes, O Lord, and being in the hands of the Everlasting Mercy we rest, and say, What wait we for, our hope is in Thee. Accept us, O Lord, for Thy Holy Name's sake, Amen.

EVER since man, because of his transgression, passed without the garden gate and was debarred from the tree of life by the flaming sword of the Cherubim, man has discovered in a thousand directions the limitations of his carnal nature. And yet it has seemed to be a common human tendency in such circumstances to endeavour to re-enforce his little carnal energy by calling to his aid other carnal creatures like himself; and by the building of institutions, and the effecting of organizations, endeavouring to accomplish that which lies exclusively within the Divine prerogative.

Even Abraham himself, of whom I shall speak this evening, did not perfectly exemplify the patience of faith, as you know from his story. And there is the historic record of an event which took place when there were no divisions, no credal differences, no racial animosity, but when the whole earth was of one language and of one speech. They said, "Go to, let us build us a city, and a tower, whose top may reach unto heaven; and let us make us a name," — the first historic and prophetic attempt to build a world council of churches, to make a way to Heaven without Divine permission or help. And you know what befell that carnal endeavour, how it issued in confusion and Babel, the foundation of Babylon. The same principle has issued in the same result through all the unfolding centuries of history.

In our prayer meeting last night one of the brethren quoted a scripture from Isaiah, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways than your ways, and my thoughts than

your thoughts." That principle is for ever true, and we must needs ever come to the Word of God that we may learn to think His thoughts after Him.

A Certain View of the Universe

There is a view of the universe which is, I think I may say, almost everywhere prevalent, to the effect that this world, and the worlds about us, constitute a great machine that is "wound up and left to play," a machine that is governed by fixed and inexorable laws, by a law that operates in a prescribed way, and which, literally, cannot be prayed against, or persuaded. It is not exorable, not subject to prayer or entreaty, nor to any power which prayer may invoke; but inexorable: we, and the world in which we live, and the worlds about us, are all subject to law. But Christianity teaches that even the law is subject to the divine Lawgiver.

I read an answer to a question in one of our papers. The question was, "Do you believe in evolution?" And the answer was to the effect, "I believe in development: first the blade, then the ear, after that the full corn in the ear." Thus avowed evolutionists misrepresent their own position, and so delude many. We all believe in development—but that is not evolution. The evolutionary idea which is everywhere prevalent, is to the effect that the created order as we now see it came from some primordial germ. The life-principle, or whatever was in the beginning, the theistic evolutionist admits must have come from God; but he is one with atheistic evolutionists in, accepting the assumption that there were wrapped up in that original something, certain resident forces, and that from that something, by its own powers, through innumerable ages and incalculably numerous transmutations, this present ordered universe has come to be. That God had something to do with it, the theistic evolutionist admits, but whatever He did was done in the beginning. He set His laws in operation then, but if He has had anything to do with things since it has been rather in the character of a spectator. Laws are fixed, and what is the use of praying! By that philosophy, therefore, everything is interpreted, on a naturalistic plan.

The Bible Is a Revelation of God

The Bible is a revelation of God. It tells us who God is, and what He is like. He is the Creator: "In the beginning God created the heavens and the earth." But the revelation of this Book is to the effect that God has never withdrawn His hand from the material universe, nor from the lives of His human creatures; that while He was "in the beginning" and while He is in all that He has made, yet He is above it all, a personal, transcendent, God, Who is still governing the world that He made, the universe of which He is the Creator. The Book is written to show us how God can come into human life, how He can accomplish in human life that which is above nature, that which cannot be accounted for at all on natural grounds. The view of the universe that "pushes the great First Cause back as far as possible"—and so far that no one can discover it—as a matter of course denies everything that is supernatural. Therefore we need not be surprised at the denial of the miracle of the Virgin Birth—which is the supreme miracle. This is the crowning, the ultimate, proof of God's ability to interpose, that He Who is God, came down and robed Himself in human flesh. The Virgin Birth is the climax of all miracles. It teaches us that God can come

into human life and effect, by His divine power, that which men of themselves can never bring to pass. The Bible calls upon us to believe in such a God as that, the God Who is revealed in Christ Jesus.

Abraham the Supreme Example of Faith

The supreme example of faith given us in the Bible is Abraham. He is described as the father of all those who believe; and all believers are said to be the "children of Abraham". The Bible does not concern itself very much, as I have frequently pointed out to you, with abstract definitions: it shows us rather principles in operation. The Bible is a book full of illustrations, and the principle of faith finds its supreme exemplification in the life of Abraham. "Oh, but," you say, "will you go to the Old Testament for the supreme example of faith?" Certainly; there never has been a greater believer than Abraham! and we who believe are his children. Abraham's record is briefly summarized in this chapter. If you would know what faith is, study the life of Abraham: "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable."

How differently God works from men! When men begin some new thing they endeavour to begin it on a big scale. How the church of Christ has been cursed with these big movements of recent years! In all these matters men said, "If we are to get anything done we must appeal to big men with big things. Alas for human philosophy! God never has had any use for a "big" man. He has never used a "big" man. He has made some very little men great, but human bigness has no place in God's programme. When God would raise up a race of believers, when He would populate heaven with a multitude that no man could number, He began with one man. "Look unto Abraham your father, and unto Sarah that bare you," said He, "for I called him alone, and blessed him, and increased him." "Therefore sprang there even of one, and him as good as dead," a multitude.

I shall try to tell you this evening what our great God stands ready to do with one man—not with a great organization, but with one man, with one boy, with one girl, one person surrendered to God to go as a missionary to Africa, or to South America, or India, or China, or somewhere else. I desire to show what God can do with only one man in whose life He dwells.

Let me try to make very simple and plain to you some of the characteristics of Abraham's faith, which is to say, the characteristics of true faith, of faith in God: "Therefore"! That refers to the record of his faith. It was because Abraham believed God these wonders followed. How did he believe? What was involved in his believing?

I.

In the first place, his faith was A Faith That, Because It Recognized God as God, PUT GOD FIRST IN EVERYTHING. It was said of Abraham in the beginning of his career, "By faith Abraham, when he was called . . . obeyed; and he went out, not knowing whither he went." The first step in Abraham's faith was a complete surrender of himself to God; he put God first. And when God said, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee," Abraham did as he was told.

Even the boys and girls can understand, that if you really believe God, if you have the faith that saves, you

will so put God first in your life that you will do as He tells you; you will obey Him.

That faith involved his leaving his own company; separating himself from the natural conditions of life; emigrating, so to speak, from the place where he was born into some other place. When Jesus Christ comes to any one of us, He demands that He shall be Lord; we are to follow Him, no matter what it may cost. It may mean for you young people the breaking up of your companionships: it may mean separation from friends. It may mean that you will have to change your manner of life entirely, and go out from the condition of life in which you now find yourself to conditions entirely different, where there is a new centre, a new principle dominating your life. The simple question is, Are you willing to put God first. Is that your conception of God, that when He speaks it is not for you to argue, that it is not for you to attempt to justify your disobedience? His word is to be the absolute law of your life, and when He speaks you are to accept it, and obey it without question.

That is what faith is. It is useless to say that I believe in God if I do not do what He says. It is folly to say that I love Him if I do not keep His commandments. Faith worketh by love, and the faith that saves the soul is a faith that puts God above every thing, and follows Him.

You will observe, too, that Abraham's faith put God even before his family: "Get thee out of thy country, and from thy kindred, and from thy father's house". I do not think there is anything that so cripples young people as unwholesome companionships. If we are to be true Christians and follow the Lamb whithersoever He goeth, and are going to have the best of life—as God wills that we should have—then we must be willing to separate from our companions, and even leave our father's house if need be. Sometimes a man may have to take a position apart from his wife, a wife may have to stand apart from her husband. Children may have to oppose their parents, and parents their children. It is not nearly so unusual nowadays for children to oppose their parents in certain things as it is for parents to oppose their children, for we live in a day when children rule the household, and the will of father and mother is no longer the rule of the house. Children are allowed to go—I had almost said—to the devil, because at home there is no discipline, no restraint. But as Christians we shall have to take our position as Abraham did, if we are to realize the fulness of blessing, sometimes we shall have to separate ourselves from our dearest friends. I do not think we sufficiently emphasize that principle. "Evil communications corrupt good manners", and you young people cannot live in the presence of the ungodly, nor keep company with them, nor share their views of life, and find pleasure in associations with them, without a very definite spiritual deterioration in your own experience.

Oh, the wisdom of it! God knew He could not do anything with Abraham in Ur of the Chaldees. He said, "Come away from here, shut yourself up with me and I will make something of you". God can never do anything with any of us in Ur of the Chaldees.

