

# The Gospel Witness

PUBLISHED WEEKLY

IN THE INTEREST OF JARVIS STREET BAPTIST  
CHURCH, TORONTO, AND OF EVANGELICAL TRUTH.

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

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## PRINCIPLES AND PERSONALITIES

It is forever true that "no man liveth to himself." It is impossible that any human should be independent of social responsibilities. We must live with other people, and in doing so we do well to heed the admonition, "If it be possible, as much as lieth in you, live peaceably with all men." In order to do this one must needs learn how to weigh principles for their own intrinsic worth, and apart from the personalities with which they become identified. An example of this is found in the fifteenth chapter of Acts. Certain men from Judea came to Antioch and taught the brethren, saying, "Except ye be circumcised after the manner of Moses, ye cannot be saved." Thus the whole question of the relation of the Law and the Gospel was raised. And we read, "Paul and Barnabas had no small discussion and disputation with them." But they apparently confined their discussion to the principle at stake. Then they went up to Jerusalem to the apostles and elders, and the whole subject was considered. At length the council were convinced of the truth by the recital of the "miracles and wonders God had wrought among the Gentiles by them."

This method of reaching agreement between Christians is worthy of emulation. In the end we are dependent upon the testimony of God to His own word. The Holy Spirit sets His seal upon His own revelation. And it is well that Christians should thus discuss their differences of religious views with dependence upon the divine Spirit, and without stooping to personal abuse.

Loyalty to principle, however, sometimes requires us to be very personal in our defense of the truth. For instance, while Paul could discuss the abstract question of the relation of the ceremonial law to the gospel apart from the persons whose views of the subject differed, when Peter allowed prejudices of others to affect his personal relations, Paul assumed a different attitude: "When Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

But when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all, "If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" And there are circumstances which require personal and public rebuke, when any other course would involve treason to the truth.

Furthermore, the Lord's own explicit teaching on this matter is full of instruction. Read the tenth chapter of Matthew, and you will see that Jesus taught that loyalty to His Person would be likely to disturb many personal relationships. He teaches us to expect the devil to indulge in the coarsest personalities in his warfare against the Truth. As the Master of the house was called Beelzebub, they of His household must expect to be called names also. At the same time He insists that His disciples' loyalty to Him must take precedence of all human relationships; and that even the closest ties of blood, and love of life itself, should be subordinated to our obligation to the Truth and Person of our Lord. It follows, therefore, that we are on safe ground only as we put Christ first in all things.

It should be remembered also that it is sometimes impossible to oppose principles without opposing persons. In some cases men make themselves the very embodiment of principle. Whoever thus incarnates the principles he has espoused, whether his principles be good or evil, must expect that those who oppose his principles will oppose him. When a man preaches with Stephen's passion and conviction, those who are cut to the heart will not be content with rejecting the message, they will hurl stones at the preacher. But no true soldier will pout because the enemy hits him: if he is worth his salt as a fighter, he will expect it. And sometimes the only way to fight effectively is to take definite aim. The only way to oppose a principle may be to name the person who has espoused that principle. Paul would have betrothed the soul of Sergius Paulus, who desired to hear the word of the Lord, to Christ: "Elymas the sorcerer withstood them, seeking to turn away the deputy from the faith. Then Paul, filled with the Holy Ghost, set his eyes on him, and said, O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"

Thus the word of the Lord teaches us that it is necessary sometimes personally to withstand saints who are to be blamed, and personally to rebuke those who would turn others away from the faith. Let us not complain of the loving reproof of brethren who believe us to be in the wrong, but rather seek to profit by it when we know we deserve it. On the other hand, let no consideration of personal attachment prevent our being faithful always to Christ, even though such faithfulness requires us straightforwardly to rebuke the wrong-doer.

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## THE CONVENTION.

We welcome any Convention delegates who may worship with us to-day. We pray God may make the Convention one of great spiritual power.

For the information of our members we publish the Convention programme from Monday forward. Wednesday will be Education Day. Don't miss it. Let us have a great company. Tuesday evening to pray for blessing on Wednesday. Remember what we have seen God do, and expect another overwhelming victory for the truth.

