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

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The Jarvis Street Pulpit

IS JESUS CHRIST GOD?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, April 30th, 1933.

(Stenographically Reported)

Broadcast over CFRB, 690 k.c., as is every Sunday evening service of Jarvis Street Church, from 7 to 9 o'clock Daylight-saving Time.

"What think ye of Christ? whose son is he?"—Matthew 22:42.

Prayer by Rev. W. Gordon Brown

Almighty God, we approach Thee to-night through Thy Son Jesus Christ, with praise on our lips and in our hearts because of Thy gospel. We bless Thee that it is the good news of God; we rejoice that Thou hast thus spoken unto us, opening heaven, and giving us a word from the skies. We thank Thee that it is also the gospel of Christ, that in Him Who is Thy well Beloved, Thy unique Son, Thou hast spoken the language of men, that we might understand. We bless Thee too because it is the gospel of the kingdom of God, that Thou Whom the heavens and the heaven of heavens cannot contain, Who fillest immensity with Thy presence, hast condescended to dwell in the hearts of men, to reign and rule in the lives of those who trust Thee. Receive our thanks for this Thy message to us.

Receive also, O Lord, our supplications and our requests. Many are our needs, and various. We pray especially for those who are careless. Mayhap some have wandered in here, or have tuned in on their radio, without any motive of worshipping God, but by chance, as they think. Be pleased to show them that there is no chance in this, that Thou art not the God of chances, but the sovereign Ruler, Who dost direct even the careless, that they may hear Thy voice.

Some doubtless are here to-night, or joining with us by radio, who are like doubting Thomas, they wish they could believe. Lord, open their eyes that they may see, and, seeing, believe. Stand Thou in our midst and spread Thy hands; show us Thy side; and in the light of the finished, glorified work of Christ, give men faith, O Thou Author and Finisher of our faith.

Others are bound—bound by unchristian customs, bound by circumstances, bound by sins and by Satan. Do Thou, O Christ, Who hast come to bring liberty to the captive, set them free; open the prison-house, and bring them out into that large place of liberty which is in Thyself.

To the disappointed, the disillusioned, the discouraged, wilt Thou come; to those from whom hope seems to have fled away; from whom the last star has faded. Give them more than starlight: give them the light of the Sun, the Sun of Righteousness. Let Him rise upon them with healing for their souls in His wings. Teach them, when all others and all else have failed, to trust in God alone. So do Thou take Thy

word and bless it to us, that our faith and trust may be in Thee alone, Thou living God; and we shall give Thee the praise world without end, Amen.

I have recently received a number of letters from interested, and apparently somewhat appreciative, radio hearers, telling me of the intellectual difficulties they experience in construing Christ Jesus as God. I shall discuss that with you this evening, and I take this text merely as a starting point, without intention of confining myself strictly to this text, but rather for the purpose of proving that Jesus Christ was both David's Son and his Lord.

It is somewhat difficult to know where to begin with so vast a subject, or from what point of view to approach a subject of such tremendous importance. The apostles, when they went forth preaching the gospel, had no written New Testament such as we have. They had the Old Testament scriptures, or at least had access to them, and very often they began their discourses with a description of the Person Whom they were commissioned to proclaim.

I have no sympathy with those who approach a disputed subject, with a view to enlightening the minds of those who disbelieve the Bible, by temporarily ruling the Bible out of court. I believe the Bible speaks for itself, and that the Word of God—if it be the Word of God, as most of us here believe it is—can take care of itself. God, by the power of His Spirit, can through the Word work conviction in the hearts of men, through the enlightenment of the mind. Yet I remember that the Apostle Paul often reasoned with people, and I have always believed that the religion of the Lord Jesus is eminently reasonable. There is much in it, as there must be in the nature of the case if it is from God, which is beyond the reach of human reason, but there is nothing in it that is antagonistic or in any sense, contrary to, reason. God does not ask that

any man stultify his intellect, or atrophy any of his mental faculties by disuse, in order to the understanding or acceptance of the gospel of Jesus Christ. The gospel is at once the power of God and the wisdom of God. It will bear examination, and we have no fear whatever that Christianity will lose its case at any time in the court of enlightened reason.

So, if I approach the subject for a moment from an extra-biblical point of view, I do so, not with any apology for the Word itself, but merely that I may meet honest enquirers on their own ground; for I am aware that many people who are not without religious interest, some of whom are called, and profess and call themselves, Christians, have been under the influence of men who have taught them that the Bible itself is not wholly true; that it is not inspired in every part; and that we must discriminate therein between truth and error.

So too am I aware that in many Christian pulpits the doctrine of the essential Deity of Christ has been called in question, and if it has not been positively denied, it has been denied by implication. There are not wanting to-day those who have persuaded themselves that they may still be Christians, still hold fast to that which is indispensable to Christian faith, while yielding the central and cardinal truth of the eternal Sonship of Jesus Christ.

What shall we do with Jesus? There He stands as a character of history. However you view Him, He is a Person apart, One Who is unique. His manhood has been and is unequalled anywhere, and as a man He challenges the interest and admiration of the ages. The perfection of His moral character, the marvellous symmetry of His whole person, so perfectly balanced, so complete, is without parallel anywhere. As a teacher, even in this day, it is generally admitted that "never man spake like this man"; while His works had about them a quality which marked them as being different in many essential respects from the works of a mere man.

That such a person as Jesus Christ lived is historically indisputable. That He died, and that He died a shameful death, is equally beyond question. His resurrection and ascension to the right hand of God are alleged, and by many of us heartily believed; but that I may not go beyond the present stage of your mental acquiescence in what I say, I speak of the resurrection and ascension of Christ, for the moment, as of events alleged. That He died, I say, a shameful death is beyond dispute. Notwithstanding, even to-day the world cannot get rid of Jesus Christ.

It is an extraordinary thing that One Who lived but a little more than thirty years, and Who died, as He is recorded to have died, if He did not rise and ascend to heaven—I say, it is an extraordinary phenomenon that the name of such an one abides, and that men still must face the question as to who and what He is. The question, "What think ye of Christ?" has not become obsolete: He still challenges the thought of men, and we are all compelled to form some estimate of His character.

We have then the name of Jesus Christ to deal with. Explain it as you may, His name survives. Yet I must be fair and say that it is not the only name that survives. For example, that of Confucius who lived about half a millennium before Christ, or Mohammed about half a millennium after Christ. Their names survive. But Confucianism was obviously an indigenous plant. It was like a tree restricted to a particular soil and climate, and it has never given evidence of being possessed of any

quality of universality. Its seeds have never taken root far from home. As for Mohammedanism, it is associated in the minds of all thoughtful people with all that is dark and bestial and cruel. Whether you admit that the name of Jesus is a "name that is above every name" or not, you must at least acknowledge that it is a name apart from every name, and that there is no other name that is significant of so much that is incontrovertibly true and beautiful and powerful.

All that is best in our civilization may be traced directly to the influence of Jesus Christ: the elements of righteousness is our jurisprudence; the care for the poor; the ministry to the sick; the sacredness of womanhood; the tender consideration of childhood—all these are peculiar to those parts of the world where the influence of Christianity—I am not now speaking of its direct power in the individual life, that later—but I say, all these things are peculiar to those countries where the influence of Jesus Christ has been regnant. Think also of the place of the name of Jesus in the world's literature.

In Germany to-day Chancellor Hitler, so the news despatches tell us, proposes to eliminate from German literature the teaching of certain prominent writers, such as Karl Marx. The libraries of Germany are to be carefully scrutinized and minutely examined, in order that all books containing any of their teaching may be removed and destroyed. He may be able to succeed in doing that—and I suppose the world will not greatly lose by the deletion. But if one should set for himself the task of removing the name of Jesus Christ from the literature of Germany, and of the world, he would have a task indeed. The shelves of the libraries would be bare, and certainly all that is truest and noblest in the literatures of the world would be destroyed. I say, that is a simple fact for which unbelieving men must find, if they are honest, some satisfactory explanation.