It involved some sacrifice for Abraham to leave his own country—and it may involve sacrifice on your part. I published in THE WITNESS some years ago, an article by Mr. Woolley, leader of the archaeological explorations from the British Museum, who superintended excavations

at Ur of the Chaldees. There was a time when the critics said that Moses could not possibly have written the Pentateuch, because in Moses' day writing was unknown! Great scholars were they not! When they said that, there were a lot of little preachers who said, "Oh, I shall have to change my views." But now the spade of the excavator has gone down, and they have discovered the very city in which Abraham lived. Mr. Woolley said that the streets of Ur of the Chaldees were comparable to Regent Street and Bond Street in London. The city had been buried for centuries. When they got down to the foundation the diggers said, since they had got down to the foundations and below to the solid clay beneath the foundations, there was no use digging any farther. But Mr. Woolley insisted they should dig deeper. They went down through eight feet of solid clay, and underneath it they came upon another city; they uncovered a city of Noah's day. Mr. Woolley had not believed in the flood, but, scientist as he was, when he saw there before his eyes right under the foundations of a great city, down under a solid bed of clay, another city buried, he said that nothing but a mighty deluge could ever have done it.

We shall believe God's word after a while. But my point is this, that when God said to Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house," he was not leaving a cottage in the wilderness, he was not leaving some brush arbour; he did not live merely in a tent, but he lived in a city which even in that day had come to an advanced state of civilization. Yet he turned his back upon it all, and went out into the wilderness wherever God might lead him, because he put God first.

Are you willing to do that? Is your faith in God of such a character that you can enthrone Him above all circumstances, above all considerations of self-interest, and follow Him whithersoever He leadeth? No one of us really believes God while He is relegated to a second place. Will you think of that? The very idea of God is that HE IS GOD! You cannot relegate God to a second place, for then He would cease to be God to you. He fills every place, God must be first or He would not be God. You may profess to have a God, but the God that is put second to father or mother or children or home, or temporal interests; or material wealth and comfort and temporal prosperity—the God who is relegated to second place is not God. He will not give His glory to another. Unless God is first you have only an idea of God. But the real God, the God of Abraham, must be first; for He will not be second. It is not faith until we put Him above everybody and everything, and say, "It is the Lord; let Him do what seemeth good". That is what Abraham did; he put everything on one side, and followed the Lord.

Perhaps you say, "That would be all right if I could only see a little in advance; I must know what is in the future." Abraham did not in the beginning. It is as though Abraham had said, "Where shall I go?" And the Lord had said, "It is none of your business." "What sort of a land shall I find?" "I will tell you when the time comes." "What compensation will you offer for this sacrifice?" "I promise you none." "What then shall I do?" "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. Trust me; put your whole life, present and future as well as the past, everything, wife, friends, all you have, absolutely in My hand; and do as I tell you."

When we can do that we have faith, and we give God His only proper place.

II.

Thus Abraham's faith believed that GOD COULD FULFIL HIS PROMISE TO HIM. Our text deals with a later stage of his experience. He believed that God could fulfil His promise to him, notwithstanding his natural incapacity to receive it. We talk a great deal about our "capacity to receive blessing". You have no capacity until God creates it. What has the Book to say? What happened to one—no; not that only, but unto one "and him as good as dead". There was no capacity there for the fulfilment of God's promise. God took Abraham out one night and said, "Look at the stars; can you count them? So shall thy seed be." And as yet he had no children! The promise was given when these two, by natural standards and by natural law, had passed all possibility of parentage.

Abraham's faith therefore was a faith that believed that God was above all law, above all natural processes, above all natural powers. In a word, it was a faith that believed in the supernatural, that believed that God could do what He promised, solely because He was God.

"The virgin birth involves a biological miracle that is unthinkable to the modern mind," or words to that effect, the Modernists say. That is true. It is unthinkable to the "modern mind", whatever that may be. It is unthinkable to the natural mind, to "the carnal mind". The Bible is a record of the accomplishment of impossibilities from Genesis to Revelation. There is scarcely a page in the Bible that can be believed by any man who lives on the natural plane. What is the Bible for? It is written to show you that God is above all these things, that He is still among His people, that "the tabernacle of God is with men, and He will dwell with them." That is what the Bible is for.

What sort of God have you? A God that is shut up to circumstances? A God that must needs work by natural processes? Or, is your faith reposed in a God Who is the Author of the universe and all that is in it, and therefore in Whom reside powers that are superior to all the forces of nature? Will you speak about earthquakes and lightnings, and mighty cataracts and the rolling oceans, and the myriad stars? Listen, "He made the stars also." He is above the stars; He is above everything and everybody. You and I are called upon to believe that God can accomplish in our lives the naturally impossible, just as He did for Abraham. And until you believe that, you have no God at all. The god of the Modernist is not a God. I do not know what He is. The god of the Modernist is chained, shut up, imprisoned in the cosmos, locked up by the laws which He Himself has made; like some motor-manufacturer making a motor-machine, and then being wrecked in the ditch by the product of his own hand. No; our God is above it all.

Very well, then, let us make some application of that simple principle, to the man who is not a Christian. Is there a man or woman here, or boy or girl, who is not a Christian? Why are you not a Christian? You say, "Not because I do not want to be, sir." Is it because you do not need Christ? "No! no! I need Him. No one needs Him more than I do." Why then are you not a Christian? "Because I could not live the Christian life." You are quite right, you could not. "I have tried a thousand times, and failed. There is no use my trying again." You are right in that opinion. "I joined the

church a number of years ago, and thought the church would help me. But I find I was worse after than before." Why are you not a Christian? "Because, sir, I have no capacity for being a Christian. I cannot think as a Christian ought to think. I cannot speak as a Christian ought to speak. I cannot act as a Christian ought to act. What is the use of talking to me about being a Christian?" Ah, listen, to what God did for "one, and him as good as dead."

The gospel I preach to you promises a power that will come into your life, and do for you what you cannot do, what no church can do, what no minister can do, what no book can do, what no power on earth can do, but what God can do because He is God. You may be "born again", you may experience that biological miracle unthinkable to the modern mind! Yes: the miracle of the virgin birth may, nay, *must*, be repeated in the experience of every true Christian, for the Holy Ghost quickeneth Whom He will. He comes to make dead souls live again, because He is God.

Will you trust Him? He is not a human Saviour, but a divine Saviour Who died, Who rose again, Who is enthroned in the glory, and Who is "over all, God blessed for ever" Will you yield your broken heart and life to Him and say, "O Lord, if ever there was a bankrupt wretch I am that man; if ever a man needed all the powers of heaven to make him by grace other than he is by nature, I am the man. Come and do that now. I trust Thee as God"

As for *you Sunday School teachers*—what is your task? "Why," you say, "it is to win souls for Christ." I know there is a Scripture which says, "He that winneth souls is wise," but that always needs a definition. There is a sense, of course, in which we win souls; as ambassadors for Christ, we are to beseech men to be reconciled to God. But let us never forget that when a soul is saved there is a new creation; the miracle of Isaac's birth is repeated every time a soul is saved. The birth of Isaac was supernatural. Do you teachers believe in a God like that when you come to teach? Do you say, "O God, Thou canst use me to-day. The word of life from my lips can make new creatures in Christ Jesus, begotten again by the word of God which liveth and abideth forever"? As you preach and teach the word to scholars dead in trespasses and sins they will live again. Do you believe that?

Let me speak to *this church*. Can you believe for the conversion of souls "dead in trespasses and in sins"? Do we actually expect this miracle every time we assemble? Do we believe that the Bible is the word of God, and that when it gets to the hearts and consciences of men they live again?

You have heard the story, have you not, of the young man who asked Mr. Spurgeon how it was that every time he preached souls were saved. He said, "When I preach nothing happens." Mr. Spurgeon said to him, "Do you expect people to be saved every time you open your mouth to preach?" "Oh, no," the young man replied, "I would not like to say that." "Well then," said Spurgeon, "what are you complaining of? I always do." Of course! Is our faith a faith in a God Who quickeneth the dead?

I do not know whether there are *experienced preachers here* this evening, but there are *some young preachers*. Yes, there are preachers here; there are some who have been preaching, and others who are going to preach—and a great many of you boys will be preachers. You are going to preach some day in Africa, or in China,

or in India. Some day you will stand face to face with a hard task, and you will say, away off there in that foreign country, "I remember when I was in Jarvis Street the Pastor said that God could use the poorest instrument to make dead souls live again; and I am going back to my task with a stronger faith."