# The Jarvis Street Pulpit

"ONLY AN ARMOUR-BEARER."

A Sermon by the Pastor.

Preached in Jarvis St. Baptist Church, Toronto, Sunday Morning, Oct. 8th, 1922.

(Stenographically reported).

"And the men of the garrison answered Jonathan and his armour-bearer, and said, Come up to us, and we will shew you a thing. And Jonathan said unto his armour-bearer, Come up after me: for the Lord hath delivered them into the hand of Israel.

"And Jonathan climbed up upon his hands and upon his feet, and his armour-bearer after him: and they fell before Jonathan; and his armour-bearer slew after him.

"And the first slaughter, which Jonathan and his armour-bearer made, was about twenty men, within as it were an half acre of land, which a yoke of oxen might plow."—1 Samuel, 14:12-14.

THE period of history to which our text refers belonged to the early years of the reign of Saul. It was a time when Israel's prestige had greatly declined. The Philistines, their natural enemies, seemed to be having everything their own way. Israel, by their enemies, was held in utter contempt. "Israel also was had in abomination," the Scripture says, "with the Philistines." And because they were so regarded by their enemies, the people of God had themselves, in some measure, lost their self-respect. "The Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude." The people of Israel were filled with fear: and they began to scatter to various hiding places. They hid themselves "in caves, and in thickets, and in rocks, and in high places, and in pits. And some of the Hebrews went over Jordan to the land of Gad and Gilead," until there were only six hundred men left with Saul, and they "followed him trembling."

The Philistines had been very shrewd: they had destroyed in Israel all the places where arms and implements of agriculture might be made. "There was no smith found throughout all the land of Israel." They were dependent upon the Philistines for their implements of war. And the devil is just as shrewd to-day as he was then! He seeks ever to take possession of those places which exist for the sharpening of implements of spiritual warfare. That is why he has sought to establish himself in our educational institutions; to take complete possession, so far as he possibly can, in order that there might be no smith in Israel, and that the Church of Christ should be without facilities for the spiritual warfare to which she is called.

There is an interesting and instructive analogy between the position of affairs in the period to which our text refers, and the condition of affairs religiously to-day. The truth is, the Philistines are having it very much their own way. I would avoid the sounding of any pessimistic note; but we have to face the facts of the case, and recognize the simple truth, that the spiritual Israel of to-day is not winning very many victories—moral victories. I know organizations have been multiplied; I know that resolutions looking to the union of all the elements of the Christian Church are being passed; I am quite aware that there are a great many people who point to the material progress the world is making as an evidence of its general improvement. Nevertheless, there are not many actually leaving the service of the Philistine king, and turning whole-heartedly to the service of Christ. Indeed in many quarters you will find groups of Christian people who say, "Well, these are general

conditions. The Philistines are in the ascendancy; the powers that are against us are so great—what shall we do?" I remember speaking to a certain professor some three years ago—or at least he came to speak to me—full of fear lest something disturbing should occur. But I said, "Doctor, this thing is wrong. We believe, do we not, that the Bible is the Word of God; Ought we not firmly to take our stand on this matter?" "O, but," said he, "it is a world condition: the tides are running everywhere; and what are we going to do about it?" It was exactly the spirit that possessed the host of Israel on this occasion. There was "a very great trembling," and, as then, there are those who now "hide themselves in caves, and in thickets, and in rocks," instead of valiantly fighting for the truth. They will avail themselves of any excuse to justify their retiring from the front-line trenches.

Now I want to show you, if I can, this morning, how, amid conditions like that, God wrought a great victory, and inspired His own people; so that the trembling of the hosts of Israel was transferred to the armies of the Philistines. And before the day was done it was the Philistines, and not the Israelites, who were filled with fear.