If one were to speak of the place of the Lord Jesus in the world's art, whether of painting, or of sculpture, or of architecture, or of music, what would be left if Jesus Christ were removed? That, too, is something worthy of consideration.

I affirm that it is impossible to eliminate Jesus. I call Him, for the moment, "Jesus." He is entitled to other and supplementary names; but I am taking, for the moment, the standpoint of men who honestly have some question as to the nature of Jesus, as to who and what He was, and whether indeed He now is. To all such I say: There stands that historical character, still challenging men's investigation.

I.

It is fair, surely, that we should hear, first of all, WHAT HE HAS TO SAY FOR HIMSELF. I do not for the moment, raise the question of the inspiration and reliability of the biblical record. I suppose we know nothing without beginning with some form of assumption; we must proceed from some hypothesis; we must find a place of beginning. Well, here is at least the history of One called Jesus that is as reliable, to put it on the lowest plane, as any historical work extant.

What has He to say for Himself? Where did His life begin? At Bethlehem? Not according to His own testimony. Said He to the teachers of His day, "Your father Abraham rejoiced to see my day: and he saw it, and was glad." They said unto him, "Thou art not yet fifty years old, and hast thou seen Abraham?" To which

the Man of Nazareth replied, "Verily, verily, I say unto you, Before Abraham was, I am."

Mark; therefore, that He claimed for Himself *some form of pre-existence*. I could quote other scriptures which indicate that He Himself taught that His life did not begin at Bethlehem of Judaea, where after the flesh He was born in the days of Herod the king.

Once more: He claimed for Himself *a heavenly origin*. He said, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." On another occasion He said, "Ye are from beneath; I am from above: ye are of this world; I am not of this world." Again He said, "I came forth from the Father, and I am gone into the world: again I leave the world, and go to the Father." He not only claimed pre-existence therefore, but pre-existence in a heavenly state, and declared that He came from above.

That, of course, does not necessarily establish the truth of His Deity; for angels have come from above. We must go farther than that. But I direct your attention to this, that there is no reliable record anywhere of any other incarnation than that of Jesus Christ. Angelic spirits came in the form of a man, and again disappeared. But this is the only record that is in any sense reliable in which we have an account of one who was actually born of the flesh who claimed to have lived before that birth, and to have voluntarily taken upon Himself the form of humanity.

Let us now take a step farther and observe that *He claimed for Himself that the scriptures of the Old Testament were fulfilled in His person and in His work*. Time would fail me to cite these scriptures, but you will remember how frequently, particularly toward the closing days of His earthly life, He declared that certain things happened "that the scripture might be fulfilled". I am not now speaking of what other scripture writers say respecting prophesy fulfilled in Christ, but of the direct testimony of Jesus Christ to Himself as recorded in the Bible. He declared that the scriptures of the Old Testament—account for them as you may, accept or deny their inspiration as you will, that is beside my point for the moment—He claimed that the scriptures of the Old Testament found fulfilment in His person and in His work.

I would remind you too that *His works, His miracles, evidenced a superhuman power*. But the miracles, or "signs", of the Lord Jesus, while they may be said to attest, and certify to, His Messiahship, do not prove His Deity *per se*. Others have wrought miracles beside Jesus. Moses wrought miraculously; so did Elijah; so did Elisha. There are many miracles recorded in the Old Testament. There are miracles recorded in the New which were wrought through human instrumentality, rather than through the direct personal ministry of the Lord Jesus. But His miracles, His signs, certainly attest His Messiahship: "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory." That His miracles were the result of the operation of supernatural power there could be no question to those who observed them; but the point I make is that the miracles of Jesus, insofar as they attested the Messiahship of Jesus Christ, confirmed His own testimony in respect to the fulfilment of Old Testament scripture concerning Himself.

And they testify too, incidentally, *the divine character of the Old Testament scriptures*. Long before the event,

with marvellous detail, certain occurrences in the life of the Lord Jesus were predicted and fulfilled to the letter in ways that show that the hand of the Lord was sovereignly directing events—running history into the mould of prophecy. Thus the Lord Jesus claimed the fulfilment of Scripture in His person; and by His miracles proved the validity of His Messianic claims.

He claimed also again and again *equality with God*: "I and my Father are one"; "Glorify thou me with thine own self with the glory which I had with thee before the world was." He claimed to share with the Father His own divine glory, which He had had before the created order came into existence. Moreover His contemporaries so interpreted His claims, saying, "Thou, being a man, makest thyself God."

Once more: *Jesus Christ accepted worship*. You will remember after His resurrection, as it is alleged at least, when Thomas, on the occasion of the gathering of the disciples together was shown His hands and His feet, and was invited to touch Him and feel for himself that He was verily the Christ, without being guilty of that profane and vulgar touch, fell at His feet exclaiming, "My Lord and my God." Nor did Jesus rebuke him. But the apostles rebuked the people who wanted to worship them, when they brought out garlands and proposed sacrifice, calling one Jupiter and the other Mercury. Said the apostles, "Why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein." So did not the Lord Jesus when He was worshipped as God.

Even the angel of the Revelation, who came to show unto John "things which must shortly come to pass", refused to accept worship, saying, "See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." No one but God is entitled to be worshipped. Yet Jesus accepted worship. If He was not entitled to it, then it would not only neutralize, but would negative, every claim He made in His own behalf.

Observe, too, that He predicted His death and resurrection. Manifestly His death was His own voluntary act. They tried to kill Him, but could not. He chose the time, the place, and the manner, of His death; and declared, "No man taketh my life from me." His death was no accident. According to Him, it was predetermined. He declared that He had come into the world to die, that He had received a commandment of His Father, and that He laid down His life in obedience to that commandment. He further declared that at His own good pleasure He would take His life again.

According to the record—which is not wholly to be discounted, but which must, for argument's sake be accepted, at least tentatively,—the prophecies He made respecting Himself were to the letter fulfilled, and He rose again from the dead. So did Lazarus. But Lazarus came forth at the call of Him Who was the resurrection and the life. Jesus rose from the dead because "it was not possible that he should be holden of it".

So then, if we take the testimony of Jesus Christ Himself, He ascended to the Father, leaving the disciples His promise that He would come again and receive them unto Himself; and that some day the heavens would be opened, and men should see the angels of God ascending and descending upon the Son of man. I say, by His own statement, His own testimony to Himself, we must admit

that He claimed to be none other than God manifest in the flesh.

II.

WHAT THEN DID HIS CONTEMPORARIES AND THOSE WHO IMMEDIATELY FOLLOWED THEM SAY OF HIM? The centurion who superintended the crucifixion, and witnessed the supernatural accompaniments of that dark hour, declared his own belief that Jesus was the Son of God. The disciples who companied with Him in the days of His flesh, and who were specifically chosen to be witnesses of His resurrection, worshipped Him as God. "Him hath God exalted", said Peter, "with his right hand to be a Prince and a Saviour." So throughout the New Testament, so far as it is recorded, the attitude of the disciples, and their consistent practice, prove that Jesus Christ was, by the early church, not merely revered as a man, but that He was worshipped as God.

With this Personality before us we are forced back into the Bible. We cannot help it. We find this historical Character filling this large place in the history of the past, and in the life of the world in the present; and we are compelled to relate Him to the Book which most clearly describes Him. When we do that we find that the Old Testament scriptures are full of Jesus. The Old Testament is like the heavenly city that hath no need of the sun, or of the moon, or of the stars to shine in it, for "the glory of God did lighten it, and the Lamb is the light thereof". You find Him in Genesis, in Exodus, in Leviticus, in Numbers, in Deuteronomy. You find Him appearing in His preincarnate state as the Angel of the covenant, as Jehovah of hosts; appearing and anon withdrawing Himself.

