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

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The Jarvis Street Pulpit

THE LOYALTY OF A GRATEFUL LOVE.

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Morning, July 29th, 1923.
(Stenographically reported)

"And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house."—II Samuel 19: 30.

MOST of you, I trust, are familiar with the story of David's grace bestowed upon Mephibosheth, the son of Jonathan, the son of Saul. David asked: "Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?" And Mephibosheth, that remnant of a glorious house, was found in Lo-debar—a man lame on both feet. The king brought him to Jerusalem, made him to eat at the king's table as one of the king's sons, and said to him: "I will restore thee all the land of Saul thy father." And so Mephibosheth was numbered among the royal family; and all that his father had forfeited by transgression, by the king's grace was restored to him. A striking picture, as I showed you some weeks ago, of how grace reigns, and brings the bruised and broken remnants of the royal house back again into the King's presence, making them not only children, but "if children, then heirs; heirs of God, and joint-heirs with Christ."

But the text I have read to you belongs to a later chapter of Mephibosheth's history. David's kingdom suffered varying fortunes. And there came a time when Absalom lifted up his hand against the king, and when the hearts of the men of Israel turned away from their rightful lord and followed after Absalom. The defection was so general that it seemed as though the kingdom of David were likely utterly to collapse. And David left his city, you remember, and like a greater than he, went up the slopes of Olivet weeping as he went up, even as that Other did, Who said, "Weep not for me, but weep for yourselves, and for your children." And in that day it seemed as though the majority of the people of Israel forgot everything that David had ever done for them. They followed after the rebel. It seemed as though they cared not who was king; they were prepared to cast in their lot with the winning side.

But as the king left Jerusalem, when the lame Mephibosheth heard of it, he sent for his servant Ziba, who had once done him a good turn, who had indeed been the evangelist at whose lips he had heard the message of the king's grace—he sent for Ziba, and told him to saddle an ass and to prepare provisions, that he, even in his lameness, might follow his lord out into the wilderness. But Ziba, thinking that his opportunity had come, and knowing that Mephibosheth was unable to follow the king alone, carried out his master's instruction only in part. He saddled the ass, he prepared provisions, but rode out alone after the king, leaving Mephibosheth with the rebels back in Jerusalem. And when David met Ziba, he looked, I think, through tear-dimmed eyes, for Mephibosheth. I fancy he said in that day: "Surely, surely Mephibosheth will not fail me. He owes everything he has to me." And when he saw Ziba, he said: "And where is your master, Mephibosheth?" And Ziba said: "Behold, he abideth at Jerusalem: for he said, To-day shall the house of Israel restore me the kingdom of my father." And David, broken-hearted, trusting no one, said to Ziba: "Behold thine are all that pertained unto Mephibosheth." So he revoked his former order, and said that all he had given to Mephibosheth should now be Ziba's.

But when at last the tables turned; Absalom was defeated, the rebel hosts were scattered; and the great king bowed the hearts of the men of Israel as one man, and they vied with each other to see who should be the foremost in bringing the king back again, Mephibosheth went out to meet the king, and when the king saw him he said: "Wherefore wentest not thou with me, Mephibosheth? And he answered, My lord, O king, my servant deceived me; for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant is lame. And he hath slandered thy servant unto my lord the king; but my lord the king is as an angel of God: do, therefore, what is good in thine eyes, for all of my father's house were but dead men before my lord the king: yet didst thou set thy servant among them that did eat at thine own table. What right, therefore, have I yet to cry any more unto the king?" And the king, for he was only a man, half ashamed of his judgment and yet unable wholly to withdraw what he had said, answered Mephibosheth: "Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land." Then the clouds cleared from the sky of this great loyalist, and, I think smilingly, he said: "Yea, let him take all. I do not care anything about the land, about the estate. Ziba may have it all if he wants it, forasmuch as my lord the king is come again in peace unto his own house." Can you not see there an illustration of true consecration to the person of the king? a man who cares for nothing but this one thing: that his king should wear the crown? As though he had said, "Strip me of everything, and I shall be happy as long as my lord the king is established in peace in his own house."

I shall use this story as an illustration of what the attitude of every blood-bought soul ought to be toward our Lord Jesus Christ.

I. Look for a moment at THE FACT OF MEPHIBOSHETH'S LOYALTY IN THE MIDST OF ALMOST UNIVERSAL DEFECTION. This man stood like a rock, absolutely unmoved in his whole-hearted allegiance to the Lord's anointed. Now, my friends, *it is not always easy to be loyal*. There was a time when it was a very popular thing to be loyal to David; there was a time when the thousands of Israel cried: "Saul hath slain his thousands, and David his ten thousands"; there was a time when the men of Israel with one voice said: "Thou shalt not go out to the battle with us. Thy life is too precious. Thou art of too great value to the kingdom of Israel. Thou art worth," said they, "ten thousand of us, and ten thousand of us are willing to die in order that the king may suffer no harm." But it was not always so. There came a time when David was the