But *what is your task?* I am tired hearing people talk about movies, and motor cars, and radios, and all the rest of it, as reasons for people not attending church. One would think we live in a day when God has ceased to be God. If the modern church is empty, it is not because the motor car has come, or the radio, or anything else: it is because God has departed. A church in the midst of which Almighty God still lives and moves is as mighty as it ever was. In all the world's history our God has not changed; and if we have faith in God we shall see miracles to-day as Abraham did.

This word that I speak will after a while come to *some preachers in the country*. There are a great many people who read what is said in this pulpit, who would not be found in the pew—lots of them! There are hundreds of people who would not be found reading THE GOSPEL WITNESS. No! but they will be careful to read it when they cannot be seen. They will read it anyhow. (You preacher, yonder, when you come to read it, please remember that I am talking to you.) This man yonder says, "I am as orthodox as you are. I believe the Bible just as much as you do—but you do not know my situation." Well, what is your situation? "You do not know that I have one man in my congregation who, if I were to take my stand for a whole Bible, would turn things upside down. I have to be wise, you know! I have to act diplomatically." Yes! And this man who says he is orthodox, this man who says he believes God, *does not believe that God is able to deal with a little two-by-four country deacon!* I do not know your situation! I have had just as difficult a situation as you ever had, my brother. "But he is the chief supporter of the church. And furthermore, he has ever so many nieces and nephews in the church, and a considerable family of his own; and if he were to be offended we should have an earthquake." Listen, if you were to offend him you might have an earthquake; but if, at the same time, you please God, you would have a heavenly visitation that would more than compensate you for the earthquake.

What is the use of saying that you believe God, that you trust God, when you cannot bring the smallest problem of life to Him for solution? The preacher who cannot trust God to settle his little difficulties in the church has not much faith. What sort of God is He that He cannot manage that little church of yours? He rules the universe pretty well. I am glad it is still in His hands. I do not know what we should do if it were given into the hands of men; we should not have any rain, or dew, or anything! But He lives and reigns and rules! Hallelujah! Get on good terms with Him, and you need not be afraid of anyone else. Believe God, and you may have a revival.

And now *you Jarvis Street members*, do you say we believe God? Are you sure we do? There is a man down there whose life is crippled. I do not know who he is, but he is drying up, withering. Theoretically, he is as orthodox as Paul, but I will tell you what is the matter with him. He has no blessing in his soul because he has not learned to honour the Lord with his substance, and with the firstfruits of all his increase. Ah, but the man says, "We have got to lay up for a rainy day." I

met a dear friend who told me he was not laying up very much, but he was laying up a little for a rainy day—but the rainy day never came for him, for he went suddenly up into the glory. There are some people who seem to expect that by and by there is going to be nothing but rain! I do not know why you need so many mackintoshes, my friends, or so many umbrellas. It would not take much to keep you anyhow! What about God in the evening time? Cannot He look after you in "the rainy day"? He looked after Noah pretty well when it was rather wet—and he can look after you. But there are men who are so careful about the future, so concerned about the bread-and-butter question, that they are utterly useless to God; they are grasping and grasping, laying aside something for the rainy day. As a result their souls are shrivelling up. I heard of a man in Paris some years ago who was afflicted by some disease—I do not think they could name it, it was something new—but his skin was just shrinking. It was getting tighter and tighter all the time, and the poor man was shrivelling up, dying for want of a liberal life. There are professing Christian people like that.

I do not know what your difficulty is, but whatever it is, wherever you are, let Abraham's God be yours; and believe as Abraham believed. To-morrow down in the shop, when you come face to face with a thing, and are tempted to say, "It is no use; it is impossible," that moment say, "Thank God, here is a chance for God to do something for me." "Oh," says the mother, "I shall have to give up. These children of mine are like the sons of Zeruiah to-day, they are too strong for me. I cannot control them." No you cannot; but you can lay hold of God and ask Him to control them you you. He will do it. I do not care what your difficulty is, He can meet it. Abraham believed in a God Who was superior to all natural obstacles, Who was above all natural processes, Who had power to implement His every promise.

Whatever God promises, He will bring to pass. If it is silver and gold that are needed, He will supply it. Do you know what we need here? We need a quarter of a million dollars—and more on top of that. There is no limit to what we could use if it were the will of God to provide it. What THE GOSPEL WITNESS could do with a half a million dollars! But God has plenty of money. Let us ask Him for it. The silver and the gold, the cattle on a thousand hills, are all His. Let us ask Him for what we need.

And you students who read this message, you are going to be hard up. There are going to be times when you will not have money enough to be comfortable. Well, if you are going to be preachers you had better get used to it! "It is good for a man that he bear the yoke in his youth." You will have to get used to that by and by. And it is a blessed thing to get even twenty-five cents directly from the hand of God, a great thing to get a little bit of money put in your hand by your Father. When you get something you say, "How good that is! And He has plenty more; He can supply all my needs according to His riches in glory by Christ Jesus." Will you practice that? Will you learn now in your student days to take the God of Abraham into partnership in all your difficulties, and say, "I am going right now to put God to the proof in my daily life, and stake everything on His promise? When you have had experience like that you can go out and preach in some little church with all kinds of difficulties—and smile at them. When you get the awkward member of the church—he may be

a deacon, or he may be someone else, I don't know. I am not reflecting on my deacons. I have seven of them who are the salt of the earth. They are good men, every one of them, splendid men. But I have had trouble in time past. Whatever the difficulty is, meet it with a smile and perfect composure; and not not allow it to rob you of a night's sleep. Simply say, "I have got a great God, and I trust Him; and He is going to see me through.

"A mighty fortress is our God,
A bulwark never failing;
Our Helper He, amid the flood
Of mortal ills prevailing.
For still our ancient foe
Doth seek to work his woe;
His craft and power are great,
And armed with cruel hate—
On earth is not his equal."

III.

I could say many things to you if I had time, but I add this, that Abraham's faith was A FAITH THAT BELIEVED THAT GOD WOULD HELP HIM TO BEGIN ALL OVER AGAIN. Twenty years he waited for Isaac, or maybe more, and then at last he came. He grew to be a splendid young man. I do not think there is anything lovelier in life than to see a strong man with a strong son at his side, the very image of his father, getting ready to take his father's place. If there is any kind of pride that is justifiable I think it is a godly father's pride in a godly son.

I think Abraham was proud of Isaac, proud with a holy pride. I think Abraham said, "I am the most favoured man in all the world. There never was another man whom God so honoured as he has been pleased to honour this poor unworthy servant. Here is my son, the son of my old age. And oh, what a joy he is!" "How are you getting along, Abraham?" "Oh, splendidly. Look at Isaac! Is he not fine? His mother and I thank God for him every day we live. He is the joy of our lives." And then upon that sunny day the clouds gathered, and the Voice out of heaven said, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering." "What! after waiting twenty years or more for his coming? And after seeing him grow up to manhood's estate? Blot it all out, and leave me stripped at this late hour!" Is that God? Abraham said, "Yes, it is God; and because it is God I will do it." "But, Abraham, the promises cannot be fulfilled in any other way than through Isaac. God said 'In Isaac shall thy seed be called.'" I think Abraham answered, "It is not for me to say how God is going to fulfil His promises. My God is God, and He will find his own way." "Lay him in death," was the command; and you know the story of how Abraham did it.

Can you do it? Jarvis Street, I want to speak to you. Suppose God were to call upon us to begin all over again, could you do it? I do not want to do it. I have said to my friend, one experience such as mine is enough for a lifetime. I do not want another. But suppose—suppose—God were to take our Isaac away? Suppose He were to leave us empty-handed somehow, reduced once again to nothing, could you trust God to start over again? I got a view of some things happening in some of our churches when people get together and for a while the blessing comes, and then there comes a period when the blessing seems to stop in some of our little churches, and some of our pastors are saying, "Well, what now?" It

is simply laying Isaac on the altar. Can you believe that the God who blessed you in the beginning can bless you again? It is never too late for God to begin all over again. Someone here says, "I am past the evening time. The shadows are lengthening, and surely you do not say I may have an experience like that?" You may, dear friend. I do not know what your particular circumstances are. God may test you as He did Abraham, and He may put you into the most difficult situation that you have ever been in in all your life. If He does, are you ready to begin all over again with the God of Abraham? Empty-handed!

"By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." Abraham came to the place appointed; he laid Isaac upon the wood, and stretched forth his knife to slay his son. As he did that, he drove the knife into his own heart, he died over again, he was crucified. Then he saw a ram caught by the horn in the thicket, and he offered him up instead of his son.