The Old Testament scriptures predicted this Character. They foretold His virgin birth, and said that His name should be called Immanuel, "God with us." That is in the Old Testament, and verified by the New. Moreover, "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there should be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." That is what the Old Testament says about Him, and in a thousand other scriptures the same great truth is portrayed, because these Old Testament scriptures are carried forward into the New. Read the second Psalm, and you will wonder of whom the prophet is speaking.

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

Remember too how, in the chapter we read this evening, the writer of the epistle to the Hebrews argues the superiority of Jesus Christ, not only to the Levitical priesthood, but over the angels; for he says, "When he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire." But in contradistinction to that high praise bestowed upon the angels it is written, "But unto the Son he saith, Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom."

The Apostle Paul, addressing the elders at Ephesus, speaking by inspiration, bade them to "take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." The blood of Jesus Christ is declared in the New Testament to be the blood of God.

I said to Mr. Brown in the vestry before coming in, "What an absurdity it is to try to set forth the Deity of Christ in one sermon!" We need all eternity to do it; for—

"Oh, eternity's too short
To utter all His praise."

You will recall too that in a number of places in the Word of God *creation is ascribed to Jesus Christ*: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." In the Epistle to the Colossians Paul declares, "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. And he is before all things, and by him all things consist (or, hold together)." He is the Creator of all things that are.

In the text I announced our Lord asks the question, "What think ye of Christ?" I suppose it is legitimate for preachers to treat that text as some have done: "What think ye of Him—as Teacher, Reformer", and whatnot. But that is not the question of the text. "What think ye of Christ? whose son is he?" You profit little by your thought of Christ if you do not know whose Son He is. That is the all-important matter, Who is He?

The Scripture declares that He was divinely begotten, having a human mother, but no human father; that He was God manifest in the flesh. He Himself said, "All authority is given unto me in heaven and in earth. There is no one above me. There is no authority", said Jesus Christ, "in all the universe above mine." "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."

So could I continue for the next six months—and still scarcely have begun. In view of these considerations, on the authority of the Bible, and on the confirmatory testimony of all history, substantiated by the personal experience of countless millions of people who have proved that He is God—I affirm that *Jesus Christ is God*, that He is the only God we know; for "no man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." There is no way of really knowing God save through Him Who is at once the Son of God and God the Son, Who declared, "I am the way,

the truth, and the life: no man cometh unto the Father, but by me."

If these things be so, what news we have for the world!

A few days ago Premier MacDonald of England came to the United States. His visit was a great event. The ex-Premier of France came also, to confer with President Roosevelt. Each of them was accompanied by a large number of experts who were to be their counsellors. It was front-page news, was it not, of all the papers of the world? Everybody hoped the conference of these great leaders would issue in the solution of some of the economic problems from which the whole world suffers today. But I have greater news than that, and it is this, *that actually there came into this world from heaven none other than the Son of God Himself*. He too was accompanied by some from the land whence He came. There flashes across my mind at the moment a suggestion as I recall that scene described in Luke's Gospel of the shepherds in the fields. It is said, "And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is to come to pass, which the Lord hath made known unto us." When the shepherds and the wise men came to Bethlehem they saw no corps of experts: they saw an Infant of days, wrapped in swaddling bands, Who was none other than the King of kings, and Lord of lords. He came from heaven, into this sin-cursed, bankrupt, world to solve all its problems single-handed and alone. And He did it! The solution of every individual problem, of every racial and national problem, is in the hands of Jesus Christ.

If that be true, that Jesus is God, what significance will you attach to the cross? What meaning will you apply to the empty grave? What shall we say of the shining track, the path that leads from earth to heaven, to the open gates of pearl, and the priceless privilege of direct access to Incarnate Deity? We may have our debts paid—nay, rather, they are paid. We may have our sins washed away. We may have our natures changed. We may be born again, begotten of the Holy Ghost, made new creatures in Christ. We may have the germ of Heaven itself put within us—nay, rather, the life of God imparted to us; we may be grafted into that True Vine, and made partakers of its life; we may become members of His body "the fulness of him that filleth all in all".

Do you think the Christian revelation is worth while? Do you think acceptance of Jesus Christ is reasonable? I tell you this, either you must have done with it, discard it, throw away your Bible, and all belief in any element of the Christian revelation; or you must take it for what it claims to be, a revelation of God Himself. Lay hold of God this evening, in Christ; for "God was in Christ reconciling the world unto himself." Trust Him for your salvation here, and you will find that He has become to you the Author of salvation "with eternal glory".

Let us pray:

We worship Thee, Thou Father, Son, and Holy Ghost, one God, through Him Who is the effulgence of Thy glory, and the express image of Thy person. We adore Thee. We would yield ourselves to Thee. We would fain love Thee as the Holy Spirit may enable us, for all that Thou hast shown Thyself to be in the manger, at the cross, at the empty grave. And in the track that leads to the open heaven and to the city which hath foundations, whose Builder and Maker is God, we would in simple faith take the way of the Cross that leads home. Bless the testimony of Thy word, for Thy glory's sake, Amen.

SAUL AND JONATHAN

A Lecture by Dr. T. T. Shields

Delivered in Jarvis Street Baptist Church, Toronto, Thursday Evening, April 27th, 1933.

Twentieth in a Series of Thursday Evening Lectures on Biblical Theology which is included in the Curriculum of Toronto Baptist Seminary
(Stenographically Reported)

Lesson Text: I Samuel, chapters 13:19 and 14.

We begin our study this evening at the nineteenth verse of the thirteenth chapter of First Samuel: "Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make them swords or spears: but all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock. Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads. So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son was there found. And the garrison of the Philistines went out to the passage of Michmash."

I.

One of the subjects now engaging the thought of the statesmen of the world is the problem of disarmament. The ancient Philistines settled that problem themselves: they went into the land of Israel and destroyed all the smithies, and all the places where spears or swords could be made. And not only that, but they destroyed the facilities for making ploughshares, coulters, axes and other implements of husbandry; so that when the time of battle came Israel was found unarmed, for "there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son".

I know it is almost treason to say it, and I am sure that a great many of our idealists, our theorists, would denounce me for suggesting it, but I personally am of the opinion that national disarmament can be carried too far. I should like to see all the smiths in Israel—I do not mean, of course, the people whose name is Smith—but all the smiths in Israel destroyed—providing all that are in Philistia could be destroyed at the same time. But it is national suicide to destroy them on one side of the line, and to allow them to flourish on the other.

I suppose, in some respects, Britain's prestige was never so low as it is to-day. There was a day when no nation on earth would ever have ventured to treat British subjects as the British engineers have recently been treated in Russia. Russia would have been compelled to come to heel in other days. We have in that single international instance an example of the uselessness of talking to people about their duty, when there is no force with which to compel their obedience to principles of righteousness.

Of course we regret that men should be engaged in the business of making armaments. It is deplorable that so much money should have to be spent in warships and in armies. But personally I see no way out of it; and the advocates of peace, who aim to bring about peace by the reduction of armaments to the point even of danger, I fear are the worst enemies of the Empire. They do

not intend to be, but it will be a sad hour when the day of battle comes if there is neither spear nor sword to be found in all the land of Israel.

There was a time when I used to think that certain great men had found a secret passage to the citadel of wisdom, and that their words ought not to be disputed. I have respect for Mr. Ramsay MacDonald. He is a very excellent man in many ways. At the same time, I can never forget that had his counsels prevailed in the day of stress there would now be no British Empire to govern. It was someone else who preserved and conserved to us our privileges as British citizens. Mr. MacDonald in those days was unjustly looked upon as being pro-German, as everybody was who was not prepared to resist Germany. It is all very well to say the world is in a very sorry plight. But I suppose you have read something about Germany in recent days? Badly off as we all are, I am still thankful that the British flag flies at the top of the mast, and that we have not yet had to surrender our citizenship, as we should have done if the counsels of the pacifists had prevailed.