most unpopular man in Israel; when Ahithophel, the king's counsellor, turned traitor; when man after man upon whom David had relied with an unwavering confidence through all the years, foreswore their allegiance and turned after David's enemy. And we are living in a strange day. There have been times in the history of the Christian church when it was easy to be loyal to Jesus Christ. There have been times, even within my memory as a minister, when it was a most unusual thing to hear any man speak a word that was suggestive of the possibility of Jesus being other than God. It was as much as a man's position was worth, if I may put it on the lowest plane, in almost any Christian church so-called, to question the Deity of Christ, to question His absolute infallibility. But that day has passed. The day has come when men can hold their positions in churches called Christian and deny everything for which the Christian church stands. And it is not easy to-day to stand for the Lord Jesus, for His essential Deity, for His absolute sovereignty. Yet, blessed be God, the fact remains that our David still has His Mephibosheths, that there are still to be found men and women who will have Jesus and no one else but Jesus, who still believe that "none but Jesus can do helpless sinners good."

Mephibosheth lived in a day when *many people were ruled by the logic of majorities*. There was one man, indeed, who voiced the popular view. He did not say it sincerely, yet he knew he was expressing what was in the minds of the majority of people. And when he joined forces with Absalom, even Absalom himself was astonished, and he said to Hushai: "Is this thy kindness to thy friend? I supposed that you would have been loyal, no matter what happened." But he replied: "Whom the Lord, and this people, and all the men of Israel, choose, his will I be, and with him will I abide. I am easily pleased. I go with the majority. If it be David, very well, I will follow after David; but if the people turn away from David, and prefer Absalom, I am just as content to have Absalom. I am quite satisfied whichever way it goes." That is the popular thing to-day, in Christian churches, everywhere, of all denominations. Let us have no disturbance; let us find out just what the popular view is. I remember talking to a certain professor about these questions some years ago—a certain Baptist Theological professor, by the way. "Well," he said, "what are you going to do?" when I spoke of the wholesale departure from the faith. "Don't you see it is a great world movement?" It was a modern echo of the ancient word: "The hearts of the men of Israel are after Absalom." It is a great world movement, everybody says so, everybody believes it; all books issuing from the press declare it; it is in everybody's mind; it is the universally popular philosophy; what are you going to do about it? Mephibosheth has an answer to that question; every true Mephibosheth has an answer to that question. He says: "It makes no difference to me what the majority say. I know Who is my rightful Lord and King, and I will have him and I will have no other, if I have to stand absolutely alone in my loyalty to Jesus Christ."

There is one verse of this story which I did not read a moment ago: "And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in peace." This man said, "The lamp of life is gone out. The sun is covered. There is not a star in the sky. There is nothing left when David is gone." Is that your attitude toward Jesus Christ? That is the attitude of Heaven, my friend. There could be no Heaven without Jesus: "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." Do you know Jesus in such a way that there is absolutely

nothing in life left if your vision of His glorious face be clouded, and if for any reason He be taken away from you? Is there anybody here who has to say this morning, "My Beloved has withdrawn Himself, and is gone"?

II. I should like to mention SOME OF THE CHARACTERISTICS OF MEPHIBOSHETH'S LOYALTY. First of all, it was an *intelligent loyalty*. Mephibosheth's was not the devotion of ignorance. Mephibosheth had a family history. Mephibosheth knew that David had come to the throne to reign victoriously, where another had failed ignominiously. Mephibosheth was the son of Saul who had been made to have dominion, but who had become a slave. And Mephibosheth knew that David was king by divine right. We laugh at the doctrine of the divine right of kings. Well, yes, of a great many kings; but here was a king who was especially, particularly, ordained of God, and upon whom the anointing oil had been poured. He was the king of Israel; he was the type and pattern, the prophecy and promise of his greater Son Who was yet to come. And Mephibosheth was given the discernment to recognize that David was the only king, and he would have none other.

It is well, therefore, that in these days of so much confusion of thought, we should have the clearest understanding of Who Jesus Christ is, of what He is, of what God's purpose concerning Him is. Let it be clearly understood that from all eternity Jesus Christ has been appointed to be the King of kings and the Lord of lords, and that whoever takes His place in the human heart is an usurper. Let us have the clearest apprehension of this: that the only God we know is the God revealed to us in Jesus Christ; so that in spite of all the varying opinions, we may be able to stand intelligently for this great truth that Jesus is the King.

Then Mephibosheth's loyalty was a *personal loyalty*. He was devoted to the person of the king. Mephibosheth was willing to go out into the wilderness with David, even as men had done in the earlier days of his reign. David was not a king to Mephibosheth because he lived in a palace; he was not a king because he wore a crown; he was not a king because the multitudes said, "God save the king": he was the king because he was David, although stripped of every thing. Mephibosheth was so devoted to the person of David that he would have his David without a kingdom, rather than the kingdom without David. It was the person of the Lord's anointed he loved.