I have thought that it must have been then that Abraham saw Christ's day. It must have been in the light of the fire that ascended from that altar, when he had cut the bands by which Isaac had been bound, and father and son stood there together with the ram that was offered up instead of his son, that he saw Christ clearly. I can imagine Abraham's saying, "O Lord, I thank Thee that Thou hast brought me by Thy grace to the place where I can be a little bit like Thyself, for I offered my only begotten son as Thou wilt offer Thine." Down through the ages Abraham looked, and he saw the Father and the Son going both together down through the centuries to the place called Calvary, and at that place where Abraham consecrated his all, he came into oneness with God; and he knew what God was, for he knew that He could raise Isaac again from the dead.

Of the innumerable multitudes growing out of one as the reward of faith I cannot now speak. What I want to leave with you this evening is just that no matter what your difficulty, whether internal or external, whether it relates to your personal life or to your Christian service, or to your family life—whatever it may be, if you are a Christian, you have a God Who is superior to it all; and if you will give Him the first place He will come into your life and fulfil the promise of His word.

This one thing, however, I must say, on the principle of the promise of the text, Jarvis Street Church may become a most prolific mother of spiritual children. What if we could all believe as Abraham and Sarah believed! We should be enabled to rise above the circumstantial hindrances, and discouragements, and denials, of this apostate age. God is able of stones to raise up children unto Abraham. He Who made the world is able to remake it. He Who miraculously brought Isaac into the world, Who commanded the sea to make a path for His people, Who, in the days of Moses and Joshua, and of David with his following of "mighty men", each of them clothed upon by the power of the Holy Ghost, an army in himself—that God still lives in undiminished power and in superabounding infinite grace.

There is no reason in the scriptures, no reason, may I

reverently say, in God, why Pentecost should not be as much a prophecy as a record of history. Somewhere God has His hidden ones, and if only each of us can give himself and herself to God like Abraham with the abandonment of an unwavering faith, the text may be as true our day as in Abraham's: "Therefore sprang there of one, and/him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable."

Let us believe with a faith that can exclaim:

"O Cross, that liftest up my head,
I dare not ask to fly from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be."

MY MASTER

"I love my master; . . . I will not go out free.
And he shall serve him for ever."—Ex. xxi. 5, 6

I.

I love, I love my Master,
I will not go out free,
For He is my Redeemer,
He paid the price for me.

II.

I would not leave His service,
It is so sweet and blest;
And in the weariest moments
He gives the truest rest.

III.

I would not halve my service,
His only it must be,—
His *only*, who so loved me
And gave Himself for me.

IV.

My Master shed His life-blood
My vassal life to win,
And save me from the bondage
Of tyrant self and sin.

V.

He chose me for His service,
And gave me power to choose
That blessed, "perfect freedom"
Which I shall never lose:

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THE GREAT CONTENTION

Chapter XXXI in the History of the Battle for the Bible Among
Baptists of Ontario and Quebec

By Dr. T. T. Shields

PROFESSOR L. H. MARSHALL

LAST week we concluded our discussion by saying that the battle over Professor Marshall raged from 1925 to 1927. The last great battle was at First Avenue Convention, held in October, 1926. It was evident that the Convention Executive had deliberately selected a church whose auditorium was not large enough to seat the delegates. The place was packed like the proverbial sardines. Mounted policemen were outside, riding their horses up and down the sidewalks, keeping the people back, many of whom were delegates, who had a right to be inside.

For the report of the proceedings we engaged two Hansard reporters. We rightly anticipated that the fourteen or fifteen-hour battle would be too heavy a task for our own secretaries, competent, as they were. In order to ensure accuracy, we had two independent reports taken, and our stenographic bill for the day exceeded six hundred dollars.

The whole performance, from morning until the next morning, was an exhibition of utter lawlessness. Modernism knows nothing about courtesy or politeness, and, like the Devil who inspires it, ruthlessly tramples everybody and everything underfoot, regardless of anyone's rights.

In preparation for this Convention, the whole Convention constituency was canvassed, and ministers and professors went everywhere, seeking delegates to vote in support of McMaster University. Up to that Convention proxy delegates were allowed. There were scores of churches throughout the Convention constituency which were small, and, until the controversy began, were seldom represented at a Convention, scarcely ever indeed, unless the Convention happened to be held in their area. But for this Convention the churches were canvassed, and were asked to fill in their delegates' certificates without the delegate's name, thus authorizing McMaster University to appoint students or anyone they liked, to represent them, and as they were directed vote at the Convention. Some idea of the debate may be gained by the table which we print below, naming the different speakers, and the exact length of the speech of each of them:

Dr. Whidden, presenting report	11.25	12.10	45 minutes
Adjournment for lunch			
Dr. Whidden (continuing)	2.00	2.15	15 "
Dr. MacNeill, moving adoption	2.15	3.02	47 "
Mr. Albert Matthews	3.02	3.45	43 "
Rev. W. J. H. Brown	3.46	4.12	26 "
Rev. G. W. Allen	4.12	4.28	16 "
Rev. J. M. Warner	4.29	4.48	19 "
Rev. R. R. McKay	4.48	4.55	7 "
Rev. W. S. Whitcombe	4.55	5.06	11 "
Rev. W. S. Edgar	5.06	5.24	18 "
Rev. James McGinlay	5.25	5.28	3 "
Discussion re point of order	5.28	5.34	6 "
Rev. James McGinlay (continuing)	5.34	5.49	15 "
Rev. Robert Price	5.49	5.54	5 "
Rev. W. S. Whitcombe	5.54	5.55	1 "
Rev. Robert Price (continuing)	5.55	6.13	18 "
Rev. John Galt	6.13	6.29	16 "
Adjournment for tea			

Prof. L. H. Marshall	8.22	9.42	1 hr. 20 min.
Rev. W. Gordon Brown	9.50	9.58	8 minutes
Rev. W. C. Smalley	9.59	10.11	12 "
Dr. T. T. Shields	10.15	11.38	1 hr. 23 min.
Rev. John Linton	11.42	11.52	10 minutes
Dr. J. H. Farmer	11.53	12.06	13 "

A vote of censure was passed upon Dr. Shields, and at a great meeting held during the progress of the Convention of October 20th, in Jarvis Street Church, at which there were twice as many people as the utmost capacity of the Convention Church could accommodate, one speaker, referring to the vote of censure passed by the Convention on the Editor of THE GOSPEL WITNESS said:

"the vote of censure passed by the Convention on the Editor of 'The Gospel Witness' would be paralleled by a vote of censure passed by the bootleggers of Ontario on the Provincial police, for the reason that the Provincial police had found in certain cellars, illicit whiskey stills. He declared that the denominational police had found an illicit still in the denominational cellar, known as McMaster University, which was busy manufacturing heterodox theology."

The Gospel Witness Issue Named "Ichabod"

The issue of THE GOSPEL WITNESS dated November 24th, 1926, which was in the old format, half the size of the present GOSPEL WITNESS page (the type, of course, being set across the narrow measure) contained 176 pages. A great edition was printed. A few are still on hand. We only wish we could afford to have it reprinted in book form, and made available to Evangelicals throughout the world. To follow it through carefully is to receive a liberal theological education.

Taking the transcription of the debate we examined carefully every statement made by every speaker. Many of the speakers quoted from the works of both Modernists and Evangelicals. Of course, it was impossible for us to have a whole library with a complete index at hand, so as to be able to answer these quotations; but they were all written in to the record, and that gave us an opportunity to compare the quotation with the pages of the book quoted later. We found in several instances that the speakers had carefully prepared their statement, as for instance, the statement by the then Chancellor, Dr. Whiddon, purporting to be a quotation from Dr. James Orr. But examination showed that he had pieced together a number of scattered quotations from Dr. Orr's work on "The Problem of the Old Testament, and by using the very words of Dr. Orr, had made him say the opposite of what he said in his text book.

Quotations were made by Professor Marshall from Spurgeon, entirely separated from their context. For example, Professor Marshall said:

"Whether I am a heretic or not on this question of the atonement, I simply take my stand by the side of Charles Haddon Spurgeon. (Applause). You will find the passage if you want it in Fullerton's 'Life'. It is Spurgeon who is the speaker, and I never came across any statement which has so appealed to my heart:—

'This darkness tells us all that the passion is a great mystery. I try to explain it as a substitution and I feel

that where the language of Scripture is explicit I may, and must, be explicit too. But yet I feel that the idea of substitution does not cover the whole of the dread mystery, and that no human conception can grasp the whole. Tell me the death of the Lord Jesus was a grand example of self sacrifice—I can see that, and much more. Tell me it was a wondrous obedience to the will of God—I can see that, and much more. Tell me it was the bearing of what ought to have been borne by myriads of sinners of the human race, is the chastisement of their sin—I can see that and found my best hope upon it. But do not tell me that this is all that is in the Cross. No, great as this would be, there is much more in the Redeemer's death. God veiled the Cross in darkness, and in darkness much of the deep meaning lies, not because God would not reveal it, but because we have not capacity to discern it all.