But there is a spiritual application to this principle, for there are spiritual Philistines as there are spiritual Israelites. During the Great War we did not accomplish very much until the principle of unity of command was recognized and applied. Our Lord Himself, when they charged against Him that He cast out devils by Beelzebub, the prince of the devils, laid down the principle that a kingdom or house that is divided against itself cannot stand. The principle of unity of command was recognized in the lower regions long ago,—and it is the same old devil who is in command among Baptists, Presbyterians, Anglicans, and among Methodists if there are still any to be found. He is certainly an interdenominationalist, and has no objection to belonging to any church, or to all churches put together. His work in these days is to destroy the smithies where swords and spears may be produced, and it has been most interesting, and most confirmatory of one's faith, to study the problems of all Christian bodies to-day.

I had a report sent me last week by Professor Machen who was under the necessity of withdrawing from Princeton Theological Seminary, and establishing, in cooperation with Professor Dick Wilson, the world-famous Hebrew scholar, a new theological seminary known as the Westminster Theological Seminary in Philadelphia. Dr. Wilson has since died. This report sent by Professor Machen is an analysis of the religious situation in the Foreign Mission Board of the Presbyterian body of the United States. A few years ago some of us had something to do with the Foreign Mission situation in the Northern Baptist Convention of the United States, as well as with the Foreign Mission Board of our own Convention, as it then was. But wherever you study it, you will find the same principles are followed. You cannot resist the conclusion that the same dark spiritual intelligence, the ruler of the darkness of this world, is guiding the enemies of Evangelical Christianity everywhere.

And I will tell you what he inspires those enemies to do: to destroy all the smithies of the land to lay hold of educational centres. What are colleges and universities for if not to produce trained men and women for constructive and defensive purposes? They had smiths for the making of ploughshares, of mattocks, of axes, and so on. These were constructive implements used in

agriculture, designed to further the welfare and the upbuilding of the nation, to provide its people with bread to eat, clothes to wear, and houses in which to live. That is the end of education, to train men and women—even so-called secular education—in the art of living, and to make life comfortable and easy for others. Religiously, it is to train men and women to know the Word of God, to know the gospel, and to know how to preach it.

But what have we to-day? I do not believe the principles of Bolshevism are anywhere so rampant as they are in many of our education institutions. If the principles that are taught by professors, and adopted by the students, were to become operative, we should have Russia at home. It is sheer anarchy in many instances. Religiously, and indeed politically too, the Philistines have taken possession of the smithies. I do not know in this country where you can find a school of any denomination where thorough work is done, where the Bible is honoured, where that is not the case. We are not alone as Baptists in our fight against the universities. I talked with a man the other day—I will not mention his name—whom I met on the train, a graduate of McMaster University. I said to him, "If I had money enough I could take every cent of your endowment away from you, for you know that McMaster University stole the McMaster estate, and has prostituted it to a purpose directly opposed to that which was in the mind of the donor when he left his estate to found an institution dedicated to the cause of Christian Education." To which my friend replied, "Nothing is more uncertain than the operation of the law, but I do not dispute what you say. I know very well that McMaster University is not teaching what Senator McMaster intended it should teach." Of course it is not. They stole the smithies. They are making implements, not for Israel, but for Philistia; not to build up the faith of Christ, but to destroy it.

That is the principle here enunciated. That is why Toronto Baptist Seminary was founded. The Seminary is an Israelitish smithy. We expect our students to become polished shafts, spears, swords, ploughshares, and coulters, sharpened so that they will not only be able to plough the Lord's fields, and cultivate every part of the vineyard of the Lord for the production of spiritual fruits, but that they may be armed also for the defense of the faith.

That is one reason for our study here, and for the existence of the Seminary, and we have it here in the Old Testament, as we see it operating now in national, international, and religious, affairs. I commend this blacksmith shop across the courtyard to all of you! It needs support. And I think we shall continue to turn out—as we already have—some good blacksmiths too.

II

Another character is introduced to us in the fourteenth chapter. He is named in the thirteenth, but little is said of him. The situation which I have described had brought about a very sad state of affairs in Israel. Saul's army, which had formerly numbered over three hundred thousand, had dwindled first to three thousand, and the three thousand, in turn, had decreased to the number of six hundred. All that Saul had with him at this time was six hundred men. On the other hand, the Philistines were as grasshoppers; they were, numerically, overwhelmingly superior to Israel. Again, Israel

were unarmed. If we are to interpret this passage literally the only armed men in Israel, thoroughly equipped for the battle, were Saul and his son. It is no wonder the six hundred were filled with fear!

We have to do this evening particularly with the character of Jonathan. He has not yet met the son of Jesse—that is another chapter of this interesting history. As yet he appears before us as the son of Saul.

Jonathan is one of the very finest characters described in Scripture. In my own thought, I always class him with Joseph, as a man against whose character nothing is charged by the inspired writers. He seems to have been a man of unusual balance of mind, and of real moral force, a man who counted for something wherever he was.

In this chapter we find Jonathan and his armourbearer holding a conference. Jonathan proposes that they two should discover themselves to the Philistines; that they should go through a narrow passage, and emerge on the other side, and show themselves to the enemy. They would ask of the Lord a sign: if the enemy should bid them come, then they would understand that it was wise for them to advance; if the enemy should bid them wait until they should meet them, then they would understand that it was not the part of wisdom for them to attempt to fight alone.

Jonathan and his armourbearer climbed on their hands and feet, up this difficult pass, and showed themselves to the Philistines. They met them with scorn, saying, "Behold, the Hebrews come forth out of the holes where they had hid themselves." Jonathan, with his armourbearer, advanced when the Philistines issued their challenge, and in the space of about half an acre slew twenty men—and panic seized the enemy's host. There was a great trembling, and they began to melt away, and to destroy one another; "so the Lord saved Israel that day", and wrought a great victory, not by the hand of a multitude, nor by the hand of six hundred, but by the hand of Jonathan and his faithful armourbearer.

I think the story provides a very useful lesson in *the importance of developing in our Christian service the spirit of individual initiative*. Jonathan dared to do something alone. Without consultation with his father, without holding a public meeting, without being appointed on a committee, without waiting to effect an elaborate organization—he alone, supported only by his armourbearer, who was himself inspired by his master's courage, put the Philistines to flight.

You are studying, among other things, Church History. It is extremely important that we should be instructed in respect to the life and work of those who have gone before us, and that we should know something of the beginnings of movements with which we now have to deal, that we should learn from what apparently small springs these great movements grow. We need to learn too that the problems of our day are really not so new as uninstructed people imagine them to be; that they are but a recrudescence of older orders of things, and that we have to fight the same battles as our fathers fought, to meet the same problems, and to find some solution for the same difficulties.

In your study of history I suggest this line of enquiry, for I hope you do not simply read a text-book to remember what the author says. I hope you do not listen to lectures merely that you may store your minds with the principles expounded, but that you take the information thus supplied, as the raw material, and think things

through. I say, in your study of Church History, see if you can find any instance where a great movement of any kind was set in motion, and ultimately carried out, by the concerted effort of a large number of people. On the contrary, when you think of these great movements, there always rises up in your mind the name of some one man who was identified with the movement, and out of whose initiative the movement grew. Which is to say, it has always been God's way to lay His hand upon individuals who were surrendered to His service, and, putting His Spirit in them, they have been inspired to dare to do as individuals that which the Spirit of the Lord led them to see ought to be done.

As for you students, you belong, as we Regular Baptists all do, to a comparatively small body. We have not many churches. We have not a large organization, with a great many preaching stations, hungrily and eagerly waiting for a Seminary student to come to break to them the Bread of Life. What is the purpose of the Seminary? The Seminary aims, not to produce—how shall I put it?—committee men, board members, religious nonentities, who cannot do anything until somebody tells them what to do. That is not what the Seminary exists for. The Seminary exists to produce Jonathans, to produce men and women who, God being with them, will dare to go out alone to do something in His name.

Go back to the Acts of the Apostles and you will find the same principle obtains. It is true that the church at Antioch sent forth Paul and Barnabas, but how did the church at Antioch come into existence? How did any of the churches come into existence?