Well, my friends, let us have that clearly in our view. Somebody says, "Why make such a stir about what some of you call the fundamentals of the faith? After all, salvation does not consist in subscription to a creed. God is not going to admit a man to Heaven, or consign him to Hell, because of his religious opinions. And these intellectual discussions, after all, are of minor importance." My friends, we do not put it on that plane at all. I suppose you must have a theory about things, whether it is consciously and deliberately formulated, or not. Subconsciously, you have a theory. For instance, if you believe in a certain man, although you may not have reasoned the matter out for yourself, you may not have said in so many words that the man is worthy of your confidence, nor argued the case with yourself as to whether he is worthy and that you are prepared to believe in him in spite of yourself; but, after all, you have subconsciously a theory of that man's worthiness, and on the basis of it, you trust him. Perhaps it is only when he is assailed that you begin to formulate your theory, and leap to his defence. You say, "I believe in him." And somebody says, "Why?" And immediately you give your reason, and your reasons constitute your creed with respect to that man.

Don't you see the point? Every true believer is devoted to the Person of Jesus Christ. Salvation, we agree, is not in any doctrine; salvation is not in

the Bible per se; it is not in any ordered statement of belief: salvation is in the Person of Christ. We will fight to the death for the Person of Christ; and when any man would take away our Jesus, we are resolved to contend with him. And then we are prepared to tell you Who He is. Our theories about Him grow out of our experience of His grace. It is to the Person of Christ we are devoted, as the Eternal Son of God, Who "died for our sins according to the scriptures; and was buried, and rose again the third day according to the scriptures."

Mephibosheth's loyalty, moreover, *was of a very practical sort*. When David was assailed, and when he was being forsaken by the multitudes, Mephibosheth said, "Now is my opportunity. Let me gather all that I can and go out to minister to the king." I can almost fancy that down in his heart Mephibosheth was just a little bit glad that circumstances had been so ordered that he was now to have an opportunity to show his devotion to the king.

Are you not glad that the Lord Jesus needs you? There is a sense in which He does not need you; He does not need any of us: "If I were hungry—He sovereignly declares—I would not tell thee: for the world is mine, and the fulness thereof." That is one side; but I like another picture of Jesus: "There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink." And when she hesitated, He said: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink." Somebody says, "These churches are always asking for money, pleading the cause of missions, and telling of the ways in which money may be used." If you only knew Who it is that saith unto thee, "Give!" If the Lord Jesus with crown of thorns, and wounded feet, and streaming side, and wounded hand, could pass the collection plate, I think you would say, "If I had only known, I would have brought *more* with me to church. I wish I had my cheque-book. I would love to put everything I have into His wounded hand." That is how Mephibosheth felt. "Now, Ziba," he said, "it is our turn. The king has so related himself to us that he can accept something at our poor hands." Blessed be God for ever for the opportunity of coming into fellowship with Him! He could have preached the Gospel here in Toronto without your help or mine; He could have sent angels into the hospital this afternoon, where some of our brethren will go preaching the Word; but He wanted you to have the privilege the angels covet. He could have sent angels to preach on the street, to preach in China, and in India, and in Africa; He could have laid His sovereign hand upon all the wealth of the world, and said, "It is mine. Do as I order"; but instead of that He goes out like David into the wilderness, and He condescends to accept what you may give.

Then it is worthy of remark, too, that *Mephibosheth was serving a king who did not know everything*. When Ziba came to him, and the king said, "Where is Mephibosheth?" he said, "Behold, he abideth in Jerusalem: for he said, To-day shall the house of Israel restore me the kingdom of my father." And David was unable to discern Ziba's deception.

My friends, when you enter into the service of the Lord Jesus you need not be afraid that anybody will slander you. They will slander you to your fellows; and if you have any prominence at all, they will say a lot of nasty things about you in the newspapers; they will call you everything, and many people who were formerly your friends will give you the cold shoulder, perhaps. But you can always be sure of this: the Lord Whom you serve knows all about it, and He knows whether you are awaiting an opportunity to seek your own interests, or whether you are, like the loyal-hearted Mephibosheth, ready to take the humblest place if only your Lord may take the first place. I think it ought to help us to serve the Lord to remember that He knows all about us. When Mephibosheth discovered how he had been betrayed by his servant, and when the rebel crowd came swarming into Jerusalem, and he knew his beloved lord was out there yonder and perhaps in deed, I think he sat there in deepest gloom mourning every hour, saying, "He does not know that I am not the traitor that Ziba has represented me to be; he does not know that I love him above everything else in life." And he had to wait for the day of revelation. But we need never worry ourselves about that matter. I read it to you this morning. What a pathetic word that was! "And he hath slandered thy servant unto my lord the king. I should have gone in spite of him to express my

loyalty, but I was lame on both feet—utterly helpless." Blessed be God! we serve a King Who "knoweth our frame; he remembereth that we are dust." And when we have done all that we possibly can do, He knows it, and He praises our service accordingly. I think one of the most wonderful words that Jesus uttered was the word He spoke concerning Mary's offering. Judas said: "Why was not this ointment sold for three hundred pence, and given to the poor?" And Jesus answered, if I may paraphrase His saying: "Judas, I know the exact value of that offering, and I know how much Mary had left when she gave it. I know that she put all that she had into that. She hath done what she could. She could not do anything more. She did all that she could, and I am going to see that what she has done is published to the ends of the earth for ever for a memorial of her." You do what you can. It may not be much; but if you are lame and you cannot go any farther with the King, He knows it, and He will give you just as much credit as though you had been a mighty Joab leading the hosts to battle.