Well, that is just what I feel about the matter—and you can call Spurgeon a modernist if you like."

But if Professor Marshall had been honest he would have quoted the following from the very same sermon:

"His strong crying and tears denoted the deep sorrow of his soul. He bore all it was possible for his capacious mind to bear, though enlarged and invigorated by union with the Godhead. He bore the equivalent of hell; nay, not that only, but he bore that which stood instead of ten thousand hells so far as the vindication of the law is concerned. Our Lord rendered in his death agony a homage to justice far greater than if a world had been doomed to destruction."

It is impossible, however, for us to give any fair representation of that great debate in the space at our command. It is enough to say that we carefully examined the books from which quotations were made, and included in this issue, called ICHABOD, not only the quotations, but the context. I have little doubt that nearly all these quotations were selected by one man, and put into the hands of different men for their Convention speech. That one man is the one whom I have called "Dr. Julian", who was an enemy of the Gospel of Christ if ever there was one.

At this point, I venture to insert some pages of the report from the debate to whet the appetite of discerning and logical readers for more:

Pages from Ichabod

(The main text of the stenographic report is in 8 pt. type, and our comment on the report in 10pt.)

MR. DODDS: Professor Marshall, Dr. Shields didn't interrupt you when you were speaking.

DR. SHIELDS: I should be quite willing for Professor Marshall to speak, and I think it is his right. In the matter of a debate of this sort I think it would be fair to look upon Professor Marshall as not quite standing in the same position as other delegates. I think that he is entitled to special privileges. (Cries of "Hear, hear"). Now, so far as I am concerned —

PROFESSOR MARSHALL: Mr. Chairman, I have no desire for any special privileges.

DR. SHIELDS: Well, I intended it in good spirit, Professor.

PROFESSOR MARSHALL: I accept your assurance.

DR. SHIELDS: Now, the Chairman has just whispered to me: "I wish you would shake hands." I tell you frankly I should be the happiest man in Canada if I could discover that in all these matters I have been absolutely wrong. I would rather be wrong than right. I would love to discover that in these matters I am now discussing I have entirely misunderstood Professor Marshall. I should be glad to find myself in a position where he and I could stand somewhere on the same platform next Sunday and have a great evangelistic service together. (Applause).

Professor's Denial of a Penal Atonement

Now, dear friends, the purport, or at least the implication of much that has been said this evening is to the effect that I have deliberately misrepresented Professor Marshall. I may be very dense, but I have been unable to find in anything that Professor Marshall has written, save only in the pamphlet which was writ-

ten in defence after a long silence—and a number of Scriptures relating to the blood of Christ were put together, and the Professor says he accepts them—in what sense he accepts them I don't know—(Cries of "Oh, oh")—except that this evening (Cries of "Shame". What I mean is, on what—(Cries of "Oh, oh").

Did I interrupt, Brethren? Mr. Chairman, did I try to behave myself today? (Laughter).

We call attention again to the fact that whoever spoke in opposition in McMaster was heckled by the hoodlum element on the other side. At some points it was almost impossible to complete a sentence without interruption.

Professor Marshall has told us, at least—again I ask a question—I so understood him, that he rejects the idea that in the atonement of our Lord there was a penal element, the innocent suffering for the guilty. He quoted from a distinguished authority, if my recollection is correct, and said that it expressed his views. I do not wish to do Professor Marshall any injustice, but that has been my complaint, for that is the heart of the whole matter.

Now, Professor Marshall having told us that—and I wish the Professor would tell me whether I am correct or not—that he does reject the idea that the innocent was punished for the guilty, and that such view is not moral—I think he quoted Dr. Denney to that effect. Is that correct?

PROFESSOR MARSHALL: I do not care for the idea of the word "punished". "Suffered" for the guilty; "suffered" in our stead, but not "punished". That is the word. But I am not going to be drawn into a debate, into a discussion. (Cries of "Oh, oh".) I simply refuse to have questions put to me, to be catechised on the floor of this Convention. (Applause). I simply stated what Spurgeon's view was, and read—

DR. SHIELDS: Mr. Chairman, I have no desire to catechise. I simply want, now that Professor Marshall and I are face to face, to get a clear understanding—(Cries of "Oh, oh" and laughter)—of Professor Marshall's statement of the atonement.

PROFESSOR MARSHALL: I told you it. Spurgeon gives it perfectly. I have nothing more to add.

DR. SHIELDS: Now, Mr. Chairman and friends, I, too, read Spurgeon, and I am going to quote from Spurgeon. I think I am within my rights, am I? (Cries of "Amen" and "Yes").

Professor Marshall has said that he stands with Spurgeon in his view of the atonement. If, after I have read this, Professor Marshall will stand with Spurgeon, then I think all controversy would be about at an end:

Spurgeon Agreed With Luther on Substitution

If any man here should be in doubt on account of ignorance, let me, as plainly as I can, state the Gospel. I believe it to be wrapt up in one word—Substitution. I have always considered—

Now, you will remember the statement quoted about Luther's view being "crude". This is Spurgeon:

I have always considered, with Luther and Calvin, that the sum and substance of the gospel lies in that word, substitution, Christ standing in the stead of man. If I understand the gospel, it is this: I deserve to be lost and ruined; the only reason why I should not be damned is this, that Christ was punished in my stead, and there is no need to execute a sentence twice for sin. On the other hand, I know I cannot enter heaven, unless I have a perfect righteousness; I am absolutely certain I shall never have one of my own, for I find sin every day; but then Christ had a perfect righteousness, and He said, "There, take my garment, put it on; you shall stand before God as if you were Christ, and I will stand before God as if I had been the sinner; I will suffer in the sinner's stead, and you shall be rewarded for works which you did not do, but which Christ did for you". I think the whole substance of salvation lies in the thought that Christ stood in the place of man. The prisoner is in the dock; he is about to be taken away for death; he deserves to die; he has been a mighty criminal. But before he is taken away, the judge asks whether there is any possible plan whereby that prisoner's life can be spared. Up rises one who is pure and perfect himself, and has known no sin, and by the allowances of the judge, for that is necessary, he steps into the dock, and says, "Consider me to be the prisoner; pass the sentence on me, and let me die. Gentlemen of the court," he says, "consider the prisoner to be myself. I have fought for my country; I have dared, and deserved well of it; reward him as if he had done good, and punish

me as if I had committed the sin." You say, "Such a thing could not occur in an earthly court of law." Ay, but it has happened in God's court of law. In the great court of King's Bench, where God is Judge of all, it has happened. The Saviour said, "The sinner deserves to die; let Me die in his stead, and let him be clothed in My righteousness." To illustrate this, I will give you two instances. One is that of an ancient king, who passed a law against a crime, and the punishment of the crime was, that any one who committed it should have both his eyes put out. His own son committed the crime. The king, as a strict judge said, "I cannot alter the law; I have said that the loss of eyes shall be the penalty; take out one of mine and one of his." So, you see, he strictly carried out the law; but at the same time he was able to have mercy in part upon his son. But in the case of Christ we must go a little further. He did not say, "Exact half the penalty of me, and half of the sinner"; He said, "Put both My eyes out; nail Me to the tree; let Me die; let Me take all the guilt away; and then the sinner may go free." We have heard of another case, that of two brothers, one of whom had been a great criminal, and was about to die, when his brother, coming into court, decorated with medals, and having many wounds upon him, rose up to plead with the judge, that he would have mercy on the criminal for his sake. Then he began to strip himself and show his scars—how here and there on his big, broad breast he had received sabre cuts in defence of his country. "By these wounds," he said—and he lifted up one arm, the other having been cut away—"by these my wounds, and the sufferings I have endured for my country, I beseech thee, have mercy on him." For his brother's sake the criminal was allowed to escape the punishment that was hanging over his head. It was even so with Christ. "The sinner," He said, "deserves to die; then I will die in his stead. He deserves not to enter heaven, for he has not kept the law, but I have kept the law for him, he shall have My righteousness, and I will take his sin; and so the just shall die for the unjust, to bring him to God."

Spurgeon Said Christ Endured Our "Punishment"

Now, Spurgeon there uses the actual word "punishment". I remember reading a discussion years ago by Dr. Joseph Cook in one of his Boston lectures on the atonement where he deals with that very word "punishment". I wish I had brought the book with me. Objection had been taken in Unitarian quarters in Boston to the use of that word "punishment", and the question had been asked: How is it possible that the innocent should be "punished" for the guilty? And if "punishment" they argue, then it must have some relation to the man who bears the punishment. Dr. Joseph Cook speaks of the careless use of words in that lecture, and he says it is part of the joy of life to him to contribute to more careful use of language in describing these great matters of the soul, and he says: Ask Mr. Spurgeon in what sense he used the term "punishment"; certainly he never meant that Jesus Christ was other than innocent, but that He did take upon Himself that which was the sinner's due, and suffered in his room and stead.