I can say this because I am a member of the Board—I have belonged to a great many wooden things in my time. When the members of a Board put all their heads together, as the late John MacNeill would have said, "What a lot of wood there is in one place then!" But I cannot think for other people. I cannot plan for other people, except in a general way. If the red-hatted generals of Saul's army, with the big brass generals that Kipling would talk about, had held a council of war, they would have counselled Jonathan not to make this dangerous venture. Nobody thought of it but Jonathan.

So it has been always, at home and abroad. The foundations of all missionary work have been laid by an individual who was certain in his or her own heart that God had commissioned him or her to do some thing, and in obedience to God has gone forth to do or to dare in the service of the Lord.

That is what we need in our own church, people who are possessed of a holy inventiveness; who will devise new ways of making attacks upon the enemy; who will find ways of distributing tracts, holding meetings, giving their testimony; and who will not wait for somebody else to send them out.

That requires certain qualities. It requires *wisdom*. It requires exactly what Paul prayed for in his prayer for the Ephesian Christians, "the spirit of wisdom and revelation in the knowledge of him (Jesus Christ)." It requires a wisdom that is penetrating, discerning, that will recognize the inner quality of things, and will recognize also an opportunity when it presents itself.

A multimillionaire died a few years ago in New York City, a great philanthropist who had not only made money, but who had used his money for the benefit of his fellows. He had been everybody's helper. He had not lived unto himself. But he began life as a very poor boy. He could not get work of any sort, and he did the

desperate thing that you find men and women doing to-day: he attempted to sell things from door to door. He had a few pennies and he bought a few articles and set out to sell. Door after door was closed against him; the people would not buy. At last he exposed all his wares, and said, "Is there nothing here you want, madam?" "No, nothing; you have nothing I want." "What would you buy if I had it?" "Let me see; I do need so-and-so; if you had that, I would buy." "Thank you", he said; and went to the next door—with the same result. "Do you want anything I have?" "No." "What would you buy if I had it?" The housewife named something else. So he went down the street, and by the time he got to the end of the street he had a list of things people wanted, and would buy if he had them. "I have been foolish", he said, "I have been trying to sell things people do not want." He bought the articles the housewives had named, and went back. "I have what you want", he said at the first door, and the lady bought it.

That man built up a business, employing thousands of people, and yielding him a fortune of many millions of dollars, on the principle of supplying people with what they wanted and needed at the moment. He did not go to a business school to learn that: it was the application to business of a little common sense. He dared to do what others were not doing.

Apply that principle to the gospel. We are not, of course, to supply people with what they want: we are to supply them with what they need. But we are to develop initiative and inventiveness, and to recognize where the failures of religious organizations now lie, and endeavour to present the gospel in such a way as will challenge attention, and bring results.

Of course you may dare to do absurd things. I saw a man in Los Angeles wearing a coat with a text of scripture embroidered on his back. I do not know who did it, whether his wife or not, but the text was set out in quite large letters stitched on to his coat. I do not say that he did not do good, but he would have done me no good. It is quite possible to be original, and to succeed in being very foolish in your originality.

But the majority of people are like sheep. There are always more followers than leaders. There are people who follow the fashion in religion as in other things. Jonathan was a pathfinder, a pioneer. He dared to do the unusual thing. It required a little discernment. He did not go up the face of the rock where there was no possibility of his reaching the top: he looked about until he found that narrow passage. I cannot vouch for the accuracy of the report, but I read that in Allenby's campaign in Palestine in the last Great War, an officer who knew the Bible, and knew this story of Jonathan, read it again and said to himself, "If that is true, while centuries have passed since then, there is still that path to be found in the rock; and he searched until he found it. And the same path which Jonathan and his armourbearer used facilitated Allenby's victory.

Look for a path. There is nothing brave in knocking your head against a stone wall. Mere obstinacy is not bravery. You can throw your life away attempting the impossible, a something that would yield no profit if you could accomplish it. Have wisdom. Attempt that which is within reason, plus faith in God; for faith is never unreasonable.

It required, of course, *courage* as well. I learned a lesson from a Jew to-day. I was driving along a cer-

tain street, and his wagon was at a corner where I wanted to turn; I had to turn out and go around the wagon. My windows on his side were up—fortunately, for my comfort. I did not like the look of his wagon, and I think it was as malodorous as it was ugly. He had all sorts of things in it, with a dirty old quilt thrown over the back. As I looked at that wagon I said to myself, "I have thrown away far better things than he has there. What use can he make of that junk?" Who of us would not be ashamed to be found in charge of such an aggregation of rubbish? How would you like to drive one of those wagons? I saw the Jew coming along the street—the wagon was standing. He had on a coat that was never made for him: it was like one I gave to a Jew on one occasion. He came begging at my door for clothes one day some years ago, and I told him that unfortunately my clothes were of a size that I had difficulty in giving them away. In those days we used to wear double-breasted Prince Albert coats, mine were of broadcloth; and it was almost impossible to wear them out. More for fun than anything else I brought one of my coats down to him and said, "That would be no good to you, would it?" "Good to me? Sure! Let me have it." He was not a tall man. He took off his coat, and put mine on, wrapping it around him a little—although I did not need as large a coat then as I do now. He walked up and down, with the coat nearly trailing the ground. "That will do fine for me to wear in Jerusalem; I am going to start next week." There is nothing profane in what I now say. He picked up the skirt of that coat and examined a little hole the moths had eaten. He held it up to me, and with fine indignation said, "Gosh! What did you let them do that for?" I said, "I do not know; I did not watch the operation." But I am sure he would have walked down the street quite unabashed, and certainly Solomon in all his glory was never so arrayed!

The Jew I saw to-day had not my coat on, but one almost as long as mine would have been. Really he was a wreck. I think he must have been a Nazirite, for he had not seen a barber shop for a long, long time. And it looked as though he had been very economical in the matter of soap and water. There, with his evil smelling and nasty looking wagon, was he. I said to myself, "It takes a bit of courage to go into a business like that." Then I reflected, "Very probably he is independent of all his neighbours, and could in all probability buy out half the respectable people in town, simply because he does not care the proverbial fig for what anybody thinks about him."

I do not recommend that you be so unmindful of public opinion, or of all tonsorial requirements, as to present such an aspect as he did, but I do suggest that spiritual fortunes lie in the direction of spiritual independence. When we are ready to dare to do things that we know to be right, and that have in them potentialities for good, careless of human opinion, we shall be able to accomplish something, as Jonathan did.

That course requires initiative. Jonathan needed courage when he met the enemy, but he needed it more when he left the army behind him and enterprised something on his own account.

I pray the Spirit of God may call you students in such a way, and so equip you for service, that you may be possessed of a spirit of daring that will say, "God is in His heaven; the resources of Heaven are at the com-

mand of faith. I will do something, whether anybody else does or not. I will attack the Philistines single-handed, if necessary."

Work that out. It admits of almost endless elaboration and application. A wealth of opportunity lies before the man who will dare, with a holy faith, to attempt great things in the name of the Lord. That was Carey's motto: "Attempt great things for God: expect great things from God."

I call your attention to this fact, that *Jonathan did not engage in the hazardous venture with a blare of trumpets and with waving banners*. They did not have a banquet to give him "a sendoff." That is the way they do in the modern church. When they propose to storm the gates of hell, they have a great banquet to initiate the movement—but the movement seldom gets beyond the banquet! I have seen many banquets which ended only in religious snores. Jonathan did not wait for a farewell party: he slipped away so quietly that nobody knew he was gone.

He was something like another young man of whom the world has heard. Did you grow a little bit weary a year or so ago of reading the accounts of what certain people were going to do, of the aeroplanes that did not start, one had a leaky valve, another had some other defect. Or there was too much fog, or the meteorological conditions were unsatisfactory; but they waited day after day, until it seemed as though they never would get off. How unlike a young man who dropped down from the clouds in a certain part of the United States, and went to bed for three hours, and then came out, got into his monoplane, and started off without saying anything to anybody. The world knew nothing more about him until the same moth-like thing dropped down from the clouds, and a young man said, "Is this Paris?"—and Lindburgh introduced himself to the world. His success was no accident, for his subsequent career has been marked by the same fine deportment. The qualities that manifested themselves in that solo flight were inbred in him. I hope to see him President of the United States. He is a man of large capacity.