These historical chapters of God's Book are as much inspired by the Holy Spirit as any portion of Scripture. We have here not merely the chronicles of certain events; we have a philosophy of history, written from the divine standpoint; showing how God brings things to pass. And if we have the spiritual perception given us by the Holy Spirit to look beneath the mere letter; to observe the operation of those principles which are of God and which are eternal; we shall see that, just as God wrought in that ancient day, He works to-day, to accomplish His purposes, and to bring to pass His ancient counsel. Let me come then to an exposition of the text.

I. I want to begin with the observation that **In The Darkest Days There Is Always One Who Does Not Share The General Fear.** Although the six hundred men followed Saul tremblingly, the true captain of the Lord's host, Jonathan, was unafraid. God had inspired in him a true confidence; and he was absolutely sure that the victory at last would rest with the Lord.

And you will remember how confidently our Jonathan always spoke of the future of His Kingdom. If you study the utterances of our Lord, you will never discover one doubtful word. He always spoke as One, Who was able to see the end from the beginning, and Who was absolutely sure that in the end of the day He would be King. He said, "And upon this rock I will build my church, and the gates of hell shall not prevail against it." Jesus was absolutely certain that the Philistines would be utterly put to rout, and that victory would rest with the banners of the Lord. "Jesus Christ, the same yesterday, and to-day, and forever." Hallelujah!

I suppose I have proclaimed this truth to you before; I preach it again; I expect to keep on preaching again and again—to emphasize that great truth that the establishment of the kingdom of God, the universal reign of Jesus, the ultimate coronation of Jesus of Nazareth, of the King of kings and Lord of lords, is a foregone conclusion: and however the people of Israel may tremble; and whatever men may say about the limitation of Jesus; the truth is, He knows no limitations. When He gave to us His great commission, when He laid His commands upon His Church, He prefaced that great commission with an assurance of power: "All power is given unto me in heaven and in earth. Go ye therefore—that is where the emphasis should be—Go ye

therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever—not what the councils have decreed; not what the alleged “scholars” think is reliable; not what the critics approve of—teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.” Can you have anything more comprehensive than that? I say, therefore, that our Jonathan is sure of victory.

II. Let me now try to show you **How He Accomplishes His Purpose:** In this day of trembling, Jonathan called one man into partnership with himself. Just look at the picture! The Hebrews, filled with fear, hurry across the Jordan—some of them; others resort to all kinds of hiding-places, until Saul has only six hundred men with him—and even the six hundred are for the most part unarmed, because the Philistines have robbed them of their implements of war; and have made it impossible for them to provide others. But it is significantly said that Jonathan was armed.

Blessed be God! You can never take the sword from our Jonathan! All the hosts of Philistia can never take from Him “the sword of the Spirit, which is the Word of God.” And if all the hosts of Israel are stripped of their armour, and robbed of every weapon of offensive warfare, it still remains true that the Captain of the hosts of the Lord is fully equipped for the accomplishment of His purposes.

But observe: Jonathan did not appoint a committee; he did not go through the hosts to see if he could inspire a few of them with courage: he did not spend his time on the army as a whole; but he said to his armour-bearer, “Come up after me—just follow me, never mind what other people do: whatever I do, you do; wherever I go, you go; when I command you, obey; but follow me, and we will go over unto the garrison of these uncircumcised: it may be that the Lord will work with us: for there is no restraint to the Lord to save by many or by few. Two men with God are invincible; and even these tens of thousands of fully-armed Philistines will run before us, if God be with us. Come up after me.”

My brethren, that is invariably God’s way. Whenever I read of the great councils of the Church; whenever I read of the meeting of committees and boards, and these elaborate discussions on ways and means of organizing spiritual success, I put it down beside God’s word, and I say, “That is seldom God’s way of doing His business.” Look! There is a nation in slavery; and God would deliver them out of the house of bondage. What is His way? He lays His hand upon one man: He commissions him to go and stand before Pharaoh. And without any organization behind him; without any assurance that he will have even the co-operation of the people whom he desires to save; he is to go and stand before Pharaoh and say, “Thus saith the Lord, Let my people go that they may serve me.” That was all he had; and yet God used him to deliver the people out of the house of bondage.