Here is another quotation from Spurgeon:

Spurgeon Does Not Subscribe to Prof. Marshall's "Lax Theology"

We are singular enough to believe in substitution. The blood upon the lintel said, "Someone has died here instead of us." We also hold and rest in this truth, that Christ died, "The just for the unjust, to bring us to God." We believe that He was made a curse for us, as it is written, "Cursed is every one that hangeth on a tree." The belief in the greatness of sin distinguishes Christians from Pharisees, and all other self-justiciaries; and the belief in substitution separates Christians from all those philosophic adulterators of the gospel who are willing to hold up Christ's example, but cannot endure His expiatory sacrifice, who will speak to you of Christ's spirit and the power of His teaching, but reject His vicarious death. We do not subscribe to the lax theology which teaches that the Lord Jesus did something or other which in some way or other is, in some degree or other, connected with the salvation of men: we hold as vital truths that He stood in His people's stead, and from them endured a death which honored the justice of God, and satisfied His righteous laws. We firmly believe that He bore the penalty due to sin, or that which from the excellence of His person was fully equivalent thereto.

I have pages and pages, which I won't read—(Cries of "Hear, hear")—all to the same purpose. I make no apology for saying

that for years I have been a student of Spurgeon's sermons. I make no apology at all for accepting that view of the Gospel which that great preacher expounded. I know it is out of fashion to-day, but it is the substitutionary work of Christ that is written into our Trust Deed of McMaster University. (Applause), and when that was written and referred to the vicarious sufferings of Christ, that word "vicarious" was used in the sense in which it was then ordinarily employed.

But there is just one other quotation I want to read for the reason that it belongs to almost the last period of Spurgeon's life. It is taken from his great Conference address when he was in the midst of the Down-grade Controversy; and this is what Spurgeon said on this very question, speaking of the Word:

Spurgeon on the McMaster (Down-Grade) Controversy

To-day it is still the self-same mighty Word of God that it was in the hands of our Lord Jesus. How it strengthens us when we remember the many conquests of souls which we have achieved through the sword of the Spirit! Have any of you known or heard of such a thing as conversion wrought by any other doctrine than that which is in the Word? I should like to have a catalogue of conversions wrought by modern theology. I would subscribe for a copy of such a work. I will not say what I might do with it after I had read it; but I would, at least, increase its sale by one copy, just to see what progressive divinity pretends to have done. Conversions through the doctrine of universal restitution! Conversions through the doctrine of doubtful inspiration! Conversions to the love of God, and to faith in His Christ, by hearing that the death of the Saviour was only the consummation of a grand example, but not a substitutionary sacrifice! Conversions by a gospel out of which all the gospel has been drained! They say, "Wonders will never cease"; but such wonders will never begin. Let them report changes of heart so wrought, and give us an opportunity of testing them; and then, perchance, we may consider whether it is worth our while to leave that Word which we have tried in hundreds, and, some of us here, in many thousands of cases, and have always found effectual for salvation. We know why they sneer at conversions. These are grapes which such foxes cannot reach, and therefore they are sour. As we believe in the new birth, and expect to see it in thousands of cases, we shall adhere to that Word of truth by which the Holy Spirit works regeneration. In a word, in our warfare we shall keep to the old weapon of the sword of the Spirit, until we can find a better. "There is none like that; give it me," is at present our verdict.

I cannot see in what respect it is possible for Professor Marshall, in view of what he has told us this evening—I cannot see how it is possible for Professor Marshall to say, "I stand with Spurgeon."

In the report from which I have just quoted, there are numerous other quotations from the great Spurgeon, declaring that the principle of substitution was the very heart of the gospel.

The debate began on Tuesday morning at 11.25, and was adjourned Wednesday morning at 1.45. Following adjournment, between two and three hundred people marched along the middle of the street, perhaps a mile and a half, to Jarvis Street Church, which we reached between two and three o'clock in the morning. The doors were open, and we went in to the House of God, and there, until the birds were singing, and dawn broke upon us, we prayed and gave thanks to God.

(To Be Continued)

GOSPEL WITNESS PUBLICATIONS

"The Priest, the Woman, and the Confessional", by Father Chiniquy \$1.00

"The Greatest Fight in the World", by C. H. Spurgeon, 64 pages 25

Blakeney's "Manual of Romish Controversy", 316 pages, \$1.00.

The Gospel Witness

130 Gerrard Street East, Toronto 2 - Canada

A WELCOME LETTER

Rev. W. S. Whitcombe, M.A.

June 3, 1953

A month ago it was my privilege to step out of that relatively small circle of workers who read the pages of THE GOSPEL WITNESS before they are printed and to join that much larger family of readers who receive it, as I now do, some time after it leaves the press. This new approach to THE GOSPEL WITNESS is one that has only rarely fallen to my lot in past years, and I must say I quite enjoy the experience, although it makes me feel somewhat homesick at times, as one who is far removed from the centre of things. It has also given me a new appreciation of the large part that this paper plays in the lives of many different persons in distant places. For example, on board the Italian liner which brought us to France, I had the joy of speaking to about four hundred persons at the Protestant service on Sunday. As a result, I made the acquaintance of two subscribers to THE GOSPEL WITNESS and I also met a number of other friends who read this paper occasionally and who expressed strong admiration for the valiant stand of its Editor. Two subscribers and a number of readers, in addition to the associate editor and his wife, is not a bad average in a cross section of a thousand Canadian citizens representing every province in Canada. Here in France all the English-speaking pastors and a number of their people study its pages with an interest and a diligence that is both surprising and encouraging to one who has had a good deal to do with the weekly toil of preparing the printed page but comparatively little recent knowledge of the wider sphere of their influence in the world.

When our good ship cast off its lines from the dock at Quebec City and began slowly to gain headway down the mighty stream of the St. Lawrence, we thought, with no small pang of sorrow, that we were leaving Canada behind us. But when we made our way to the cabin that was to be our home for the next six days, we discovered that we had not left behind the kindness and cordial good will that almost overwhelmed us when we said good-bye to our Jarvis Street Church family. Cards and messages and other much appreciated messages of good-will and godspeed awaited us there and filled our hearts with gratitude to God for His goodness to us through His servants. Like others, perhaps, we had never fully realized what a great fellowship is ours, until we came to quit it temporarily.

On the other side of the Atlantic, even before we set foot on French soil, we began to experience the same joy of Christian fellowship with our beloved French believers whose work we have followed with deepest interest since our last visit here nineteen years ago. Dr. Robert Dubarry, the honoured pastor of the *Nîmes Church* for the last fifty years, and also the President of the French Association of Churches, sent a charmingly cordial letter of welcome to France in which he addressed me as "bien cher collègue" (My dear colleague). It would have been worth coming to France for that alone, and I fully intend to preserve this hearty letter of welcome to Dr. Dubarry's "old France" as one of my treasures. At Paris we were welcomed at St. Lazare station by my old friend, Pastor Georges Guyot, of the rue de Naples Church. It was a special joy to grasp the hand of this veteran warrior again and to renew old acquaintances with him. Despite the advance of years and severe suffering during the war, I was delighted to note that his mind was as active as ever and that his physical health was good. Pastor Emile

Guedj, the sweet singer whose ministry in song so delighted our Jarvis Street audiences a year ago, had just returned from a long itinerary in England, about the same time that we arrived in France. In his home in the outskirts of Paris, we enjoyed, for the first time in France, some genuine *thé anglais*—a very rare article in this France. French hospitality is something to write home about, and since our arrival here in France we have been overwhelmed with kindness of all sorts.

My first Sunday was divided between Mr. Guedj's church at Colombes, in the suburbs of Paris, and the rue de Sèvres Church, in downtown Paris, of which Mr. Edmond Itty is the pastor. Their services do not differ much from ours, except that they are perhaps more informal and the entire congregation is free to take part in brief testimonies or prayers. This lends a feeling of intimacy and spiritual warmth; for the voices of a large number are raised in petition, and one comes away feeling that he has made the personal acquaintance of a large family of brethren and sisters in the Lord. The sense of Christian fellowship and the presence of the Spirit of God in the midst of his people made preaching easy for me and broke down, almost completely, the barrier of language.