That is the way to do the Lord's work.

III.

Here, next, is A LESSON IN THE POWER OF EXAMPLE.

When the victory was won, and the Philistines were melting away, and their swords were turned, each man's against his fellow, and when Saul and his men learned of what was happening, they said, "Who did it?" Saul had to take a census to find out who was missing! The Bible is one of the most amusing books in the world. It is full of humour. Here is a man who slipped away without saying a word. He accomplished, with the help of his armourbearer, what the six hundred feared even to attempt, and when the thing was done they did not even know the name of the man who had done it: they had to take a census to find out that Jonathan was missing.

And another man was missing too. *Do not forget the other man*. He is not even named. History has preserved no record of his parentage, or whence he came. He was simply Jonathan's armourbearer. He was Jonathan's shadow, his unnamed second self. I do not suppose that armourbearer had it in him to be Jonathan. I do not suppose he had it in him to initiate what Jonathan initiated. But he had it in him to follow. If you cannot be a good leader, be a good follower. Warm

up to some man who can lead, and reinforce him, second his every effort.

The Lord sent the disciples out in New Testament times two by two, like Jonathan and his armourbearer. I am sure, that as they went out two by two, there was always one who was stronger than the other, always one who had a little more initiative than the other.

Sometimes it is possible to work in a team, side by side, two men equally matched who will put God's work first, and who will never become jealous of each other, two women equally matched who will become devoted to each other, and who together will carry on the Lord's work. It is not easy to work in a team. Talk about team work! In Ireland when I was there some years ago I was interested to find that there are two archbishops, the Archbishop of Dublin and the Archbishop of Armagh. When they are apart they are equal in standing, but when they are both present anywhere Armagh takes precedence over Dublin. When apart they have equal status, but when in the same place the Archbishop of Armagh is the Primate. The same thing obtains in England: Canterbury precedes York.

There are some archbishops who had better remain apart. They will be happier. That coming together, and yielding precedence to another, is a difficult job. But what I point out this evening is that it is sometimes more difficult, but more effective, to work as a tandem than as a team. Can you be one of the tandem? the second one? There are some people who will not play in the orchestra unless they are allowed to play first fiddle—I beg your pardon, I should have said "first violin." It was Jonathan and his armourbearer, never the armourbearer and Jonathan. I fancy that passage was so narrow that there was not room for them to make their way side by side: they had to make their way one after the other. There are some places in life like that, where you have to go Indian file. Can you do that? Abraham went out—and Lot "went with him". Be an Abraham if you can, but if you cannot, be a Lot and follow an Abraham. Do one or the other, but do something. That is an introduction to Jonathan's character.

IV.

Very hastily I call your attention to two or three things. When all this happened, and *the people who were assembled with Saul saw that the Philistines were ready to run, they came to the battle*. You can always get people to come to the battle after the battle is turned. We saw the same principle in Gideon's day, when the Ephraimites came, after Gideon had made the enemy run. Some people arrive just after the fire has been put out. They get on the field of battle after the enemy is far enough away not to be able to shoot to kill anybody. I suppose that sort of person is useful. If you cannot be Jonathan, and if you cannot be his armourbearer, can you get into the procession and help to chase the enemy?

There were some Hebrews living in Philistia before that time. There are always Hebrews resident in Philistia. Do you know what would happen if the Lord sent a great revival? If thousands should be converted? If the stigma, the reproach, attaching to evangelical orthodoxy were removed, we *should have a host of Hebrews coming back from Philistia*. The deserters from the camp of the Modernists would say, "Of course, I was in a difficult position, but I have always believed with you. I have always believed with you"! Of course they

did—but they were careful to keep quiet about it until it was safe. The Hebrews came back from Philistia. That is one of the fruits of revival. When there is a revival, and the Philistines run, backsliders will run home. Those who have flirted with Philistia, and kept company with the world, the flesh and the devil, will say, "Let us go home." And they come back.

"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." One can almost see them. "Are they running? Are they running?" When they were quite sure the enemy was running they said, "Hurrah! Let us chase them too." What a war-cry went up!

And all this grew out of the courageous initiative of one man. That is all God ever asks, for one man to be given entirely to His service—and He will bring wonders to pass. But he must not be sensitive; rather, he must be ready to endure all things for the elect's sake.

"So the Lord saved Israel that day: and the battle passed over unto Bethaven." I said Jonathan, did I, and his armourbearer? Yes, and the men who were assembled with Saul? And the Hebrews who came home and helped fight? And the people who were hiding away, and who also swelled the numbers? But the pen of inspiration says, "The Lord". Not Jonathan, nor the armourbearer, not the Hebrew backsliders, not those who came out of their hidingplaces—not anybody. "The Lord saved Israel that day." He always does. "Salvation belongeth unto the Lord."

THE 105th ANNUAL MEETING OF JARVIS STREET BAPTIST CHURCH

The one hundred and fifth Annual Meeting of Jarvis Street Church was held last Friday evening, April 28th. There was a fine attendance of members, a delightful spirit of unity was evident, while gratitude to God filled all hearts, and thanksgiving was upon all lips.

Reports were received from the following departments of the church's work: Deacons' Board, Treasurer's Report, Clerk's Report, Communion Fund Treasurer, House Committee, Bible School, Junior Gospel Lantern Service, Women's Gospel Service, Senior Dorcas Society, Home Branch of the Junior Dorcas Society, Foreign Branch of the Junior Dorcas Society, Mission Band, Choir, and Toronto Baptist Seminary.

Every one of these auxiliaries reported a happy and prosperous year. Financially, Jarvis Street, like every other institution, has suffered a decline of income. This was anticipated, however, at the beginning of the year, and care was exercised to curtail expenditures, with the result that we were able to close the church year with a balance in all funds except the Seminary Fund. The interest of the Seminary, however, in several estates amounts to more than the deficit, so that the Seminary is quite in the fashion in reporting a deficit because some of its assets are "frozen." May they soon thaw out!

The total income from all sources was \$60,498.58. If THE GOSPEL WITNESS, Toronto Baptist Seminary, and the Radio, be recognized as missionary enterprises—as they certainly are—Jarvis Street spent on the operation of the church, \$27,547.50, and for missions and benevolences, \$32,951.08, or 54% of the entire income to the latter objects.

Additions to the church for the year were 173. For the past eleven years Jarvis Street has elected seven deacons to serve for two years. This was election year. There was one vacancy on the Deacons' Board. The six of the former two years were re-elected, with the addition of the seventh, Mr. J. J. Burton. The seven deacons are as follows: Chas. H. Brownlow, J. J. Burton, Geo. Greenway, J. G. Hyde, J. E. Jennings, A. E. Maton, and O. L. Raymer. By unanimous vote of the church, on recommendation of the Deacons, it was decided to allow the office of deaconess in Jarvis Street Church to lapse. Following is the Deacon's Report:

REPORT OF THE DEACONS' BOARD OF JARVIS STREET BAPTIST CHURCH

As Presented at the Annual Meeting of the Church Held Friday Evening, April 28th, 1933

With hearts full of thanksgiving and praise we present this report and, in doing so, acknowledge once more the goodness and faithfulness of our God. The year just closed has been one of anxiety and distress, even to many of God's children, and the membership of this church has not been exempt; but the Lord has graciously sustained, and has proved the faithfulness of Him Whose Word says, "No good thing will he withhold from them that walk uprightly." The Treasurer's report shows that the good hand of God has been upon us throughout the year.

Not only have we been blessed materially, but to the praise of His name we are able to report that the spiritual life of the church has never been better. There is no root of bitterness among us, and perfect harmony obtains. Consequently, the Lord is able abundantly to bless the ministry of His word which has been faithfully preached by our beloved Pastor. The doctrines of grace are declared with no uncertain sound. New fads and fancies are given no place in the pulpit of Jarvis Street Church. The old gospel of salvation through the blood, redemption and justification through faith in the atoning work of the Lord Jesus, are unhesitatingly declared to be the sinner's only hope; and the great truths of His death, resurrection, ascension, and coming again, find a place in every sermon; the result being that at almost every service people respond to the invitation and come to the front, either seeking the Lord, or thus publicly confessing their faith in Him. Few Sundays pass without some following their Lord in baptism. Recently fourteen were baptised at one service. Thus does God honour His word, and His servant.

We record with thankfulness the continued prosperity of our Bible School. Each department has its own Superintendent and staff of teachers who visit absentees, and use the opportunity thus given for presenting the gospel to the parents, and inviting them to the services of God's house. The number of children and young people attending the School is large. On a recent Sunday 1,420 were present, and there was an average attendance for the year of 1,027, most of whom remained to the morning service.

Toronto Baptist Seminary, which is a department of the church, continues its good work, and has a large attendance of students. A fine feeling of fellowship and friendship exists between Faculty and students, and the Seminary is a benediction to all concerned.

This also applies to the excellent service rendered by our choir and orchestra, who voluntarily give themselves to the service of praise as unto the Lord, and not unto men. Mention must also be made of our excellent organist and choir leader who are worthy of our best thanks for their efficient service.

Our report would be very incomplete if we omitted to mention the prayer services which are quite a feature of Jarvis Street Church. Visiting pastors are often amazed, and wonderingly ask, "How is it possible to sustain three large prayer meetings a week, in addition to two or three smaller ones?" The secret is that the people love to come to pray and praise. There is no address or other attraction save that, of the presence and power of the Spirit of God. The services are bright, and the presence of the Lord is realized. We are sure it is in answer to prayer that we have received blessing in such large measure in the salvation of sinners and in the upbuilding of God's people.

The Tuesday evening meeting is a missionary prayer service, when news from both home and foreign fields is given, and when prayer is offered specially for our missionaries. It is perhaps not generally known that we have twenty-eight missionaries who are members of this church: nineteen in China, one in Jamaica, three in Africa, two in Brazil, one in Palestine, and two on furlough.

The Thursday evening meeting is held in the church auditorium, and after a prayer service lasting about three-quarters of an hour, the Pastor delivers his lecture in Biblical Theology to the students of Toronto Baptist Seminary, and to the large appreciative audience who gather for this address.

Our Saturday evening meeting is always largely attended, and is a time of blessing.

We must also make mention of the Sunday evening service that is broadcast over CFRB from seven to nine o'clock. This radio ministry has been largely used of the Lord, and is a benediction to untold numbers who, though unable to be present, are able to join in the evening service. News has come of many who have been brought to the Lord by this means, and in thousands of homes, hospitals, sanitarium, etc., the message has come with comfort and joy.

Very tenderly would we mention one sad blow that has come to our beloved Pastor in particular, and to the church as a whole, in the home-call of dear Mrs. Shields. So sudden and unexpected was this that even now it is difficult to realize that Mrs. Shields is not with us still. The Pastor knows that he has the prayerful sympathy of the whole church in his sad loss, but we rejoice together in the glad knowledge that those who have gone before are "with Christ, which is far better".

Ten of our members went home during the church year just closed: Mrs. D. H. Baillie, Mrs. Emma Clark, Mrs. Levi Dodson, Mr. George Garrett, Mrs. Etta Howson, Rev. J. B. Kennedy, Mrs. William Knox, Mrs. Adah Kibert, Rev. Harrison Roe, and Mrs. T. T. Shields.

In closing we would again place on record our continued

love for, and appreciation of, our beloved Pastor. No other church, we believe, is so highly favoured as this church, and our earnest prayer is that for many years to come—if it be the Lord's will, and He should tarry—Dr. Shields may be spared to continue the splendid work which, through God's mercy, he has been permitted to carry on in Jarvis Street Church; and not only here, but through the larger ministry of THE GOSPEL WITNESS which he so ably edits, and which is sent to almost every country in the world, and through the broadcast of the evening service, many have been brought to a knowledge of the truth, and to trust in Him Whom he loves and serves.

Again we praise the Lord for the unity and peace which is so evident among us, for the large morning and evening congregations, and for having provided so abundantly for us, even in this year of depression.

With great confidence we begin another year, and shall continue to pray that if the Lord will it may be the year of great revival.

Signed on behalf of the Deacons' Board,

GEORGE GREENWAY,

Vice-Chairman.

The Union Baptist Witness

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AN ORGANIZATION MEETING

At Willowdale

There is something about an organization meeting that cannot be defined because every such meeting is like the dawning of a new day, it holds so much of promise. The meeting held at the Willowdale Regular Baptist Church, on Thursday, April 27th, was a meeting marking the beginning of a Mission Circle—a mission circle formed with a view to furthering the missionary interests of the church and co-operating in the support of the work undertaken by the fellowship of the Union of Regular Baptist Churches at home and in the foreign field.

The Pastor of the church, Mr. J. F. Dempster, voiced the purpose of the organization and stated that there was to be a coming together of the women of the church possibly twice a month for prayer, the study of missions and evangelization, and work. That is an enveloping programme indeed and permits of unlimited scope. May the Lord bless all such endeavors and strengthen the Pastor's hands through the co-operation of the women of the church in whom is invested such influence!

The Office Secretary of the Union had the privilege of speaking at that first meeting and many things were brought into review as the Lord's care of His work was considered. There was a deep spirit of interest manifest and the next meeting is looked forward to with anticipation.

THE LINDSAY BAPTISMAL SERVICE

It will be remembered that announcement was made a few weeks ago that the ordinance of believer's baptism was to be administered in the Bobcaygeon Baptist Church by Rev. J. M. Fleming on

Easter Sunday. We have heard from different sources of that great meeting but a letter from Pastor Fleming is quoted:

"I have to report a very happy gathering at Bobcaygeon, a baptismal service and Easter service on Easter Sunday at 3 p.m. The church was well filled, many being visitors from other churches in the village. Pastor Gillion presided while I had the privilege of giving the address. The spirit of the gathering was splendid, and the glory was to the Lord.

"Five from Lindsay bore witness in baptism, a father, mother and daughter of one family and two young men. These will be received into our fellowship on the first Sunday in May.

"I have to express on behalf of the Church our appreciation of the kindness and helpfulness of the brethren at Bobcaygeon and also to Pastor Loney and Pastor Alexander for the use of robes."

AT STANLEY AVE. CHURCH

And the Missions

A visit to the Stanley Avenue Regular Baptist Church, Hamilton, on a Sunday means a big day, for there are not only the church services and Bible School in Hamilton and the Back Home Hour after church in the evening, but there are the two Missions which cannot be passed by and one is on the Mountain and the other near Dundas.

On the 30th of April, Toronto friends had the real pleasure of being with the Stanley Avenue people. Mr. and Mrs. Campbell's car which we verily believe is dedicated to the transportation of missionaries was again commissioned to take the party which this time proved to be the Waverley Road Quartette loaned for the day to Rev. Clifford J. Loney. It is safe to presume that there

are few quartettes upon whom such a heavy day falls, but we hear that the one from Waverley Road has the ability to rise to the occasion and never sang better than they did at Hamilton; at Calvary Mission, Mount Hamilton, and at the Governor's Road Mission, Dundas, Ont. The ministry of song and the making of melody unto the Lord, what a privilege it is! The Stanley Avenue Church wishes those who gave of their time and their talent for their enjoyment last week God speed as they sing the praises of the Saviour and give His message forth in music.

ONE TOUCH OF SORROW

On the occasion of the visitation of bereavement to one associated with the work of the Union, or to those with whom there has been the privilege of fellowship, it is realized how closely we are knit together and how sweet is the bond of Christian love.