In the days of Gideon—and they were days of trembling—God found a man who was threshing wheat, who probably had never thought of fighting. He was no soldier; he had no experience of warfare; and when the angel came to him he was threshing wheat “to hide it from the Midianites.” But the angel of the Lord came to him and said, “The Lord is with thee, thou mighty man

of valor." And the Lord clothed Himself with Gideon, and made him just what he described him as being.

The same was true in the days of Samson. Look again to the time when David's big brothers had gone up to the camp; and all that great army, with Saul at their head, were able to accomplish nothing against the Philistines; indeed they feared even to set the battle in array. But God clothed Himself with the ruddy youth called David, and hurled him like a thunder-bolt against the hosts of Philistia, until they were utterly put to rout.

And that is how spiritual victories are won. That is how revivals come. We sit down sometimes and say, "If we could only get everybody to do things: if only we could get everybody to work; then we should accomplish wonders." But revivals invariably begin by some one individual responding to God's call. The fire must start somewhere—why should it not start with you? Why should it not start with me?

It may be there is someone here this morning from some other church, as is not at all unusual; and you have come in here just to pay us a visit. And if I were to talk with you, perhaps you would say: "Well, sir, I am sorry to admit it, but our prayer-meetings have so declined that really we have ceased to be a praying church. It seems to me that the church to which I belong is almost destitute of spiritual life. We have plenty of organizations: our activities are continually multiplying, but there are no conversions; there is very little preaching of the doctrines of grace; and I do not quite know what I ought to do. If only I could get the officers of the church to begin to pray; if I could organize some sort of spiritual movement in the church—I should have hope." My friend, it may be that God, the Holy Spirit, is just calling you to be His torch-bearer to set that place on fire. It has to start somewhere. It may start in the pulpit—it ought to start in the pulpit—but God will find somewhere a man for His purpose; and there is no reason why He should not find you.

I do not know in what particular sphere you move; but I want to emphasize the importance of this consideration, that it is evermore God's way to find a man—not an organization, but a man—through whom He can work. In the beginning when He had created the heaven and the earth; when He had flung into space the myriad stars; when He had carpeted the earth with flowers; when He had filled it with animal life and prepared it for human habitation; then contemplating it all, "God saw that it was good." But as the crown of it all, He said deliberately, "Let us make man in our image, after our likeness." Man was God's greatest work, as he has ever since been His favourite instrument.

And that is still God's plan, to find a man through whom He can express Himself, through whom He can exercise His power for the accomplishment of His purposes. Therefore, if you are all alone, my friend, with nobody to help you; if you are only an armour-bearer—just one who has tried simply to follow Jesus; then hear our Jonathan's call: "Come up after me; follow me; do what I tell you to do; be a 'burning and a shining light' for me. Yield yourself unto Me as one who is alive from the dead, and your members as instruments of righteousness unto Me." Thus God wrought in the days of Jonathan and his armour-bearer; and thus He subdues His enemies and extends the boundaries of His dominion to-day.

III. The only passage to the hosts of the Philistines on this occasion was a passage between two sharp rocks. With what minuteness does the historian record the difficulties which faced Jonathan! There was a sharp rock to the north, and another to the south; and there was a very narrow passage between; and the only way to get at the Philistines, who were entrenched in the hills, was through that narrow passage; so that Jonathan and his armour-bearer had to climb up upon their hands as well as their feet.

It is often very difficult to get at the Philistines, I grant you. They manage to establish themselves in the hills; they have a way of getting into official positions; they have a way of getting their hands upon the machinery of government, whether it be in the nation, or in the church, or in the larger denominational circles. You will always find that the Philistines are established in the hills; and the only way up is just between two sharp rocks. There is somebody here this morning who says: "Sir, it looks a very steep climb to me. You do not know the church to which I belong; but if you did, I think you would admit that there is just about one path, and that involves a great deal of climbing and courage to get at the enemy." It always does. "When the strong man armed keepeth his palace, his goods are in peace."