In the minds of tourists whose interest is limited to down-town Paris, and one or two other quarters, this great city is generally supposed to be wholly given over to gaiety and worldly pleasure. Those who thing thus of Paris have never taken the trouble to penetrate beyond the common beat of the tourist guides into the homes of the ordinary people, whose joys and sorrows, and virtues, and industry, have as little in common with the ordinary conception of Paris as the lives of ordinary Torontonians have to do with night-life in the clubs and theatres of their city. I do not mean to assert that our evangelical churches are a fair sample of Parisian life, but I do mean that they hold forth a glowing Christian testimony to a great multitude of hard-working weary toilers, bent under the burdens of life, in a land that is swiftly recuperating from the terrible wounds that the war inflicted upon body and mind.

We look forward to a closer acquaintance with the churches of Paris, but for the moment, this great city was merely a stop-over to Mulhouse, Alsace, which is to be our headquarters during our stay in France. Seven hours of pleasant riding in a fast French train bought us from the level plains of Champagne to the rugged mountainous country of the Vosges, from which we descended in a few minutes at terrific speed into the flat valley of the Rhine where this industrial city lies. Even before we got out of our compartment, we felt at home, for there on the platform, waiting to welcome us, were Pastor Frédéric M. Buhler and his charming wife, and with them were Monsieur et Madame Etienne Huser. It was not only a Canadian reunion, but a Seminary reunion on French soil. Our Jarvis Street family will be glad to know that our newly-weds looked radiantly happy and are comfortably installed in their apartment here. We shall see more of them when they return from the second stage of their honeymoon in the South of France, where Brother Etienne is writing examinations with a view to obtaining a degree from the University of Montpellier.

It is fifteen years since we bade godspeed to Brother Buhler when he left Toronto at a time when the war clouds were gathering over Europe, dark and menacing. Knowing full well, as he then told me, that the days ahead were filled with unknown perils for his native land,

and especially for his frontier province of Alsace, he deliberately chose the way of duty, and of God's leading among his own people, to whom he is united by common bonds of language, race and history. His words of farewell at that time, I shall never forget: "Qui vivra, verra!" (He, who lives will see.) When I first spoke to him a few days ago by telephone from Paris, I reminded him of his words in Toronto before the war.

I have learned something, but not all, of this Seminary graduate's sufferings and privations as a soldier in the French Army, then as a hunted Alsatian refugee, living for years under the fear of the hated German Gestapo. This is a common story in France, and there is scarcely a family in the church that does not bear its war wounds. Many of the houses in our district are pockmarked by artillery fire, while a good part of the centre of the city was wrecked by bombs. Yet these outward marks are the least of the cruel sufferings of war. Alsations who fled into the "interior" were marked men during the German occupation, and lived in constant dread of the German secret police. Those who remained here were regarded as German subjects, and compelled to submit to the Nazi régime. Many of the young men were drafted for service with the German army and shipped off to the Arctic horrors of the Russian front. Several of the young men of the church have told us that they deserted to the Russians, who, alas, treated them but little, if any, better than the Germans. Old people and young people were the greatest sufferers, perhaps, living without hope and without defense, under constant danger and privations and the menace of still more dreadful things to come.

As we sat down in Brother Buhler's home and talked about his work and about Canada, it seemed as though fifteen years of war and its aftermath were but a dream. Outwardly he has changed but little; but we noticed a maturity, a wideness of view, a sympathy, that come only with long experience in the school of life. In the last thirty years, I have had a good deal to do with preachers and preaching, first as a student, then as a pastor and professor, but rarely have I met a minister who is more modest and self-effacing than our brother. We still remember with pride his brilliant academic record at the Seminary, and his subsequent studies at a French university from which he holds a degree. It all came back to me vividly when we sat down in his well furnished library with books in three languages, and he began to talk of them. His preaching, at first hearing, seems to be simplicity itself, though we have noticed that it requires, and receives, the closest attention for it is the purest quintessence of biblical doctrine. He also possesses a genius for putting others to work. His young people take turns in conducting their classes and Bible study groups, and he has developed a very large proportion of young men who are capable of giving a good message. All this Brother Buhler does quietly and without ostentation. But he is always at the right place with the right word, and instinctively, without being aware of it, his people look to him for leadership. In all this I speak almost as one of his members for we have already been received in the heartiest fashion into the family circle of this lively, spiritually-minded church. In the prayer meetings, and even in the public services, a goodly number take part without any urging in what Deacon Greenway would have been delighted to describe as "brief, earnest prayers". To breathe such an atmosphere of prayerfulness and devotion to the Gospel is a tonic, and we are thoroughly enjoying it,

together with the continual drilling in two languages of Alsace thereto appended.

Ever since Mr. Buhler came here eight years ago we have followed reports on the progress of his work with closest interest. We have studied the details of his plans and photographs of the property with attention. Notwithstanding, we were not quite prepared for the sight of the fine church home that we saw. How much voluntary labour and sacrificial giving this represents on the part of the friends here we can only guess. We do know that their contributions represent sacrificial, systematic, giving. The men of the church, including the pastor, are constantly at work, altering, repairing, and improving their church home.

The present auditorium together with a large vestibule would hold well over a hundred persons. Even the prayer meetings comfortably fill the auditorium proper, and at the Sunday services every available seat appears to be taken. The church is therefore faced with another problem, a very pleasant one, but nonetheless a difficult one: that of finding extra space for the growing congregations. Whether the solution will be an addition to the present building or another entirely new structure, we do not know, though fortunately the spacious property acquired by wise foresight is large enough for either plan. There is still some indebtedness attached to the property which is being retired as speedily as possible.

Our hearts glow with gratitude to God at the thought of this living, aggressive church in a great industrial city that occupies a key position for spreading the Gospel throughout Alsace. And we particularly rejoice when we remember that Toronto Baptist Seminary has made no small contribution to the work in the training of its noble pastor, Mr. Buhler, and also in the preparation of one of the younger members, Mr. Etienne Huser and also of his Canadian wife. We trust that these bonds will serve to increase the interest, already great, that our readers have already shown for this fine growing work in the strategic part of France that is tucked in between Switzerland on the one side and Germany on the other.

There is a great deal more that we should like to tell about this wonderful country and its people whom we have learned to admire more than ever as we live beside them, but to-morrow we must set off for Nimes in the South of France, near the Mediterranean. We look forward with eager anticipation to our visit to this historic Protestant part of France; and especially to our fellowship with the great church there and its veteran pastor of fifty years, our beloved Dr. Robert Dubarry. We hope to have more to tell from that part of the great field, but in the meantime commend these faithful pastors and people to the prayers of all our readers.

BOOKS AND BOOKLETS By DR. T. T. SHIELDS

"Other Little Ships" _____	\$2.00
"The Plot That Failed" _____	2.00
Special Illustrated Number of Sept. 28 _____	.25
"Russellism or Rutherfordism", 71 pages _____	.25
"The Papacy in the Light of Scripture", 26 pages _____	.25
"The Oxford Group Analyzed" _____	.05
"Does Killed in Action Mean Gone to Heaven?" _____	.05
"The Christian Attitude Toward Amusements" _____	.05
"The God of All Comfort" _____	.05

The Gospel Witness

130 Gerrard Street East, Toronto 2 - Canada

"THE MOST VALUABLE THING THAT THIS WORLD AFFORDS"

WITH these words did the Archbishop of Canterbury pay tribute to the Word of God as he, in company with the Moderator of the Church of Scotland, presented the Bible to Queen Elizabeth II during the Coronation Ceremony on June 2nd, 1953.

The blessings of the Gospel, as compared to the treasure hidden in the field, are described thus by the late Dr. Thomas Guthrie of Scotland in his volume, "Parables of Our Lord":

"The discovery of gold some years ago in our most distant colony (Australia) agitated the whole kingdom; and as the news spread, thousands, breaking the ties which bound them to home, hurried away to the seaports, where crowded ships bore off the adventurers — all eagerly striving under press of sail which should first touch the happy strand. The voyage ended, our countrymen threw themselves on the gold-fields; and soon the lonely dells of Australia, with emigrants from all lands, rang with the sounds of labour and a babel of tongues. Yet long, years before its treasures were brought to light, shepherds had left our hills to herd the flock on Australia's boundless pastures; the hut of the squatter had encroached on the hunting grounds, and his axe had sounded in the forests of the wondering savage; and there, earning only a bare subsistence, far removed from the homes and friends of their love, without hope of improving their condition or returning with a fortune, many had pined and drooped — like a flower removed from its native to an uncongenial soil. Yet all the while a fortune lay hid beneath the exile's feet; the roots of the tree under whose shadow he reclined, recalling scenes and friends far away, were matting rocks of gold; and from the bed of the stream where he quenched his thirst, thousands, with thirst for gold burning as his, came afterwards to draw splendid fortunes — vaulting at once from abject poverty to the heights of affluence. He lived poor in the midst of riches; and daily walking above wealth that had made him independent of labour, he sank, exhausted by toil and care and sad regrets, into an early and lonely grave. Such fate befell many a one, with gold enough in the stones that formed his rude hearth, or in the rock against which his log-hut stood, to surround him with the splendours of a brilliant fortune.