It was with a deep sense of loss that the news of the home-going of Mrs. G. A. Gruetzner was received. Since the inception of the Union, Mr. and Mrs. Gruetzner of Hespeler, Ontario, have been faithful friends and from time to time Mr. Gruetzner has been an honoured member of the Executive Board.

Mrs. Gruetzner passed away on Wednesday, April 26th, and the funeral was held in her beloved church at Hespeler on Friday, April 28th. Her Pastor, Rev. W. N. Charlton conducted the service, and Dr. T. T. Shields, a close friend of the family, assisted.

We are confident that the prayers of the Union fellowship will ascend on behalf of Mr. Gruetzner and the bereaved family.

Whole Bible Course Lesson Leaf

Vol. 8

No. 2

REV. ALEX. THOMSON, EDITOR

Lesson 21

May 21st, 1933

SECOND QUARTER

DAVID AND GOLIATH

Lesson Text: I Samuel, chapter 17.

Golden Text: "And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?"—I Samuel, chapter 17:26.

DAILY BIBLE READINGS:

Monday—Psalm 124:1-8.

Tuesday—Isaiah 52:1-8.

Wednesday—2 Samuel 23:3-21.

Thursday—Zech. 4:1-10.

Friday—Matt. 22:1-14.

Saturday—Matt. 22:34-46.

I. THE CHALLENGE (vs. 1-11).

In the section assigned for this lesson there is the record of a well known and very interesting incident in the life of David. In his life he had many stirring experiences, but few more thrilling than this encounter with Goliath the giant, occurring as it did early in his career. The scene of the event was located in the Shephelah or low foot-hills which lie between the Central Judean plateau and the Maritime Plain. Here, by the valley of Elah, and on the borders of Israel and Philistia, the opposing armies were gathered together, (vs. 1-3), and before the large number of men composing them the combat took place between these two champions, and the victory was gained for Israel.

The champion of the Philistine army was a formidable antagonist. His name is stated, his place of residence, his height, and his armour, (vs. 4-7), together with the nature of his challenge, his defiance of Israel, (vs. 8-10), and the effect of his challenge on the armies of Israel, (v. 11). In this we have the picture of a heathen challenging the forces of the living God, and terrifying them by his appearance. His challenge was boastful, bold, self-confident, and scornful. It was based on the conscious possession of superior physical power, it was meant to lead to a settlement of the international dispute in favour of the Philistines, it provided an opportunity for the manifestation of individual prowess on both sides, and it offered a choice of decision, and made a proposal concerning the same. Goliath was an enemy of God, and no Israelite should have hesitated to meet him. Physically, perhaps, there were few, if any, who were his equals, but in the strength of the Lord they were certain of victory. If God be for us who can be against us? (Rom. 8:31). Typically, Goliath may represent Satan, the great enemy of the human

race, or particular sins which stalk through the land. Let us not be afraid either of devil, or evil, but boldly withstand all that which is opposed to God, (James 4:7). Specific sins may be mentioned as, false teaching, atheism, liquor, impurity and others.

II. ACCEPTING THE CHALLENGE (vs. 12-37).

The soldiers of Israel were afraid to accept the challenge of Goliath, but there was a young man of that nation who was unafraid of this Philistine, and who, trusting in the living God, was willing to go forth and meet him. David, the son of Jesse, was prepared to be Israel's champion. Evidently he was too young to be with the army. He was the youngest of eight sons, (v. 12), the three eldest of whom followed Saul, (vs. 13, 14). After being with the king as recorded in the previous chapter, (16:23), he returned to look to his father's sheep, (v. 15), then being requested to take provisions to his brethren in the camp, he arrived in the midst of the army just as the Philistine champion was uttering his challenge, (vs. 16-23). The usual effect followed the appearance of this man, (v. 24), no doubt stirring the feelings of David; the latter was informed of Saul's reward to be given to the one who would slay this giant, and a bold attitude is manifested by the lad, (vs. 25-27), which brings upon him the rebuke of his eldest brother Eliab, (vs. 28, 29), but also leads to an interview with Saul, (vs. 30, 31), to whom he states that he will go out against this Philistine, trusting in the Lord for the victory, an offer which Saul accepted, (vs. 32-37).

The offer of David to meet Goliath evidently surprised Saul, and he questioned the wisdom of accepting it in view of the physical disparity between the two champions, (v. 33), but eventually consented, after hearing David's reasons. Note the religious nature of these reasons, also the implicit trust in God manifest in them. His offer from the worldly viewpoint was foolish, risky, self-sacrificing, and brave, and sure to lead to his death, but what must be borne in mind is that it was not made in dependence upon the strength of the human arm, but in confidence of the manifestation of the divine power. God had aided him in the past, and this gave him confidence concerning the future. God is ever with His own (Heb. 13:5). May we learn to trust Him more implicitly, and do exploits in His name.

III. THE CONFLICT AND THE VICTORY, (vs. 38-58).

The decision having been reached that David should go forth to meet the giant, Saul sought to prepare him for the conflict by putting upon him his armour, (vs. 38, 39), but inasmuch as David had not proved the various parts of the same he put them off, and elected to go in his usual garb. In our conflicts with the devil and his forces, let us see to it that we have proved the various parts of our armour, (Eph. 6:11-18), and thus not be caught unprepared in the face of the enemy. Unproved armour is worse than no armour at all, for it then becomes an impediment to free action. Let us live righteously, exercising continuous faith

in God, and using daily the sword of the Spirit, and we need not be afraid to meet any enemy. Above all, may we never seek to go forth to war wearing the garb of another, even though he should be a king.

Putting off the king's armour, David went forth against Goliath with his staff in his hand, five smooth stones in his shepherd's bag, and his sling in his hand, (v. 40). The sling was a simple weapon for such an important and deadly fight, but David knew how to use it, and it proved more than a match for the sword of his opponent. The attitude of both combatants is worthy of note. David evidently was unhesitating in his approach to Goliath. He was unafraid of him, believing that God would deal with him for defying His armies. His attitude breathed confidence, yet it failed to impress the giant, who saw in him but a lad and disdained him, (vs. 41, 42). The Philistine was judging from the outward appearance, and as has occurred in many similar instances both before and since, he made a great mistake. It is very foolish to underestimate an enemy.

The scornful attitude of Goliath is manifest in the language with which he greets David, cursing him, and intimating what he was going to do with him, (vs. 43, 44), which the deeply religious nature of David is shown in his answer thereto, wherein he announces the fact of his trust in God for victory, stating that he advanced against the giant in the "name of the Lord of Hosts, the God of the armies of Israel", who would that day deliver him into his hands, along with his nation, and all the earth would know that there was a God in Israel, (vs. 45-47). David was seeking the glory of God, and therefore was honoured before men. In all things this should likewise be our attitude. Note also David's realization of the fact that the battle was the Lord's, and that he was but an instrument in His hands. Observe the contrast between the two men, the one trusting in brute strength, the other calmly trusting in the power of God, the one seeking his own glory, the other the glory of God.

Arriving near to each other, David used his sling and smote the Philistine in the head, and slew him, (vs. 48, 49), afterward cutting off his head, (vs. 50, 51), at which sight the Philistines fled, and the men of Israel and Judah started in pursuit, slaying and spoiling the enemy, (vs. 52, 53). David was thenceforth presented to Saul, (vs. 54-58), who retained him for his service, (18:2). Several things are worthy of note respecting this victory. First, it was gained by one who was not a member of the army. The soldiers had been called up to fight the Philistines, but fear paralyzed their efforts, and one outside of the regular ranks was raised up to do the work. God frequently does this, as in the case of Elijah, (I Kings 17:1), Elisha, (I Kings 19:19), Amos, (Amos 7:14), and many others. Our Lord did not belong to the regular priesthood of His day. Second, it may be noted that the fighting was not done in the regular way. The main thing is to fight the enemy whether in the regular or the irregular way, and to do so in the strength of the Lord.