I do not know what special work the Lord may have called you to; but when the greater than Jonathan calls you to His side, and He points out the garrison in the distance, I am sure in your particular situation you will say: "Well, if I could only get past that rock; if I could only get through that narrow passage, I should then hope for victory; but the difficulties are so great that it seems almost impossible that I should accomplish anything." But let me point out to you that that narrow passage which made the difficulty for Jonathan, made the difficulty for the Philistines too. It is forever true "that all things work together for good to them that love God"; and the thing which Jonathan naturally might have feared the most was the very thing that turned out for his salvation: for where there is room for only one Israelite, there is room for only one Philistine; and an Israelite is a match for a Philistine every time.

Napoleon would have loved to plan a battle after that fashion; for it was Napoleon's principle always to defeat the enemy in detail. He planned never to meet the whole army of the enemy at once, but just a part of it, and he would smash that; and then another part, and he would smash them; thus he endeavored to destroy the army in detail—a piece at a time.

And here there are only two men against tens of thousands of the Philistines! And as God would have it, He allowed the Philistines to establish themselves where they thought they were perfectly secure—and it was the most dangerous place in the world. If you will give the devil rope enough he will hang himself every time. Considering his long experience, he is a bit of a fool. He is always digging pits for himself; always inspiring the Hamans to build gallows on which to hang the Mordecais—and they never get hanged; it is always Haman who gets hanged instead. Goliath supplies his youthful conqueror with a sword to cut his head off.

Let us now see how Jonathan found his great opportunity in his great difficulty; for it is always so. And when you have surveyed your situation, be it in a Sunday-school class or somewhere else, mark the most difficult spot in the whole field, for there is the place where you will find your greatest opportunity. For instance, some teacher says, "I should contemplate meeting my

class this afternoon with the greatest delight if it were not for one boy, or if it were not for one girl." Ah! but the passage to that boy's heart is the passage between these two sharp rocks. You get that boy, and you have the class; win that girl, and, by the grace of God, they will all be saved. Wherever you find great difficulties there is your opportunity. You see my principle? The Philistines depended, in David's day, upon the giant Goliath; and they sat down comfortably behind him. We are secure; nothing will happen. Nobody will dare to accept his challenge. And it turned out that the giant, whom they looked upon as their champion to lead them to victory, was the cause of their utter defeat.

Let us therefore believe that the Lord knows how to plan His campaign; and that nothing happens that is a surprise to Him. And in whatever part of the field of battle we are called to serve, there is always a path from there to the garrison of the Philistines; and if we follow our Jonathan, He will find the way.

IV. I would remind you, further, that Jonathan—even Jonathan—and his armour-bearer, were held in great contempt by the Philistines. They despised them in their hearts. But Jonathan and his armour-bearer discovered themselves to the Philistines. I rather like that word where Jonathan said to his armour-bearer, "Behold, we will pass over unto these men, and we will discover ourselves unto them." As though he had said, "We will let them know that we have arrived; and we will hear what they have to say about it."

There are some people who do not want to discover themselves to the enemy. I have been engaged in a little warfare myself at times, in the name of the Lord; and I have had letters from valiant soldiers of the cross who desired to express their sympathy with me; and to assure me that they were praying for me; and that they wished me well; and hoped for success. And then they marked their letter, "strictly confidential," and said, "Please do not mention my name." That is the way a lot of people like to fight. "O yes, I am with you; but then I do not want anybody to know it. I am just going to wait to see how the battle turns before I discover myself to the Philistines."

Well, if you want to be with those who come out of the caves, and the rocks, and other hiding-places, when the battle is turned; if that is the limit of your courage, so be it; but give me the man who is not afraid to discover himself to the Philistines, and boldly to avow his allegiance to the truth; and I say, like Luther, "Here I stand: I can do no other."