"Now that poor man, with his ragged tent pitched on a gold-field, but ignorant of the treasure which he might have possessed and enjoyed, is the type and image of thousands. The treasures of the Gospel they, as he had those of gold, have and yet have not. They are hid from them. Their minds, as Paul says, are blinded — "The God of this world hath blinded the minds of them which believe not."—"The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Were God to make these treasures as plain to men as the ploughshare did this to the peasant's wondering, rejoicing, sparkling eyes, they would leave the house of God for their homes happier far than he. What is gold to these? Within the two boards of the poor man's Bible is a greater wealth of happiness, of honour, of pleasure, of true peace, than Australia hides in the gold of all her mines. That, for example, could not buy the pardon of any of the thousand criminals whom a country, weary of their crimes, once cast on her distant shores; but here is what satisfies a justice stricter than

man's, and procures the forgiveness of sins which the stoutest heart may tremble to think of. Again, the wealth of the most successful adventurer cannot conceal the meanness of his birth, give polish to his manners, or raise him to a level with an ancient and jealous nobility: it alters the condition, but not the character of the man; and associated with ignorance, meanness, vulgarity, is, to use the figure of the wise man, only as "a jewel in a swine's snout". But, accompanied with the blessing from on high and received into the heart by faith, the Gospel alters both our character and condition—making the rude gentle, the coarse refined, the impure holy, the selfish generous — working a greater transformation than if a felon of the prison were to change into a courtier of the palace, or the once ragged boy who had been educated to crime on the streets were to wear a star on his manly breast and stand in the brilliant circle that surrounds a throne. In the blood of Christ to wash out sin's darkest stains, in the grace of God to purify the foulest heart, in peace to calm life's roughest storms, in hope to cheer guilt's darkest hour, in a courage that defies death and descends calmly into the tomb, in that which makes the poorest rich and without which the richest are poor indeed, the Gospel

—has treasures greater far
Than east or west unfold,
And its rewards more precious are
Than all their stores of gold."

Let us not despise the riches which the Lord has placed at our disposal in His precious Word.

—O.L.C.

Bible School Lesson Outline

Vol. 17 Second Quarter Lesson 13 June 28, 1953.

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

TEMPERANCE LESSON

Lesson Text: Proverbs 23:29-35; 1 Cor. 3:16,17.

Golden Text: "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." — 1 Corinthians 3:17.

WHOLE-HEARTED GIVING (Alternative Lesson)

Lesson Text: 1 Chronicles 29:1-17.

Golden Text: "For all things come of thee, and of thine own have we given thee." — 1 Chron. 29:14.

I. The Earnest Appeal: verses 1-5

In the purpose of God we have for our guidance and inspiration this record of King David's own liberality in giving unto the Lord, the solemn exhortation which he made unto the people over whom he ruled, and their generous response to his example and precepts. David solemnly pleads with the people to consecrate their all unto the Lord for the building of His house (1 Chron. 22:17-19). If in that day such an appeal was rightful and necessary, surely in our day, also, the servants of the Lord should send forth a clarion call to Christians everywhere to consecrate themselves and all their resources unto the Lord for the building of His spiritual house (Isa. 58:1; Rom. 12:1,2).

Notice the occasion and ground for the appeal. The time was approaching when King David must hand over the reigns of government to his son Solomon, who had already been formally announced as his successor (1 Chron. 23:1; 28:4,5). Above all, the way must be prepared for building a house for the Lord God, since David himself had not been permitted to erect it (2 Sam. 7:1-13).

David had a three-fold ground for his appeal. (1) The king could not execute the work by himself (1 Kings 3:7; 1 Chron.

22:5). Neither can the ministers and teachers alone carry on the Lord's work. The successful prosecution of the task demands the co-operative effort of all the members of the body of Christ (1 Cor. 12:4-12,27-31; Eph. 4:4-16). Each one must be willing to give what he has unto the Lord.

(2) The work was stated to be great, for the palace was not for man, but for God. Building up the spiritual body of Christ and enlarging His Kingdom by spreading the message of the Gospel to the far corners of the earth is a momentous task (Matt. 28:18-20; Acts 1:8). The Lord's business requires our utmost zeal and earnestness (Psa. 69:9; Luke 2:49); it is worthy of the best efforts which we can put forth.

(3) David himself had prepared with all his might the materials for the house of the Lord, and he had set all his interest and affection upon the sacred task (1 Chron. 22). Our Saviour, great David's greater Son, gave Himself in sacrifice (Heb. 10:5-14). The suffering and the toil He asks of us are as nothing compared to that which He has given for the redemption of mankind (John 5:17; Heb. 12:1-4). He emptied heaven's treasury for us (2 Cor. 8:9).

There are no conscripts in the army of the Lord. It is one of the mysteries of Divine Providence that the Creator of the universe does not force men to serve Him, but that He graciously waits for them to offer themselves (Isa. 6:8; Acts 9:6). His service is perfect freedom, and He calls only those who are willing (Exod. 25:2; 2 Kings 12:4; 1 Cor. 7:22; 2 Cor. 8:8-12; 9:7). Notice how frequently the words "willing" and "willingly" occur in this chapter.

The need for volunteers is urgent. "This day" they are exhorted to consecrate themselves unto the Lord; to-morrow may be too late (Josh. 24:15; 1 Kings 18:21; John 4:35). The King's business requires haste (1 Sam. 21:8); and yet, so many Christians spend their time and money as though there were no future life for which to prepare, no lost sheep to gather into the fold, and no kingdom to gain (Luke 22:28, 29; John 10:16; 20:21; 1 Tim. 5:6; Rev. 3:1).

II. The Generous Response: verses 6-17.

The princes and the people responded splendidly to David's request. They offered their talents, time and treasures with perfect heart, with the utmost sincerity. Such whole-hearted devotion to the Lord's cause will bring joy to the heart of the

Master and to the giver (verse 9). The worldly compromising Christian will never know real happiness.

The chieftains and the princes set the example in presenting their gifts and their service (1 Chron. 27:1, 25-31; 28:1). A gold talent would be about \$29,085 in our money, a silver talent about \$1,940 and a dram about \$5. The pastors, teachers and Christian workers have the privilege of being the first to consecrate to the Lord themselves, and all that they are and have (1 Cor. 11:1; 2 Cor. 11:21-30). Then, the appeal to others will go forth with conviction and power.

David's joy in the generosity of the people expressed itself in thanksgiving to God for His blessing so manifestly bestowed upon them all in this way. He adored and blessed God for His greatness and majesty (Deut. 3:24; 2 Chron. 20:6; Matt. 6:13; 1 Tim. 1:17; Rev. 5:13). Since all things belong to Jehovah, the Creator and Sustainer of the universe, the people were dependent upon Him for the very power to give (Deut. 7:10-18; Psa. 24:1). They were but giving back that which rightfully belonged to Him (Psa. 50:9-14; Rom. 11:36).

The prayer of thanksgiving and worship begets humility in the soul of the one who thus prays. The vision of the Lord, high and holy, will cause us to realize our own unworthiness and insignificance in His sight (Psa. 144:3,4; Isa. 6:1-5).

The king enjoyed freedom of spirit as he confided the secrets of his heart to the One Who understood his every thought (Psa. 62:8; 139:1-3). The Lord spoke to David, and David talked with Him. Prayer is personal communion with the Lord. As we abide in Him, and His word abides in us, we are enabled to have deep fellowship with Him in prayer and thanksgiving (John 15:7; 1 John 5:14, 15).

DAILY BIBLE READINGS

June 22—Service with Zeal and Courage — 1 Chron. 22:11-19.
 June 23—Service with a Perfect Heart — 1 Chron. 28:1-10.
 June 24—Service with a Willing Mind — 1 Chron. 28:11-21.
 June 25—Service with a Sacrifice — 1 Chron. 29:20-30.
 June 26—Consecration and Gratitude — Rom. 12:1-8.
 June 27—Consecration and Sincerity — Acts 4:32-37.
 June 28—Consecration and Generosity — 2 Cor. 8:1-15.

SUGGESTED HYMNS

I am Thine, O Lord. Saviour! Thy dying love. Thy life was given for me. Take my life. Help me, O Lord. Can a little child like me?

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