III. And now I must spend a minute or two to get at THE SECRET OF IT. Why was Mephibosheth so different from other people? Why this unswerving loyalty? He tells us himself: "All of my father's house were but dead men be fore my lord the king;—I was the son of Saul; I was the child of wrath; I deserved nothing at thy hand—yet didst thou set thy servant among them that did eat at thine own table.—thou didst stoop down and with thy hand of grace thou didst lift me up and say, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually." What was the difference? Just this: *Mephibosheth had had a personal experience of the king's grace.* David had done for him what no one else could or would do; and basing his attitude upon that experience, he resolved to stand by the king to the end.

We shall not be enabled to stand with Jesus Christ by a mere intellectual understanding of certain doctrines. The loyal man and woman who follow the King whithersoever He goeth, are they who have had experience of His grace. I have not time, nor will my voice permit me, to say this morning what I should like to say about that. Let your own experience speak of the time when, like Mephibosheth, you were as a dead man before God; and you said, "If only I can find that it is true that He has power on earth to forgive sin, if I can only get rid of the burden of sin, if I can only get back to the King's table, if I can only look into His face, if I can be sure that I am saved with an everlasting salvation, I will ask him for nothing more." And there are some people who are quite willing to die for the truth of the Gospel, because they themselves have proved it. They have had experience of the saving grace of the Lord Jesus Christ, and they will have no other. After all, *the ultimate test is our own personal experience of the power of the Holy Ghost.* Have you had it? If not, then your higher critical Pastor—if you have one—will be likely to lead you out of it; if you have not, then you will be carried away by some of the books you read. But if you have had it, if you have passed from death unto life, if you have been made a new creature in Christ Jesus, if you have been brought from strangerhood to the King's household and adopted into His family, and He has put His Spirit in your heart, teaching you to cry, Abba Father; then the whole world may forsake Christ, but you never will if God the Holy Ghost has taken possession of your heart. And that is the only safety. That is why the church that would be loyal to Christ must place renewed emphasis upon the necessity of the new birth, upon the personal experience of the grace of salvation.

I have no language in which to express it; but it seems to me that Mephibosheth gives one of the noblest expressions of true devotion to be found in the whole Scripture. Picture the scene a moment. A pauper, empty-handed, he comes to the king and finds himself rich, finds himself the master of Saul's property. All that ever belonged to Saul is given back to him, and he is a rich man, a man of standing, a man of position; sitting at the king's table, he is ranked with the king's sons. Then reverses come; David departs, and the king has said to Ziba: "Thine are all that pertained unto Mephibosheth," and now it is all gone from him. The king comes back again; he modifies his former decree, and says: "Mephibosheth you may have half of it, and Ziba will have the other half. Thou and Ziba divide the land. Why speakest thou any more of thy matters?" And Mephibosheth said: "O my lord the king, I did not come to speak about houses and lands, and silver and gold. The truth is, I have not thought about them at all. They have been absent from my mind. I

have thought about thee, and of thee only. And now that thou hast come back in peace to thine own house, I am willing that Ziba should have everything. I do not care if I have nothing, if only the king shall wear the crown, and sit upon the throne, and take his place as the Lord's anointed."

Can you say that? Is that the kind of religion you have? Are you willing to say to the Lord, "You may take every thing I have away, and leave me stripped, empty-handed, poor as a man can be. The one passion of my life is to see Jesus Christ exalted; and as long as that is done, then I shall find my Heaven in that." Perhaps you have had an experience like that this week; perhaps some reverse has come to you; and yet it may be that the things which have happened unto you "have fallen out rather unto the furtherance of the gospel." That is what Paul said. When he found himself in chains, and in gaol, the great preacher—there never was such a preacher as Paul; no preacher was so necessary, humanly speaking, to the Kingdom of God; and yet he was shut up in gaol, and he could not go out to preach. All he could do was to write letters. I am glad he had time to write those letters, arn't you? What should we have done if Paul had spent all his time preaching? Perhaps the Lord sent him to gaol to give him a little time to do something else—anyway, this great preacher said: "But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel." And he said: "That is what I am living for. And as long as the Gospel is furthered, and as long as Jesus is exalted, I do not care where I go, whether it be to gaol or anywhere else. The one thing for which I live is that the Lord Jesus may be crowned." Well, my friends, when we get there, the Lord can perhaps do something with us.

Then this very simple practical word: There are a thousand things I could say to you about this subject; but you can turn over that wonderful story for yourself. I am rather glad that *Mephibosheth did not quarrel with Ziba about that matter*. What a proper row he could have made! How he could have insisted that Ziba be brought to account for this! He might have said, "Well, I do not propose idly to accept any such judgment as that. Why should the land be divided? It was mine by the king's gift, and Ziba has now obtained half of it by misrepresentation and absolute disloyalty. Why should I submit to that?" I used to know a certain man who made a virtue of insisting upon justice. He strutted around as though he were a little higher than others, because he said, "I always insist upon having my due. It is strict justice I demand"—and he was a Christian of a sort.