And when they so discovered themselves, the Philistines said, "Behold the Hebrews come forth out of the holes where they had hid themselves." Look at the crowd of Philistines pointing at Jonathan and his armour-bearer! How they sneer at their temerity! "And so you have dared to show yourselves at last? We thought we had frightened you out of your wits. You have been hiding a long time; but at last you have mustered courage to show yourselves out of the trenches. Come up to us, and we will show you a thing." Now Jonathan had said in effect to his armour-bearer, "If they challenge us; if they bid us come; if they treat us with contempt; if they sneer at us; that shall be a sign to us that the Lord has delivered them into our hands." And when the mocking Philistines said, "Come up to us, and we will show you a thing," Jonathan said, "The Lord hath delivered them into the hand of Israel." "Come to me," said the giant, "and I will give thy flesh to the fowls



of the air; I will invite the beasts of prey to a banquet. Come along little David."

That is always the attitude of Philistia. But "contemptible armies" are usually somewhat formidable. Hear the word of the Lord: "Pride goeth before destruction, and a haughty spirit before a fall." As you discover yourselves to the Philistines, you will be sure to meet with just such treatment. But let that be a sign unto you that destruction and a fall for the proud and haughty are imminent.

V. Thus Jonathan and his armour-bearer went up against the enemy; and in that narrow place we read that "Jonathan climbed up upon his hands and upon his feet, and his armour-bearer after him: and they fell before Jonathan; and his armour-bearer slew after him." What Jonathan did, the armour-bearer did. And where did they fight? Just a narrow place "within, as it were, an half-acre of land, which a yoke of oxen might plow." That is where the first slaughter occurred—in a very little place, within an half-acre of land. But somebody here says: "I wish, sir, that I had a large sphere of service; then I believe I could accomplish something." But remember, Jonathan was not above labouring for the Lord in "an half-acre of land, which a yoke of oxen might plow." I wonder if there is some ministerial student here who says, "I am looking forward to the day when I shall have my opportunity." You have your opportunity now; and if you cannot do anything in an half-acre of land, I am sure you cannot do anything in a ten-acre field. I told you this morning, when making the announcements, about that young girl from the North, who said to me in the office there, six months ago, with tears running down her cheeks, "I am going home, where I shall have no religious privileges at all" I told her that she would have the Lord to help her. But she said there was no church near, no Christians to stand by her side, not even in her own family. Yet in her own home she found her opportunity, and by simply gathering in the neighbours, and reading the sermon in our own church paper, *The Gospel Witness*, she led her own family, her mother, two sisters and a brother, to Christ; and they have been baptized. That is where you will find your opportunity—in an half-acre of land.

Let us not despise the day of small things. Great fires have to begin somewhere. I suppose that great, destructive fire in the north began in a small way, which some of these little children here could have extinguished had they been on hand. But what great destruction it wrought! O that the Fire of the Lord might spread and burn out the evil! But it has to begin somewhere. Shall it be kindled in you?

VI. And then when they saw what Jonathan and his armour-bearer had accomplished, "there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling."

The Philistines are not very courageous. The man who has truth on his side can always afford to face those who have not. We need never be afraid of the hosts of darkness. We have only to turn the light upon them. I remember hearing a great reformer say some years ago, when speaking of his conflict with evil: "You go to a hillside in the spring-time and find a big, flat stone. The sun is shining brightly upon the hillside; and you lift the corner of the stone so that the light shines in; and then you will see the bugs run—run for cover—afraid of the light." And he said, "That is my business: just

to turn in the light, and make the bugs run." Well, it was a homely way of putting it; but evil is always afraid of the light.

Judas came at night and "sought how he might conveniently betray him." Judas always comes at night. He always does his diabolical business when the sun is down, and in the darkness. But the children of light, who are clad in the armour of light, who have never had to be afraid, always have the advantage over the Philistines; and if only we go forth in the name of the Lord, there will be a great trembling among the hosts of the Philistines. Soldiers clad in the armour of light are invulnerable and invincible.

All this had been done, as far as Jonathan and his armour-bearer were concerned, without Saul's knowing anything about it. It had not got into the papers! Even had there been newspapers as enterprising as some Toronto papers you would not have seen a photograph in the paper saying, "This is Jonathan and his armour-bearer; and these two are going to do great things." But the watchmen of Saul were looking out over the field of battle; and they saw the Philistines begin to melt away. "Then said Saul unto the people that were with him, Number now, and see who is gone from us." He had to have a roll-call to discover who had done the fighting, and when they had called the roll there were only two absent, Jonathan and his armour-bearer—so quietly had they initiated and carried through this great and victorious enterprise.

Let us therefore not despise the work that is done quietly in the name of the Lord, because God will bring it to light in due time. Neither let us be discouraged if no one cheers us on the way to the battle. God has his watchmen. He will call the roll, and He will judge by whose faithfulness victory has been won.

And now I must hasten to tell you that there were some Hebrews—and they were real Hebrews—who had Hebrew blood in their veins; but who, when they saw how things were going in Israel, had said, "It may be a little more comfortable with the Philistines." So they said good-bye to Saul; and they were found in the camp of the Philistines. Have you ever seen them? There are some professing Christians who have about as much courage as little white mice; in the day of trouble they run to the place that is most comfortable—even though it be into the land of the Philistines. That is one of the saddest features of present-day religious life. There are so many who are apparently the Lord's own, who privately mourn the Philistine ascendancy, who declare that in their hearts they are Israelites indeed; but who seem to have lost faith in the word which promises spiritual victory to Israel; who seem to fear that revealed truth has no power to prevail against Philistine unbelief; and who, therefore, when the Philistine braggart insolently flings his challenge of "assured results" in the face of Israel, forthwith surrender and go over to the enemy.

But Jonathan's victory rallied all ranks to the standard of the king. The one-time "trembling" soldiers became terrible in their impetuous pursuit of the fleeing foe. "Moreover, the Hebrews that were with the Philistines before that time, which went up with them into the camp from all the country round about, even they also turned to be with the Israelites that were with Saul and Jonathan. Likewise, all the men of Israel which had hid themselves in Mount Ephraim, when they heard that the Philistines fled, even they also followed hard after them in the battle. So the Lord saved Israel that day."

And He did it, as He always does it, through the obedience of one man! Will you be that man? Can you so trust our Jonathan as to obey Him implicitly and follow Him utterly? Do you know Him well enough to be absolutely sure that He never leads His people to defeat? Are you ready to stake all—your worldly goods, your reputation, your prospects in life, everything, upon one mighty venture of faith, and, following after Him, and alone with Him, between your particular Bozez and Seneh, either die or conquer with Him?

If so, you will not only have victory, but you will soon have much company. You must remember there was a reason for the apparent cowardice of so many Israelites, "There was no smith found throughout all the land of Israel." And you can scarcely blame a man for not fighting when he has no sword. And a few years of modern teaching has served to leave the Church almost defenceless against the attacks of the enemy. Men who know little of the Bible themselves will believe whatever others tell them about it.

But let us follow Jonathan. Let us pray for victory. Let us so obey the voice of the Spirit that the Lord can save Israel through us, and multitudes will follow to help "mop up" the enemy.

"Thrice blest is he to whom is given  
The instinct that can tell,  
That God is on the field when He  
Is most invisible."

#### YESTERDAY AND TO-DAY.

In recent months we have had many wonderful tokens of the divine favour; but perhaps the tide of spiritual blessing has never been higher than on Tuesday evening last. The room was crowded, and again

"Heaven came down our souls to greet,

And glory crowned the mercy-seat."

How near God was! How the people poured out their hearts before Him! There is no virtue in long meetings as such, but it seemed impossible to close. The tide of blessing flowed on and on, and at nearly eleven o'clock the great gathering was dismissed. But still they lingered! Some of the quietest and least demonstrative of souls said to the Pastor, "Can Heaven itself surpass this for pure joy?" Whatever some outsiders, who never come to the meetings, contemptuously say of our ultra-spiritual imaginings, we dare not say other than that God in the power of the Holy Ghost was with us. Every heart was filled with praise. The shout of victory was in the camp of the Lord.