But here is a principle, if I can express it with sufficient clearness to you, that will solve half the problems of life. Mephibosheth had a good case against Ziba. You have a good case against somebody. I rather think myself I have a good case against a lot of people. Sometimes I have wanted to take my pen—I have burned to do it. I think I could write several newspapers that would make a tremendous fire; I really could, and be perfectly justified in doing it, and say nothing but was absolutely true. But what is the use? Now, then, you are just going to make a row with somebody next week; you are going to have it out; you are not going to consent to somebody else's having half of what belongs to you. And here is the principle: Mephibosheth said: "If I can see the Lord's anointed on the throne, and I am permitted to be his humble subject, and so long as I am rightly related to him, I am not going to quarrel with you, Ziba. You can have it all if you like; I will not have any row about that. The main thing with me is that I should be right with him." You be right with Jesus Christ; never mind about being right with Ziba. But, doesn't that matter? Yes. But if you are right with Him, you will be right with Ziba. I rather think there is a bit of unwritten history here. I think Ziba became ashamed of himself. I should not be at all surprised if Mephibosheth's plan was the best. I should not be surprised if Ziba came back and bowed himself before Mephibosheth and said: "I am ashamed of myself. I want to take my place as servant now, and you may take it all back." But whether he did or not, Mephibosheth said: "I am not going to allow anything to disturb my relationship with my lord." My friend, will you carry that into your business, and into all the relationships of life? See that you are right with Jesus Christ; and if Ziba does you an injustice, leave it until by and by. Let him take it all. I want the Lord to come to His own house, right in here, in my heart, in peace; and so long as I have the Lord Jesus reigning within, Heaven has come to earth, and I am satisfied.

May He help us thus to apply the principles of His Word for His Name's sake.

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EDITORIAL

THE STORY OF A TUNING FORK.

The press of many duties made it impossible for the Editor of this paper to attend the recent Convention in Montreal for more than one day. He was present, however, when the report of the Senate and Board of Governors of McMaster University was presented, and ventured to speak briefly on that report. For the information of the larger circle reached by The Gospel Witness, he desires here to repeat what he said from the floor of the Convention in Montreal.

The Education report suggested that the question of the change of location should be discussed apart from the report itself. We ventured in the discussion of the report to call attention, first, to the fact that the report informed the Convention that, irrespective of location, McMaster University would have to find money for an increased endowment if it was worthily to carry on its work. We, therefore, emphasized that fact, and suggested that it was important that the Baptists of the Convention get that clearly into their minds—that McMaster must have more money if it is to carry on its work.

The second thing we pointed out was that the Financial report showed that the special Forward Movement Fund yielded approximately eighteen thousand dollars a year, which was used, according to the undertaking given the Denomination at the time of the Forward Movement Campaign, to increase the salaries of professors and teachers. This, all the Denomination knows, was urgently necessary, as the professors had lived upon starvation salaries all through the war period. Even with this eighteen thousand dollars a year increase, their salaries are probably lower than those paid in any similar institution in America. We pointed out that the special fund resulting from the Forward Movement would soon be exhausted. In response to our question, the Chairman of the Board of Governors said the end would be reached in eighteen months. This means not only that the University needs more money, but that it needs more money at a very early date; for at the end of eighteen months an additional eighteen thousand a year must be provided, otherwise expenditures will have to be reduced.

We next asked the question whether the Convention of Ontario and Quebec was able to meet the financial requirements of our Educational Institutions; and we expressed the view that this question could be answered in the affirmative on certain conditions. The Forward Movement yielded over six hundred thousand dollars in pledges, and, to date, if we are not mistaken, more than five hundred and fifty thousands dollars in cash. The Forward Movement, however, was successfully carried through by a one hundred per cent. co-operation; and we expressed the view that McMaster could find the needed funds only on the same principle.

One speaker had said that the new Chancellor in their student days had

sung with him in a quartette, and was in the habit of carrying a tuning fork in his pocket, by which he kept them all in tune. We suggested at the Convention that the new Chancellor had been provided with a tuning fork by the plain, clear, orthodox statement of the University's theological position embodied in the report of the Senate and Board of Governors last year. We called attention to the fact also that, for the first time, so far as we know, in the history of the Denomination, the candidates for election to the Board of Governors made a confession of their faith, and declared themselves to be in agreement with the statement embodied in the report. We said that if the new Chancellor would keep the University in tune with that theological statement, and permit nothing to have a place in its life either in teaching or practice that was contrary to it, we believed he could thereby secure the co-operation of the entire body; and on those terms the Editor pledged him his cordial support.

We, with others, were made to wonder at the confession of faith so strictly orthodox made by certain members of the Board of Governors at the Walmer Road Convention last year, which seemed to be at variance with all that we knew of their record. But we have found the old Book to be both instructive and inspiring in this as in all other matters. In the first chapter of Philippians Paul says: "But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. Some indeed preach Christ even of envy and strife; and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds; but the other of love, knowing that I am set for the defence of the gospel. What then? Notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, according to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death." Paul rejoiced that Christ was preached, irrespective of the motive, and said, "The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defence of the gospel. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." And so do we!

We say now that we are willing to give the new Administration an opportunity to prove by its works the genuineness of its profession; and if it does so, and so long as it does so, we are prepared to support our educational work. By this we mean that we are resolved to stand where we have always stood, which is in the very position where the University professed to stand by its statement in its report to the Convention in 1922. And in this we believe we are taking the position occupied by the great majority of the people in the Convention.

THE NEW CONVENTION PRESIDENT.

The Convention of Ontario and Quebec honoured itself in Montreal last week by electing Mr. Albert Matthews to the Presidency. Among the younger men, Mr. Matthews is unquestionably the most conspicuous layman of this Convention. As a member of the Home Mission Board for some years, as Chairman of the Executive Committee of the Forward Movement, he has rendered great service to the Denomination. We rejoice in Mr. Matthews' election to the Presidency of the Convention.

THE WHOLE BIBLE S.S. LESSON COURSE.

Note:—The Editor was called to Chicago on Monday and could not return in time to prepare the lesson comments for this issue. He has therefore taken the liberty of publishing Dr. Tucker's exposition this week.

By W. Leon Tucker.

NOVEMBER 11, 1923.

LESSON VI.

THE RESTATEMENT OF THE ABRAHAMIC COVENANT—Genesis 15—17.

In chapter 14, Abram's Victory. Chapter 15, Abram's Vision. There is the Voice and the Vision (see vs. 1). There are two great themes in this chapter—, The Promised Seed and The Promised Land. Verses 1-6, the Promised Seed. Verses 7-21, the Promised Land.

The Divisions of the chapter may be displayed as follows:

1. **THE FIRST QUESTION OF ABRAM.** The "promised seed" is concerning Abram. He asks a question and suggests a substitution, God who is able does not need a substitution (see vs. 2, 3). Sarah is old, Abram is old, but God is ever the same (see Heb. 13:8). Abram is perplexed—but did not "reel" or "stagger." See Romans 4:18-22.

2. **GOD'S ANSWER CONCERNING THE PROMISED SEED.** God will not accept the substitute. "This shall not be thine heir" (vs. 4). He indicates the source from which the heir will come and enters into promise. In the former chapter, He called Abram's attention to the earth, this time the heavens (see vs. 5). In chapter 13, "dust," in chapter 15, "stars." You cannot number either "dust" or "stars," nor can you Abram's seed. Attempt to number Israel later caused a great plague. See II Samuel 24. Abraham believed what God said and this belief became the ground of his justification before God. It was an imputed righteousness. See Psalm 32:1, 2. This portion of Genesis is carried over into Romans and is there used with great evangelical value. See Romans 4:16-25, also Galatians 3:6-9. This becomes one of the foundation facts of our faith and an integral part of Christian belief.

3. **ABRAM'S SECOND QUESTION—Vss. 7, 8.** This question is concerning the "Land" as the first question was concerning the "Seed." Abram asks for a token or guarantee of inheritance (see vs. 7). God takes him into covenant with Himself. (God will answer our simple asking.) The promised "Seed" and the promised "Land" were both perplexing Abram for he knew they were associated.

4. **GOD'S ANSWER AND PICTORIAL PROPHECY—Vss. 9-21.** God's answer is pictorial and includes a prophecy of The Departure for Egypt and the Deliverance from Egypt (see vs. 13, 14). Three animals (each three years old) and two fowl are chosen. Five in total. Five is the number of Grace and this is to be an unconditional covenant and grace is unconditional.

1. Heifer. 2. She goat. 3. Ram. 4. Turtle dove. 5. Young Pigeon. These were "rightly divided." After this manner covenants were made. This is illustrated at Jeremiah 34:18-20. The contracting parties passed through the divided portions, signifying that both take upon themselves the terms of the contract. But Abraham never got to pass through for a "deep sleep" fell on him (see vs. 12). (Adam in deep sleep, Gen. 2:21. Abram in "deep sleep" Gen. 15:12.) God alone took the obligation to fill this covenant which is UNCONDITIONAL! This alone explains Galatians 3:20. "God is One." Abram had no part in the contract for he walked not between. Surely Malachi 3:6 is true!

Then follows a prophecy of Egyptian bondage. See verses 13, 14. Israel goes into Egypt at the close of Genesis. Israel came out at Exodus 13 and 14. God foretells this. A "smoking furnace" symbolizes the affliction of Israel. See Deuteronomy 4:20. I Kings 8:51. Isaiah 31:9. Ezekiel 22:18-22. Jeremiah 11:4. The burning lamp is like "prophecy shining in a dark place" (II Peter 1:19), and symbolic of Israel's deliverance, (Gideon used lamps and pitchers). See I Kings 11:36; 15:4; Isaiah 62:1; II Samuel 21:17.

The ten nations mentioned in verses 19, 20, 21, will be before us in the Book of Joshua. God no longer says "I will," but from henceforth "I have" (vs. 18).

Chapter 16 opens with, "Now Sarai," and for a while we turn from Abram to his wife. See 16:1. This chapter shows us (1) Sarai in the Infirmary of Her Flesh—vs. 1. (2) Sarai in the Extremity of Her Faithlessness—Vss. 2, 3. (3) Sarai in Her Severity with Hagar—Vss. 5, 6.

Abram "believed God." Sarai did not. She saw only the obstacle of flesh rather than the victory of faith." She drove Hagar out. This event of history becomes an allegory. See Galatians 4:22-31. In connection with Hagar, study and notice, (1) Hagar in the Wilderness—Vss. 1-10. (2) Hagar and the Wild-man Child—Vss. 10-13. Hagar and the Well—Vss. 14-16.

(The student will notice that Hagar does not speak of seeing God. There is no contradiction here of Exodus 33:20. Hagar, declares, "Thou God seest me." O, the all-seeing eye of the Ever-Living One! See Hebrews 4:12, 13). But the pregnancy of Hagar does not set aside the promise of God. Nor did the barrenness of Sarai make barren the word of God. This chapter 17 will reveal.

Chapter 17 is now before us. It is a chapter rich in its spiritual material. We may outline its contents as follows:

I. The Promise of God to Abram—Chap. 17:1. II. Abram on His Face (the First Prostration)—Vs. 3. III. The Conversation and Covenant of God With Abram—Vss. 4-9. (Circumcision Enjoined)—Vss. 10-14. IV. The Promise of God to Abram—Vss. 15, 16. V. Abram on His Face (The Second Prostration)—Vs. 17. VI. The Conversation and Covenant of God With Abram—Vss. 17-22. (Circumcision Performed.)—Vss. 23-27.

"Ten weary years had worn away and still Sarai had no child." Abram was now "ninety and nine." God shows him it is not Hagar but Sarai, not the handmaid but the wife. He is not to have a son by adoption, which gives the place of a son, but a son by birth, which gives the nature of a son. God is Able." Abram meant—"exalted father" but the new name Abraham means the "father of multitudes." This new name was created by the fifth letter of the Hebrew alphabet placed in the middle of the old name (see vs. 5). He put the last syllable of His own name Jehovah in the name of Abram.

"Many nations," saith God, and after the flesh he was, for the Ishmaelites, Midianites, Arabians and others came from him.

Behold Abram on his face (see vs. 3). In prostration and adoration; Prostration because of the thing promised, adoration because of the One who promised.

The Conversation and Covenant of God with Abraham is found in verses 4 to 9.

There are again the seven immutable "I Wills." Vss. 1-8. Count them.

The seal of circumcision is now enjoined. It is the ratification of a covenant. Abraham's seed, through Isaac, are known as the "circumcision." See Romans 3:1; 15:8.

The Promise of God to Abraham—Vss. 15, 16, 17. This brought Abraham on his face or the second prostration and adoration. There is another change of name. Sarai is hereafter to be Sarah. This is indeed the "new name" chapter. To Sarai is added the fifth letter of the Hebrew alphabet and the last syllable of His own name Jehovah. This "H" is common to both the name of God Jehovah, and Elohim. (See also the case of Joshua, Num. 13:16.)

The Conversation and Covenant of God with Abraham—Vs. 18. Sarah and the Seed are still the theme. Abraham so thoroughly believed God that he feared Ishmael might die and pled for his life (see vs. 18). He doubted not that Isaac should be born. There was no "stagger."

Sarah is to bear Isaac. His name is foretold. (So was Christ's.) The date of his birth was foretold. (So was Christ's.) God has a set time for Isaac to come into the world (see vs. 21). So did He have a "set time" for Christ to come into the world. See Galatians 4:4 with Daniel 9:25. God hears prayer and petition (see vs. 20).

Ishmael was to bear "twelve princes" and become a "great nation" (see vs. 20). The fulfillment will be found at Genesis 25:16. How accurate is prophecy and fulfillment! A summary of The History of Ishmael from birth to death will be found at Genesis 25:12-18.

Circumcision is now performed at verses 23-27. Eight was the number associated with circumcision and Abraham's seed. Thirteen, with Ishmael's (see vs. 25).

Editor's Note: We venture to add the following to Dr. Tucker's exposition. The value of these Old Testament lessons is that they illustrate and confirm the truth of the New Testament. These chapters should, indeed, be read in the light of the New Testament. This course of lessons cannot be used effectively by the teacher who gives only a few minutes each week to their study. Because we have three chapters, it is neither necessary nor possible to treat every verse in detail. The main lessons of the chapter can be stated. The teachers should encourage their scholars to study the lesson in advance of the Sunday. It would be profitable for teachers to take time to emphasize this matter. It will have the advantage of training the scholars to read the Bible, and to think the lesson through for themselves. We suggest also that the scholars be urged to read the New Testament Scriptures which follow before November 11th: Matt. 1:1; 3:9; 8:11; Luke 3:8; John 8:38-59; Romans 4:1-5; Galatians 3:1-29; 4:21-31; Hebrews 6:13; 7:1; 11:8, 17.

THE WOMEN'S CONVENTION OF ONTARIO.

The Women's Home and Foreign Mission Convention of Ontario meets this week in the Walmer Road Baptist Church from Tuesday to Friday. Tuesday afternoon, Mission Band Conference open to all. Wednesday is Home Mission day. This will begin with an early morning prayer meeting at 8.30. Reports of the work will occupy the morning save for the intercession hour led by the President, Mrs. Holman. In the afternoon there will be reports of the field, an address by Mrs. Klochkoff, Russian Missionary, and the intercession hour led by Rev. J. A. Johnston of Calvary Church. Wednesday evening is Young Women's night. A large attendance of young women of the city is desired. There will be brief talks on young women's work by several young women from the different Associations; singing by Polish and Ruthenian converts; introduction of missionaries; and an address by Miss Alice Copp of Timmins. Foreign Mission day is Thursday, beginning at 9 a.m., with the prayer service led by the President, Mrs. Albert Matthews. Reports again occupy the morning, but the afternoon and evening missionaries will be introduced, and those departing for India the following day will speak. In the evening Mr. Ralph Smith of India will be the speaker. These three days will be a feast of fat things. The women of the church are invited, and the young women especially should make a point of attending the Wednesday evening meeting.

CHURCH NEWS AND ANNOUNCEMENTS.

Last Sunday was another day of blessing. Our third Sunday of the morning Bible School gave us an attendance of 473, practically all of whom remained to the morning service. The Pastor preached on, "Come thou and all thy house into the ark," and in response to the invitation at the close of the service, seven or eight came forward, the first of whom was a father who came down the aisle weeping. We are praying that we may yet see multitudes weeping their way to Christ. In the evening a great congregation was present, and twenty were baptized. Following the sermon, a large number responded to the invitation to come to Christ. For this blessing we are profoundly thankful to God. In the five Sundays more than 120 have come forward in response to the invitation at the close of the sermon. We are still looking to the day when spiritual blessing will come in floods. Sunday, November 4th, a large number will be baptized; baptism, probably, will be administered at both services. At our last Communion-Reception Service, October 14th, the band of fellowship was given to forty-one. November 4th, we hope to welcome between sixty and seventy new members. We hope that every member of the church will endeavour to be present to bid these new members welcome. What a great day it will be!

COMMUNION HYMN.

1. Children of grace, redeemed by blood;
Born of the Spirit, by the Word,
Through faith in the incarnate God—
Saviour and universal Lord:
We welcome you, with grateful praise
To Him Who saves you by His grace.
2. Pilgrims of faith, to Heaven bound
By pastures green and mountain steep;
While burdens press, and ills abound,
We'll strive, with you, the faith to keep:
And share with you, while on the road,
Refreshment in the House of God.
3. Soldiers of Christ! We welcome you
As reinforcements in the fight;
As comrades, steadfast, strong, and true,
Clad in the armour of the light;
Sure of the promise of the Lord,
And armed but with the Spirit's sword.
4. Children of grace, and pilgrims, all;
Soldiers of faith, and friends of Christ,
Here in the royal banquet hall.
With our Belov'd we keep our tryst;
While in the bread and wine we see
His pledge of love and victory.

THE PRAYER-MEETINGS.

We want to remind our members once again of the urgent necessity of our giving much time to prayer. Such blessing as has come to us, beyond all question, is God's answer to the cry of His people. Our danger is that we should be satisfied with small mercies. Let us lay hold upon God afresh, and resolve that we will not let Him go until He shall have poured us out such a blessing as will overflow the boundaries of Jarvis Street to the spiritual enrichment of the whole city.

JARVIS STREET CHURCH DIRECTORY.

T. T. Shields, Pastor, 96 Winchester Street. Tel. Randolph 0628.
George Greenway, Treasurer, 28 Broadway Avenue. Tel. Hudson 0910.
Violet Stoakley, Church Clerk and Office Secretary. Tel. M. 5670.
W. J. Hutchinson, Sunday School Superintendent, 295 George St. Tel. M. 3321.
C. Leonard Penny, Director of Music, 55 Muir St. Tel. Ken. 4353J.
William Fraser, Pastor's Secretary, 40 Nanton Ave. Tel. Randolph 1268.

The Church Calendar

Sunday. For the week beginning Sunday, Nov. 4th, 1923.
9.45—Bible School, including an Intercessory Class. W. J. Hutchinson, Supt.
11.00—Public Worship. Dr. T. T. Shields.
6.00—Prayer Meeting in Church Parlor.
7.00—Public Worship. Dr. T. T. Shields.
8.30—Communion Service.
Tuesday, Thursday and Saturday, 8—Prayer Meeting.
Tuesday—6.00—Teachers' Meeting.
Wednesday—7.00—Junior service.
The Parliament St. Branch, 250 Parliament St. Sunday: Bible School, 3.00. Evangelistic Service, 7.00—Rev. W. L. McKay.
Monday—8.00—Young People's Meeting.
Wednesday—8 o'clock—Prayer Meeting.
Friday—7.15—Junior Meeting: Mr. F. Turney and Mr. W. J. Hutchinson.