#### SUNDAY EVENING.

The Pastor will speak on "Things Some Baptists Are Determined to Stand For." We are sure much prayer will ascend for blessing upon this service.

#### JUNIOR MID-WEEK GOSPEL SERVICE, WEDNESDAY, 7.15.

These meetings continue to grow in interest, and it is a joy and inspiration to see the young folks (and parents, too) assembling in such large numbers week by week, where the Gospel is faithfully presented in Story, Song and Picture. On Wednesday next, October 25th, Mr. F. Turney will give an illustrated talk on "The Pilgrim's Progress," and doubtless this will ensure a crowded gathering. Let us all pray that God will richly bless these meetings this winter to the salvation of many precious young souls.

**CONVENTION PROGRAMME—from Monday Forward—Walmer Rd. Church.**

**MONDAY, October 23rd.**

**Morning**—9.15—Devotional Address, "The Spirit of Prayer," Prof. J. H. Farmer, LL.D. 9.40—Report of Church Edifice Board. 10.00—Report of Ministerial Superannuation Board. 11.00—Report of Committee on Obituaries and Memorial Service. Address, Rev. S. J. Farmer, B.A., Ottawa.

**Afternoon**—2.00—Devotional Service. 2.15—Report of Publication Board. 3.00—Report of Sunday School (Religious Education) Board.

**Evening**—7.30—Song and Devotional Service. 8.00—Reception of Fraternal Delegates. 8.30—Inspirational Address, Rev. W. H. Geistweit, D.D.

**TUESDAY.**

**Morning**—9.15—Devotional Address, "God's Kingship," Prof. J. H. Farmer, LL.D. 9.40—Report of Historical Committee. 10.00—Report of Representative on Grande Ligne Mission Board. 11.00—Report of Committee on Ministerial Credentials.

**Afternoon**—2.00—Devotional Service. 2.15—Report of Plan of Finance Committee. 2.45—Report of Canadian Baptist Foreign Mission Board.

**Evening**—7.30—Song and Devotional Service. 8.00—Business. 8.25—Inspirational Address, Rev. W. H. Geistweit, D.D.

**WEDNESDAY.**

**Morning**—9.15—Devotional Address, "God's Guidance," Prof. J. H. Farmer, LL.D. 9.40—Report of Board of Governors and Senate of McMaster University. 11.30—Election of Officers of Convention. Introduction of new officers.

**Afternoon**—2.00—Devotional Service. 2.15—Educational Discussion. 3.15—Business.

**Evening**—7.30—Song and Devotional Service. 8.00—Report of Committee on Resolutions. 8.25—Inspirational Address, Rev. W. H. Geistweit, D.D.

**THURSDAY.**

**Morning**—9.15—Devotional Address, "Task and Equipment," Prof. J. H. Farmer, LL.D. 9.40—Report of Social Service Committee. 10.10—Report of Forward Movement Committee. 10.30—Report of Western Mission Board.

**Afternoon**—2.00—Devotional Service. 2.15—Report of Home Mission Board. 4.45—Unfinished Business.

**Evening**—7.30—Song and Devotional Service. 8.00—Report of Board of Managers of Provincial B.Y.P.U. 8.30—Inspirational Address, Rev. W. H. Geistweit, D.D.

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**The Church Calendar**

For the week beginning Sunday October 22nd, 1922.

**SUNDAY**

10.00—Prayer Service in the Church Parlor, Mr. George Greenway.

10.30—Communion Service.

11.00—Public Worship. The Pastor will preach.

3.00—The Bible School will meet.

5.00—Prayer Meeting in Church Parlor.

7.00—Public Worship—The Pastor will preach.

**TUESDAY, THURSDAY and SATURDAY**—8.00—Prayer Service.

**WEDNESDAY**—Junior Mid-Week Service.—7.15.

The Parliament St. Branch, 250 Parliament St. Sunday: Bible School, 3.00;

Evangelistic Service, conducted by Mr. W. L. McKay, 7.00;

**Wednesday**, 8.00, Prayer Meeting. **Friday**, 7.15, Junior Service: