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

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The Jarvis Street Pulpit

"THAT YE MAY KNOW"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, December 10th, 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, Eastern Standard Time.

"Wherefore I also, after I heard of your faith in the Lord Jesus Christ, and love unto all the saints.

"Cease not to give thanks for you, making mention of you in my prayers:

"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

"The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

"And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

"Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

"Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

"And hath put all things under his feet, and gave him to be the head over all things to the church,

"Which is his body, the fulness of him that filleth all in all."—Ephesians 1:15-23.

Paul heard of the faith of the Ephesian Christians. They were great believers. That was the name that was given to New Testament Christians: "Believers were the more added to the Lord." Not doubters, not unbelievers, not intellectually superior people who had such an exalted opinion of themselves that they could not condescend to believe the word of the Infinite—they were people who had a reputation as believers. There are a good many professing Christians who are heard of for some other thing than their faith. It is well that our faith should be broadcast. Let it be known that we believe.

"And love unto all the saints." That is another mark of the Christian. This is not the love that talks about itself. There are some people who are always exhorting other people to love. I have had the thirteenth chapter of the first epistle to the Corinthians thrown at me a good many times. When mother takes a sharp knife, or some other thing that would injure the baby, from his majesty, he is likely to cry. But

his screams will not undo the fact that it was love that took the knife away. Sometimes it is necessary to rebuke even those whom we love. The love of which Paul speaks is not that sentimental nonsense that we hear so much about nowadays. "Let us not love in word, neither in tongue; but in deed and in truth."

Genuine love needs no advertisement: it will advertise itself. These Ephesian Christians were great believers, and great lovers. They loved all the saints—and it requires a good deal of grace to love some saints. Even some real saints are certainly peculiar people. I had a man in my church at London some years ago to whom I said on one occasion when he came to ask my forgiveness for something he had said or done, "I will put a great deposit of forgiveness to your credit, so that you will be forgiven for all time. I love you. You are pure gold, every bit of you—but you are the ugliest nugget I ever saw in my life." There are saints like that. They are real saints, but it requires much grace really to love them.

But these people had a love for all the saints, as all Christians ought to have for all other Christians. Of course, we Baptists believe some things rather profoundly, and if I had my way I would make you all Baptists. A good Anglican friend of mine asked me once if I should have any hesitation about making Baptists of his people. To which I replied, "Not a bit. That is what I try to do." But I love you even if you are not Baptists. I should believe you were more scriptural if you would obey the Lord, but we love all the saints. We ought to. I agree with a Southern brother to whom a pedobaptist once said, "We are all one in Christ, and I wish we could get a little closer together. After all, it is only that river Jordan that divides us." To which the Southerner replied, "I will tell you what we will do: we will meet right in the middle of it." That is the place to meet, and this baptistery is ready every Sunday evening.

"I . . . cease not to give thanks for you." There are some people who inspire others to thanksgiving—and I think there are some saints especially put in the church to allow patience to have her perfect work. There are people for whom one cannot be other than thankful. Sometimes I find my way to the juniper tree; there is a well-worn spot there worn by my feet. And when I am a bit cast down, next to the Book itself, I like to think of the men and women whom I have known who have proved the genuineness of the Christian religion. I can call them up by the score, and by the hundreds, of whom I can say, "I cease not to give thanks for you." What a blessed thing it is to know from our own experience, and from observation of the experience of others, that the religion of Christ is genuine!

"Making mention of you in my prayers." Some people pray when there is trouble in the wind. I do not know how often I have been asked to pray for people because they were getting near the edge of the precipice. When some of the professing saints of the Lord are losing somewhat of the joy of their salvation, somebody says, "We had better pray for them, for they are getting into a dangerous place." True: but you had better pray for people when they are not getting into a dangerous place.

Here were people who were enjoying a large measure of spiritual health, they were abounding in spiritual health. They were great believers, and great lovers of the saints; and Paul says, "I . . . cease not to give thanks for you, making mention of you in my prayers." Here was a man who remembered his own prayers. Not many people do. So many are content to graduate from a religious kindergarten. It is amazing the ignorance of Biblical truth which characterizes the religious life of our day.

Here is an inspired prayer. Paul tells us what he is praying for. You can measure the spiritual stature of a man by the dimensions of his prayers. I have heard some Baptists complain that they do not like the Book of Common Prayer, and do not understand how our Anglican friends can use a book of printed prayers. The Bible is full of printed prayers. The Psalms are printed prayers, and many of the godliest people who ever lived have made those Psalms the vehicles of their souls' desires. I have rejoiced many times in the

Anglican service. I have been able to share in it, and have been lifted up to the heavenly places. The only difference between the prayers of some Baptists and some Anglicans is that some Anglican prayers are better.

I have known some Baptists use the same prayer for twenty years together. I saw a cartoon of a man who had worn the same overcoat for thirty-two years. One thing is certain, he could not have grown very much. And the man who can pray the same prayer for thirty years has not grown much either. He has not grown up "into him in all things". We ought to outgrow the toy counter. Last year's prayers—or even yesterday's prayers—ought not to be sufficient for to-day.

For what did Paul pray? His prayer was addressed to the "God of our Lord Jesus Christ, the Father of glory". To what store are you going when you pray? One of our hymns has it,—

"Thou art coming to a King;
Large petitions with thee bring;
For His grace and power are such,
None can ever ask too much."

Frequently we find in the Psalms that God is addressed as the Lord of heaven and earth, as though the petitioner would remind himself that he is coming to a great storehouse, to Somebody Who is infinitely wealthy, and that he can have no need which the great God to Whom he prays cannot supply. The only God we know is the "God of our Lord Jesus Christ".

You cannot pray to the God of nature—you do not know Him. The only God you know is the God Whom the Lord Jesus Christ has revealed. We are to address our petitions not merely to the Son. I know that "through him we . . . have access by one Spirit unto the Father", but we should address ourselves to Father, Son, and Holy Ghost, the glorious Trinity to Whom we sang our hymn of praise this evening, the "Trinity of love and power". To Him our petitions must be addressed. He is the Father of glory. He will give us grace and glory. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." We pray to Him Who dwells in glory.

And how are we to pray? That He may give to us, first of all, "the spirit of wisdom and revelation"—not of wisdom only, but of revelation—"in the knowledge of him." What a great mistake they make who desire exclusively natural, carnal, wisdom! It is well that the mind should be trained. It is well that we should examine the grammar of the text, that we should understand something of the letter. But we are to have a "spirit of wisdom and revelation". It is the light behind the text that enables us to understand what is in the text to lead us into a personal knowledge of Him.

It ought not to be our ambition merely to know the Bible better. We study the Bible to no purpose unless through that study we find our way to the Lord Jesus Christ. What we all need is to know Christ better. That is what Paul prayed for, that the Ephesian Christians might know what a great Saviour they had, and that the Father of glory might give unto them "the spirit of wisdom and revelation in the knowledge of him".

The Apostle Paul was a man of great natural ability and capacity, a man who would have been distinguished in any walk of life to which he devoted his energies, had he not been a Christian. He was a man of unusual natural gifts, of unusual natural capacity. Moreover he was a man who was thoroughly educated. Some of the disciples were spoken of as "unlearned and ignorant men", but nobody ever said that of the Apostle Paul. Indeed, one of his judges said, "Paul, thou art beside thyself; much learning doth make thee mad." Paul had sat at the feet of Gamaliel, and was one of his most distinguished pupils.

Added to these great natural and disciplinary advantages, he had been given special spiritual illumination. He was chosen chief of the apostles, and had heard and seen things in the spiritual realm that it was not lawful for a man to utter. Of himself he said, "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." When he was no longer a young man, but a very mature Christian, he wrote to the Philippians, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things." He declared that it was the ambition of his life, the supreme passion of life with him, that he might know Christ better.

There are some characters so superficial that when you have had an hour with them you feel you have exhausted all interest, you know all they know—and you have learned a good deal that they do not know. It does not take long for one to become weary of their company. There are others who seem to be perennially fresh, scintillating, brilliantly interesting, challenging you all the time by some new revelation, by the wealth of their mental furnishings. You say, "What an interesting man or woman that is! One could talk with him by the hour and never grow weary. I wish I knew him better."

But to know Christ, and to keep on knowing Him, and to go on forever and ever learning more of the Lord Jesus! That is what it is to be a Christian. It is to be born into the family, I know; but we shall never have graduated from the school of Christ.

I read of a man whose father left him an income that was to be his as long as he was in college. The last I heard of him he was seventy years of age—and he was still in college. I do not know how many degrees he had, but he had an income so long as he was there, so why not stay? We shall always be in college; and, best of all, we shall have an income while we learn. We ought to go on learning more and more of the Lord Jesus Christ.

"The eyes of your understanding being enlightened." Paul prayed that these Christians might be given spiritual eyesight. We do not see with our natural eyes. A hundred people, looking at the same object, will see a hundred different things. They may see shape, form and colour may present themselves in similar style to their minds, and yet if the hundred people were to try to describe what they had seen, one might suppose they had been looking at a hundred different objects. The reason is that it is the mind that sees, not merely the physical organ of vision.

It is a blessing we do differ in that respect. I have performed a great many marriages. Some of them I had rather not perform. For sometimes I do not see anything in either party, and I wonder how in the world they got together. Sometimes one is attractive and interesting, and the other plain and dull, and one wonders what the interesting one can possibly see in the other. Of course, it is what is behind the eye that sees; and I suppose they each see some charm that is hidden from the ordinary observer.

When going out to the Pacific Coast some years ago, as I was seated one evening in the dining-car, I was fascinated by the beauty of the sun as it dropped down amid the glorious evening over the western prairies. The man across the table was engaged in eating his dinner. I felt I must have somebody with whom to share my ecstasy, so I said to my table companion, "I fear you are missing something. Is not that a glorious sunset?" He paused, knife and fork in air, and glancing over his shoulder for a moment, said, "It is going to be a fine day to-morrow"! That is all he saw in that matchless picture—an index of the weather.

The eyes of our hearts need to be enlightened, for there is a world of truth that is not apprehended by the senses, beyond the world of the sensuous. That is what the Holy Spirit means, speaking through Paul, when He says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Many people quote that as though it related to heaven. It relates to the life here and now, for the next verse reads: "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

The fact is, the truths of the spiritual world cannot be apprehended by the senses. There is another sense, a divine sense, that is given to us by the Spirit. The Spirit of God reveals spiritual realities. And Paul prays for these Ephesian Christians that they may not live on the low carnal plane, seeing only the things that may be seen by the natural eye, and hearing only the things that may be heard by the natural ear; but that the eyes of their hearts may be opened and enlightened, that they may push back the boundaries of life and see the unseen things which are eternal.

And thus he prays for them, that they "may know what is the hope of his calling". If I were to ask you why you were saved, I wonder what you would say? Doubtless someone would reply, "To escape the consequences of sin, to get from hell to heaven." That is not all the meaning of salvation. It is only partly its meaning. A young man goes to college, and by and by is graduated. Someone asks him what he is going to do. "I think I will practice law", or, "I will go into one of the professions." Perhaps some man says, "I do not know. Fortunately, my father left me a competency so that it is not necessary for me to work in order to earn a living." When someone enquires, "What in the world did you go to college for, if that is the case?" To which he wisely replies: "I did not go to learn how to earn a living, but that I might live a larger, richer, life. I am determined to know all I can."

We are not saved merely that we may get a ticket to heaven, but that the eyes of our hearts may be en-

lightened, and that we may know why we are saved, "the hope of his calling".

I saw in the paper the other day a reproduction of a photograph of one of our fellow-citizens who has just been appointed a Cabinet Minister. Lovingly he seemed to have his arm about his grandson. I understand the child's parents have gone to their long home, and that he lives with his grandparents. I thought I saw something on the grandfather's face that revealed his pride in the lad. His wife was reported to have said that his hobby is his grandson. That is a good "hobby" for a man to have, but I have no doubt he cherishes a hope that the boy may grow up to be a worthy man, and that he will play a large part in the affairs of this world.

Why were you saved? What is the "hope" of your calling? What hope does God entertain concerning you? Why did He save you from your sin? Why did He bring you into His family? Paul said, "I am praying that your eyes may be opened, so that you may know what you are saved for." What ambition—if I may dare to say so—does God entertain for His redeemed people?

"Look, how we grovel here below,
Fond of these earthly toys;
Our souls can neither fly, nor go
To reach eternal joys."

We are content to live in the kindergarten stage, content to go on upon the ordinary dead level of Christian experience, instead of having our eyes open to behold the heights, and to see something of the immeasurable, the inestimable, possibilities of life in Christ Jesus. Paul prayed that these Christians might not be stunted, shrivelled, professors of the religion of Christ, but that Christ might be formed in them, in the truest sense, "the hope of glory"—and their hope, too.

What is your hope as a Christian? There may be one here of whom it is true that there was a time in the beginning of your Christian life when you cherished the hope that you might become a useful man or a useful woman. You began well with God's Word, you walked with the Lord, you ran well for a while; but you were soon hindered. Instead of going on in your Christian course you turned aside until you have become a spiritual dwarf, doing but little in the service of the Lord. Oh that your eyes might be opened to see the "hope of his calling", to see what you may be, what God wants you to be, as a Christian.

"And what the riches of the glory of his inheritance in the saints." I wonder has it occurred to you that notwithstanding all our faults the Lord loves us? I remember a friend telling me of a conversation he had with someone in England some years ago. This person belonged to the Established Church; the friend of whom I speak was a deacon of this church. This lady in England said, "I do not see what you Free Church men have to complain of; we tolerate you." "Yes", said he, "and we refuse to be tolerated." I fear sometimes we think of God as though He merely "tolerates" us. Sometimes people say things about us that are not particularly complimentary, but I think it would cheer us greatly if we would reflect upon the estimate that God has put upon us, that we are His children. The Lord's portion is His people. Paul prays that the Ephesian

Christians may have some conception of what God's estimate of a redeemed soul is, that they may know something of "the riches of the glory of his inheritance in the saints".

God will derive His greatest revenue of glory, not from the works of His hands in the material world. I know it is written, "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge", but it is not from nature about us that God will find His greatest glory. Did I not try to tell you last Sunday evening—though I laboured at it, it defies expression—that God will find His greatest glory in His people?

In the home of a friend where I was once entertained there was a little girl of about three years of age. She and I became great friends, and as she sat on my knee, I said to her, "You would be cheap at a million." Turning to her mother I asked her how much she would sell the child for. "You could not have her just now for a million, but sometimes you could have her for about a cent." Then I said to the little girl, "When daddy comes home this evening I want you to tell him you would be cheap at a million." She chirped that out all day, "Cheap at a million; cheap at a million." When at last her daddy came up the walk, with outstretched arms she flew to him saying, "Daddy, I's cheap at a million"! And so she would have been.

I was in a minister's home some years ago where they had a fine family of young people, five or six young men and women, the youngest being fifteen or sixteen years of age. There they were, the father at one end of the table, the mother at the other, and these fine young people all about them. I said to my hostess, "Mrs. So-and-So, you are a rich woman." "My husband and I" said she, "count ourselves to be very rich—but we have all our capital in live stock"! I assured them I thought it was a good investment, as I have no doubt it turned out to be.

May I tell you reverently that God has all His capital in His people? His people, His redeemed people, are His inheritance. Paul says, "I pray that you may know something of the riches of the glory of His inheritance in the saints; that you may know how much your Father loves you, how He delights in you, how He revels in contemplation of that great day when all His elect will be gathered home, and when the redeemed of the Lord shall come to Zion with songs and everlasting joy upon their heads.

There is a great word in the Song of Solomon, where the divine Bridgroom says of His bride: "Thou hast ravished my heart with one of thine eyes . . . How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices! Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon." Think of it! Poor sinners such as we are, redeemed by blood, saved by sovereign grace, conformed at last to the image of Christ, and constituting the supreme delight of the Godhead, through a simple trust in Him, and delighting in the things of God!

What an impoverished idea of the religion of Christ is generally entertained, as though it were a little bit in advance of the ethics of, say, the Rotary Club. Some

man puts a motto on the wall, and tries to live up to it—is that what it means to be saved? No! It is being born into the divine family; it is being made one with God for ever, being made a sharer in the infinite wealth of Deity.

“And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.” I think one of the greatest public servants this country ever had was the late Sir Adam Beck. He was an incorruptible man, who lived for the public interest. Apparently he had no interest of his own to serve. He conceived the idea of the government’s commandeering all the water powers of this province, and developing them at public expense for the production of electric energy, so that there should be a great reservoir of power “toward” all the citizens of the province. He dreamed of a day when the housewife and the farmer, as well as the industrial plants of our great cities, could have power at a minimum cost to make their tasks less arduous. He dreamed of the time when the work of the kitchen and the farm would be done electrically, and the people, instead of living laboriously, wearisomely, might have at the cheapest possible rate power enough to get their work done without weariness.

But useful and great as that man was he was very late in the day, for the Bible long before spoke of a great reservoir of divine power “to us-ward who believe”. There is power for lighting, power—dare I say it? I do not say it lightly—power for washing, for cleansing, power to take all our sins away, power that can energize every faculty of the mind and every power of the body, so that we should be able to live supernaturally by the very energy of God. Paul says, “I pray you may know the exceeding greatness of His power to us-ward who believe.” Why should you try to do everything by hand, why should you try to save yourself, to lift yourself by your boot-straps, as we say, when there is power enough to elevate us to the heavenly places in Christ Jesus, to enable us to walk nobly this pilgrim journey until at last we sweep through the gates into the city? Paul prayed that we might know what that power is.

What is the measure of it? In the Old Testament there is one standard of power. The Old Testament is a record of many miracles, but there is one that surpasses all others, to which the people of God are referred again and again. Through all the Old Testament dispensation they are referred back to that great day when God delivered Israel out of the bondage of Egypt. They are exhorted to remember that they were bondmen in the land of Egypt, and that the Lord their God redeemed them. That was the supreme exhibition of divine power in the Old Testament to which succeeding generations were referred: “And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? Then thou shalt say unto thy son, We were Pharaoh’s bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand.”

It showed God to be superior to the powers of the earth. The greatest power of earth was smitten.

Pharaoh was compelled to release his grip on God’s people. It showed God superior to all the powers of nature, for the waves were turned back, and His people went through dry-shod. It showed Him to be sovereign over all the powers of the heavens: he sent manna and quail; he nourished them with heavenly supplies through all their pilgrimage journey, until he brought them into the land of their inheritance.

But that was but a type of a still greater miracle. Paul reminds them “that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea”. He says the deliverance from Egypt, their passage through the sea, into the wilderness, and ultimately into the promised land, was but a type, a symbol, of the deliverance of God’s people through the blood of the Lamb of God, into the largeness and luxury of life in the heavenly places in Christ Jesus. So that the New Testament standard of divine power is that exemplified in the resurrection of the Lord Jesus Christ. That is the greatest thing God ever did at any time, when He raised Jesus Christ from the dead.

There are other resurrections spoken of in the New Testament, as in the Old. The resurrection of Lazarus, of which I spoke to you last Sunday evening, for example. But the resurrection of Jesus Christ was unique, for He was the Head of a new race. He was the Second Adam. He came that He might produce a new race: “Christ the firstfruits; afterward they that are Christ’s at his coming.” His resurrection meant that God did battle with all the powers of darkness. And here Paul says, “I want you to know just how much power is available.”

We have one power line to drive the motor of the organ, and another dynamo that drives the motor that ventilates and heats the church. Some time ago I wanted an auxiliary heating unit back in my vestry, and I found we had to have another power line because the ordinary wire would not carry the requisite current.

How much power do you need in order to live victoriously, triumphantly, in Christ Jesus? Here is the measure of it: “According to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come”, literally, “according to the energy of the grasp of his might which he wrought in Christ.” Jesus Christ descended to the level of death. He died for you and me, and the mighty power of God stooped and laid hold of Him, and raised Him from the dead. What did God do when He raised Jesus Christ from the dead? He raised Him from that low level to the height of heaven, and set Him at His own right hand.

What an elevation! From the lowest depths to the highest heights, and between the two what were there? Principalities, and powers, and the rulers of the darkness of this world, saying to the sinners’ Representative, “Thou shalt never scale the heights; thou shalt never get to heaven.” Our sovereign God says, “But He shall.” He raised Him in opposition to hell and all the powers of darkness, and set Him at His own right hand in the heavenly places. And Paul says, “I

pray that you may know that the very power which raised Jesus Christ from the dead is to-usward who believe. The very same power which wrought in Christ will work in us, and give us the victory through our Lord Jesus Christ."

What is troubling you to-night? Someone who hears me says, "Between where I stand to-day and the life which God requires of me I can see all the forces of darkness, the temptations you were singing about, the allurements of the world, the fascination of the things that are seen—how can I pass them? How can I get through there? How can I be saved out of this wicked world, with all hell let loose upon me? I feel like a man escaped from prison, as though the blood-hounds of the pit were after me. How can I escape their clutches, and make my way to heaven? Where is the answer?" The power that is to you-ward is the same power which God exercised in the resurrection, and ascension, and enthronement, of Jesus Christ.

What he has done for Him, He will do for us; for He "gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." The life of God is communicated to us, the power of God becomes regnant in us, the conquests of Jesus Christ may be ours; and He promises that as He overcame and is set down with the Father in His throne, so we shall overcome and sit down with Him in His throne.

He "hath put all things under his feet". That is what He promised: "Thou madest him to have dominion." You will remember our study of last Sunday evening. Manhood is crowned in Jesus Christ. God's ideal is realized in Him. He wears the crown and sways the sceptre. He sits upon a throne established in the heavenlies, and by His abounding grace He stoops to lift us up to share the glory with Him. That is no mere theory, my dear friends. It is blessedly possible for us to experience that power, as many here can testify. Not that we have known it in the measure in which we desire, not in the measure in which we might experience it; but this place, and many in this place, can testify that but for that power we should not be here.

I verily believe that God, by His Spirit, does even quicken our mortal bodies. I said just now that Paul prayed for people who were spiritually healthy, that they might continue to be healthy. I believe the Lord, when it is His will, does keep us in physical health. They used to say this preacher was going to die, that the experiences through which we passed a few years ago would kill him. They did not know my Master. Man is immortal until his work is done. And the power of God can make a man absolutely invincible so that he can challenge the forces of hell to do their worst. The Saviour enthroned in heaven, to Whom all power is given, will strengthen us.

If there is one poor timorous soul who wonders whether there is salvation in Christ, surely I have made it clear that the salvation that is in Christ is more than a religion of idealism. It is more than trying to follow an Example, far more than that. It is the communication of life and power from God, making us to be new creatures in Christ Jesus, saving us with His eternal salvation. May the Lord help us to know the power that is to usward!

Several radio listeners have asked me what the click is they hear occasionally as I am preaching. It is the switch of a light on my desk. I turn the switch on, and immediately there is light. There is a power in the wire that is to me-ward, that is available to me. The organ is quiet now, but there is a power in the line that is organ-ward and organist-ward, and presently when Mr. Penney turns the switch we shall have music for our closing hymn. We shall sing together by power generated at Niagara Falls. You cannot hear the thunder of Niagara, but you can hear the diapason of the organ, which is simply a transformation of the Niagara thunder: If we come as poor sinners we can have all the power of heaven for our salvation. And, best of all, you will not get any electric light bill at the end of the month. It is without money and without price.

"Jesus paid it all—
All to Him I owe;
Sin had left a crimson stain;
He washed it white as snow."

May the Lord help us everyone to yield ourselves to Him fully this night.

JESUS AND JONATHAN

A Lecture by Dr. T. T. Shields

Delivered in Jarvis Street Baptist Church, Toronto,
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(Stenographically Reported)

Lesson Text: I Samuel, chapters 19 and 20.

It does one good occasionally to go away from home, to find out how other people think. I have often been saddened by the discovery that to many professing Christians and to not a few ministers the Old Testament is an unknown book.

How impoverished one must be to be excluded from that treasury of gospel Truth! One wonders what theological institutions are engaged in. I was told recently of a man who had graduated from a university, who had his Bachelor's Degree and Master's Degree, and a Doctorate from a theological seminary,—who said it required ten years to free his mind from the influence of the theological institution in which he had been trained.

I suggest, not only to the students who are here, but to all lovers of the Word of God, that you exercise your minds some times by going through the New Testament to ascertain what the New Testament says about the Old. The discourses of our Lord, for instance, the use He made of the Old Testament in the wilderness, in His temptation, and in reply to his critics again and again. Then when you have examined the gospels, begin with the Acts of the Apostles, and note how, in the first chapter, Judas is referred to as having been the subject of prophecy. Peter's sermon on Pentecost was very largely a collection of Old Testament scriptures. It was the defence of the Apostle Paul that he had preached nothing but that which was in the Old Testament.

How amazing it is that anyone should disregard this marvellous book! You will have noticed by the reports from Germany that the new—what do they call it, Nazi Church, under governmental control, is to exclude the Old Testament altogether!

I think I will tell you a story. We had in this church for many years one whose memory is still fragrant with many of us: I speak of Mrs. Lillie. I met her one day when she was very sad. Enquiring as to the cause, she said to me, "My husband and I went to our home on Nanton Avenue not long after we were married, when we were young people. Mr. Lillie was very fond of trees, and we planted trees around the lot. They grew up to be large trees, and we delighted in them." Then she told me that she had a neighbour who did not like trees—and he did not like her trees. He had no right to come into her garden to destroy anything, but the roots of those trees that had now become giants ran under the fence, and by and by a few of them came near the surface. One morning this neighbour who did not like trees took an ax and went along the fence and severed all the roots on his side of the fence. In a little while the leaves began to turn. "And now", said Mrs. Lillie, "my trees are dying, the trees my husband and I planted with such loving care."

The roots of the New Testament are in the Old, and if you destroy the roots in the Old Testament you will, at the same time, destroy the trees in the New. Indeed, Old and New Testaments, as we believe in this place, are in the truest sense one.

But again we must keep in mind, as we come to our lesson this evening, the fact that no word of Scripture, in the Old Testament, or even in the New, can fully set forth the glory of the Lord Jesus Christ. We may know Him, and know Who He is; we may trust Him, and rejoice in Him with a joy that is unspeakable and full of glory; but even then we are only beginning. One of our hymns has it,—

"Through all eternity to Thee
A joyful song I'll raise;
But oh, eternity's too short
To utter all Thy praise."

I anticipate that when we get to glory we shall understand the Word of God far better than we do now. It does not seem to me to be beyond possibility that we shall have the Bible even there, and that we shall ceaselessly marvel at the way in which God has foreshadowed in His inspired Word all the glories that will there be revealed.

That being so, it follows of necessity, and in the nature of the case, that no man, even the greatest—or no collection of men, even the greatest—can, singly or together, adequately represent Jesus Christ. All the types and illustrations of Scripture are merely suggestive. They only point to Him. We must go to Him Himself, and get to know Him better. We shall still be learning when we have been a million years, if time could be measured, in heaven. In the last lecture I spoke to you about the jealous rage of Saul, and in the nineteenth chapter we see to what terrible lengths a man may be led when his heart is filled with envy and jealousy. The Song of Solomon says, "Jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame." That is to

say, it has a deadly quality. It has death in it. It will kill, if that be necessary, for the accomplishment of its purpose. Saul was filled with a jealous rage, and therefore he sought to accomplish the death of the man who had done him nothing but good.

Into the nineteenth chapter I shall not further go because, in principle, it may be said that it was covered in the last lecture. It is enough to say that even all natural sentiments, natural feelings, in Saul's case, were subordinated to this jealous passion of his. Doubtless he loved his children as other parents love their children, but you find him trying to use his own daughter, Michal, to accomplish David's destruction, and to stain her hands with the murder of her own husband.

And not only so: he seeks to kill his own son. And no man ever had a truer son than had Saul in Jonathan. But that jealous rage drove him out of his mind, until he became, it seems to me, a raving maniac. A certain young man who was attending college came one day into our home when my father was living. He complained that he had a headache. Presently he asked a question—I forget whether it was, Who was Cain's wife? But it was something equally absurd. I can see my father now as he bent his head and looked at the young man over his glasses, saying, "It is no wonder you have a headache if your exercise your mind with such nonsense as that." The thing that filled the mind of Saul was enough to give anybody a headache. When once that feeling of jealousy is entertained, it will cause a headache too.

Young gentlemen, as ministers, once more let me beg of you, shut the door, bolt it, double bar it, pile every obstacle you possibly can against it, to prevent that cursed thing, jealousy, from ever entering your heart. If there is a place appointed for you, the Lord will give you that place—and no one can take it from you. Learn not to desire someone else's position, but be thankful to occupy your little corner in the world of affairs, and within that area—I was going to say sphere, but a sphere has no corners. I printed something the other day that had been sent to me from England by a friend, but before I could print it I had to change several paragraphs because they contained such an extraordinary mixture of metaphors. The cows and horses, the dogs and cats, were so mixed up together that one had an idea he had started out in a ship and ended in a motor car. Do not mix your metaphors. Therefore let me say within the realm of your activities—that may be square or round—occupy your place, and do it well, do it as unto God from the heart, and the Lord will look after other people.

That is enough of the nineteenth chapter. It is only a suggestion of the horror of the thing there depicted. But it is carried forward, in a sense, into the twentieth chapter.

I.

Saul was king of Israel. As king, he was clothed with certain authority, and it became therefore the moral and legal right of certain people, by virtue of their relationship to him, to submit to his rule. The Bible teaches us to honour the king, and to obey those who are in rightful authority over us. We may look at Saul as providing a contrast between himself and another and greater King. Saul was filled with an un-

holy jealousy, as king. Had he been a great man he would have rejoiced in the estimation in which David was held by the populace at large. David had rendered a conspicuous public service, and Saul, with all his subjects, had been a beneficiary of David's heroic deed. Therefore one might have supposed that he would generously have accorded him his full meed of praise. But because he was contrasted with Saul, Saul was filled with anger and became David's enemy "from that day forward".

We need not fear the unholy anger of anybody. Do not worry your head when people are at odds with you if you know that you are right. If you are sure you have taken a righteous course, you can afford to be indifferent to anybody's criticism. You can ignore it altogether, and go on about your work. You need not fear the senseless rage of a man like Saul.

Some of you may know that I have a little dog, and, like other dogs, she has a bark. She is a very interesting little pet, but sometimes I wish she would not bark so much. She barks at everything—and she barks at nothing. I talked to her to-day, and asked her where she keeps that "woof, woof" of hers. But she did not tell me! But it is there, for it comes out.

There are some people like that. They are always barking, "Bow-wow-wow-wow". They are never happy unless they are barking about something. That is their life. They do not bite very much, but they bark. You need not be afraid of that. I stopped on the street the other day, and my little dog barked furiously. There was a big dog on the street. He looked up, and I know what he said in his heart, though he did not say it out loud: "Let me see: you have not reached your first birthday, have you? It would be beneath my dignity to pay any attention to you." And he walked on, a majestic figure, paying no attention to the little dog's barking.

I hope you will learn that when Saul becomes very angry and is going to rip things to pieces in general, the wisest course is to pay no attention to him. Let him do it. Do not worry about it. We need not fear when we are faced by an immoral opposition. I mean, there is such a thing as moral invincibility. If you are right, nobody can hurt you. "Who is he that will harm you, if ye be followers of that which is good?" You need not worry about that. David behaved himself wisely, and I think he was not unduly alarmed. He did not commit suicide. He used ordinary judgment, exercised his best common sense; but he was not terrified by Saul's anger.

II.

Let me tell you of another King who does well to be angry, and of Whom it is said that He is "a jealous God". But His is a holy jealousy, the reason being that He is God, and He will not give His glory to another. He will not share His honour with another. "He that glorieth, let him glory in the Lord." That is the lost note in modern theology. It has not a great God, reigning and ruling in splendid and everlasting isolation, doing as He will in the armies of heaven, and among the inhabitants of the earth, where none can stay His hand, or say unto Him, "What doest Thou?" We may be indifferent to the unholy anger of Saul, but oh how terrible to come under the holy anger of a holy God!

Recently in the United States we have had one or two examples of the application of lynch law. All sensible people ought to feel outraged by that sort of thing. Even though there were no possibility of doubt as to the guilt of the persons thus punished, it would still be wrong. But when there is always the possibility of the wrong man's suffering, whoever incurs the risk of committing that act is himself a deliberate murderer. Nor is it half so terrible a punishment for the alleged wrong-doer, for even if one were innocent, terrible as it would be, there would be some feeling of satisfaction that he had been visited with anger which he had never deserved.

I had a friend who was once called to exercise the very painful duty of attending a man in his last hours, who was under sentence for a capital offence. At that time the Minister of Justice for the Dominion of Canada was a deacon of the Baptist church of which my friend was pastor. They were very intimate with each other, and often visited in each other's homes. My friend was requested, with some others, to carry a petition to Ottawa praying for executive clemency for the condemned man; and he told me of his experience. He said, "I walked into the office of the Minister of Justice by appointment, and there he sat as expressionless as the sphinx, without a smile, without a word of cordial greeting. He was not my deacon, he was not my friend: he was cold, impartial, inexorable British justice. He did not even recognize me. We presented our petition, and he listened attentively. Then he said the case had already been reviewed, and he could not take the responsibility of advising His Majesty's representative to show clemency in the case. And in a few minutes he bowed us all out." And my dear friend, from whom I learned so much on the Saturday afternoons we spent together, almost with a shudder, as he put his arm through mine, said, "It is a terrible thing to be under the law."

It is! To know that one is guilty, and to know that absolute Justice is on the throne, that there are no extenuating circumstances to be urged, that nothing but a plea of "guilty" can be registered—how terrible that is! The holy anger of a jealous God! Oh that we may, all of us, learn, and ever feel, that the "fear of the Lord is the beginning of wisdom". He has a right, as I said to you Sunday evening, to glorify Himself. He has a right to insist that no one shall share His throne. He has a right to be jealous of anyone who would usurp the prerogatives or the glory of the Absolute. In contrast with everything else, we do well to think again of that throne that is established in holiness, and of Him Who sits thereon, of the Judge of all the earth Who will always do right.

III.

Then come we to the other consideration. Here is a man who has incurred the king's displeasure. David fears to come into the presence of the king, and endeavours to hide himself from him. Notwithstanding, he knows that he is innocent of the things that are alleged against him, and that the anger which the king would visit upon him has not, by him, been deserved.

I say, that mitigates the situation. It is a kind of anodyne. It helps one to bear the discomfort of being in someone's displeasure. We none of us like it. I suppose it is a good thing we do not smile all the time, because then our smiles would have no significance. On the other hand, what a blessing it is that without the utterance of a word it is possible for anyone of us, or all

of us, to make others feel that we are glad to see them, and that in no sense are we antagonistic toward them! What a happy thing it is to be among a company of people for whom one entertains a real affection, and concerning whom one has reason to believe they entertain a real affection for you! It is easy to be at ease under circumstances like that. It makes one feel immediately at home, and happy in the consciousness that he is in the midst of friends.

Similarly, it is very uncomfortable to sit at the table with Saul. Did you ever try it? He "eyed" David. I have been at many a table where I knew I was not a particularly welcome guest. It takes a good many condiments to make the meal appetizing under those circumstances. I think that was in the Wise Man's mind when he said, "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." Who wants to dine with Saul, no matter how the table is spread, when he is in such an ugly mood? I do not. But sometimes one is forced into situations from which he cannot extricate himself. One is then disposed to be a little bit uncomfortable.

I give you young men a lesson. A man told me this story years ago. He became pastor of a certain church when he was a student, not yet having been ordained. Dutifully he went around to make calls on all the members of the church, and he found on the list the names of two maiden-ladies. When he called he found they were the proprietors of a dress-making establishment. The pastor was ushered into the work-room, which was full of girls sewing. Almost as soon as he was seated, these girls began to giggle—not laugh, just giggle. One whispered something to another, until by and by the whole circle was giggling. The man began to wonder how he was dressed, and what there was about his appearance that could be so amusing to this company of girls. "For about a minute I felt very uncomfortable", he said, "and then I drew myself up and said, I know more than you do; good afternoon, Misses So-and-So." They all stopped giggling, for he showed himself to be master of the situation.

Saul did not giggle: he did something worse. But just as that man knew there was nothing in himself to justify that attitude, and was enabled to bear himself well under the circumstances, so whenever you find a situation that is somewhat awkward, if you have a conscience void of offence toward God and man, do not lose any sleep over it. That was David's situation.

But look at the other picture. We are not like David. David hid himself from Saul, but I read of some who hid themselves "among the trees of the garden". Why? Because they knew they were guilty. Did you hear Amos and Andy to-night? I did! I am not ashamed of it. They are great teachers. When Andy had to face the consequences of his folly he said, "I am going out, Amos; I shall not be here when a certain man calls. And Amos, who had had too much of Andy's vacillation, said, "You will do nothing of the kind; you will stay here and face the music—and I am going to see that you do."

How many people try to run away from responsibility, who try to hide themselves! "A guilty conscience needs no accuser", the proverb has it. The Word of God says, "The sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth."

I wonder if you have ever reflected upon the psychology of the usual reticence of the ordinary man toward re-

ligious matters? Can you tell me why it is that an intelligent man, a man well informed, a man who passes as a real man among men, can talk without embarrassment upon almost any subject until you mention the question of his personal relationship to God; and the moment you do so, he is so embarrassed he wants to run away? Have you noticed that? I know you have noticed it because it has its reaction upon you. It is not hard when the sun is shining to say, "Good morning; it is a lovely morning." You know very well the person to whom you speak will say, "Yes; it is", and reflect the brightness of the morning in his answer. There are plenty of other subjects you have no difficulty in introducing, but there is not one of us who has not been in the company of other people for days together, troubled in our consciences as to how to break through and say, "Are you right with God?" Why? Because we know how reluctant that man is to have that subject even mentioned. Why?

Go back into the book of Genesis, and examine the story of that man with eleven sons. There had been another, and though he had not been heard of since he went away many years before, and though his brothers talk about a good many things, there is one subject that is never mentioned. They do not talk about Egypt. Whenever the conversation moves around in that direction, there are anxious glances among them. "We do not know where he is, but the last we saw of him he was headed in that direction. Please, please, do not say anything to us about Egypt."

The truth is, we all know that we have incurred the wrath of God's holy law. We are under the law, condemned already. And, like David in this, we are hiding away from the presence of the King.

Here is a man who knew that he would be expected in the king's presence to-morrow. There was a place for him at the table, and he knew that it was not necessary for him to break any law, to commit any deed of violence against the king's peace, to bring him under the king's notice. He had a vision in his mind of that seat at the king's table, and he said, "I do not want to take it. I do not want to be there." But he knew that his absence would, of necessity, be interpreted as an offence.

It is not necessary that we should commit some outward, overt, violation of God's law. The King has a right to command your presence at His table, and to expect you to be there. Your absence will be an offence. I mean to say that to forget God, to ignore Him, to "take French leave" as we used to say, without excuse to absent ourselves, that, in itself, is an evil. All we have belongs to God, and we offend Him when we do not give unto Him the glory due unto His name.

IV.

I would have you remember that in these circumstances David found a friend in Jonathan. First of all, Jonathan made him a promise that *he would appear in his behalf at the table, and would speak for him if the king should evidence any displeasure on account of his absence.* I have sometimes been asked to go where I could not go, and have requested a friend who was going to take a message for me: "Will you convey to the chairman an expression of my regret that it is impossible for me to be there on this occasion." But how are you going to explain your absence from the divine presence, and your failure to fulfil your obligations? Who is going to appear for us? We are afraid to go ourselves: who shall appear for us?

"My little children, these things write I unto you, that

ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." We do not make enough of that. We speak of the cross—and we do well. We speak of the empty grave—and we do well. We speak of the ascension of the Lord—and we do well. But do you remember that extraordinary sermon of Dr. Johnston's on the intercession of Jesus Christ? I think it was one of the greatest sermons I ever heard in my life. That is a marvellous truth. There He stands like Jonathan in the presence of the King, just to speak in behalf of those who are absent. Is that not an unspeakable blessing?

When Saul demanded a reason for the absence of David, *Jonathan rose and pleaded David's cause*. That is what it means to pray in Christ's name. He takes our petitions and presents them for us. He has a brief for us, and He intercedes with God; He presents our petitions before the throne.

In this case, David was anxious to know whether Saul's anger had turned from him or not. "I am afraid", said he, "to go; I am afraid of what might happen if I did." And in effect Jonathan said, "I will go and find out. By my father's attitude toward me, I shall know something of his attitude toward you." When Jonathan pleaded in David's behalf the king said, "Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness? For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die. And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? What hath he done? And Saul cast a javelin at him to smite him"—a javelin concealed to thrust at David, and when Jonathan thus pleaded for David, without notice he hurled it at him in an attempt to slay his own son—"whereby Jonathan knew that it was determined of his father to slay David." There was no doubt about it now.

Have you thought of the meaning of that great promise, "When he (the Holy Spirit) is come, he will convince the world of sin, and of righteousness, and of judgment . . . of judgment, because the prince of this world is judged"? The cross is the unanswerable argument against that assumption so common to-day that sin shall go unpunished. When Jesus Christ stood in your room and stead, God spared not His own Son:

"Jehovah bade His sword awake;
O Christ, it woke 'gainst Thee!
Thy blood the flaming blade must slake,
Thy heart its sheath must be;
All for my sake, my peace to make:
Now sleeps that sword for me."

Do we make enough of that? Do we make enough of that severe teaching of the cross, that it is proof positive that there is no escape from the judgment of God? "Though hand join in hand, he shall not be unpunished."

Jonathan had given David a promise that he would signify by sign whether or not the king were angry: "I will shoot three arrows on the side thereof, as though I shot at a mark. And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou; for there is peace to thee, and no hurt; as the Lord liveth. But if I say thus unto the young

man, Behold, the arrows are beyond thee; go thy way: for the Lord hath sent thee away." So Jonathan went out and took three arrows from his quiver, and shot them, and said to the boy, "Is not the arrow beyond thee?" And that carried to David the sentence of death. When the boy was sent away David came forth from his hiding and Jonathan said, "Your fear was well grounded; my father is determined to slay you."

V.

But again the contrast. Jonathan had no gospel, no word of peace for David. How could he have while jealous Saul reigned? But our Jonathan comes to us, and if we ask Him the question, "Must sin be punished?" He shows us His hands, His feet, and His side. These are the evidences that there is no escape from the righteous judgment of God. But, on the other hand, He says, "I have borne it all for you. The javelin was there, but instead of being sheathed in your heart it was sheathed in mine. The anger was there, but instead of being visited upon you it fell upon me."

"Jehovah lifted up His rod:
O Christ, it fell on Thee!
Thou wast sore stricken of Thy God;
There's not one stroke for me.
Thy tears, Thy blood, beneath it flowed;
Thy bruising healeth me.

"The tempest's awful voice was heard;
O Christ, it broke on Thee!
Thy open bosom was my ward,
It braved the storm for me.
Thy form was scarred, Thy visage marred;
Now cloudless peace for me.

"For me, Lord Jesus, Thou hast died,
And I have died in Thee:
Thou'rt risen—my bands are all untied;
And now Thou liv'st in me;
When purified, made white, and tried,
Thy glory then for me."

The wounds of Christ speak of the justice of God, but it is said that the blood of Christ speaketh better things than that of Abel. Abel's blood spoke of the jealousy, the anger, the implacable wrath, of his brother: the blood of Christ speaks of the mercy and the abounding grace of our God. Let us rejoice in Him this evening anew, that He has paid our debt and the sinner is free.

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WESTERN ONTARIO PASTORS' AND PEOPLE'S CONFERENCE

The regular meeting of the Pastors' and People's Conference of Western Ontario was held at Wheatley on November 30, 1933. Representatives were present from East Windsor, Essex, Chatham, and Wheatley.

The afternoon session was presided over by Rev. E. C. Wood, who also gave a message which brought blessing to many from I John 3:1-2.

After supper the evening session was addressed by Rev. W. N. Charlton of Hespeler. Mr. Charlton's message was based on Matthew 24:37-38, and those present were privileged to hear a strong, able exposition of this passage applied to present-day conditions.

F. S. KENDALL, Secretary.

DUNBAR HEIGHTS, BRITISH COLUMBIA

Rev. W. J. Thomson, formerly pastor of Kamloops Baptist Church, assumed the pastorate of the Dunbar Heights Baptist Church recently.

With the coming of a full-time pastor the church intends shortly to take a step forward by commencing a morning church service, in addition to the evening service now held.

BETHANY BAPTIST CHURCH, WINNIPEG

Bethany Regular Baptist Church has been steadily proclaiming the whole gospel message of Jesus Christ in the Blind Institute, Portage Avenue, Winnipeg, for the past two years, with much blessing to all.

Brother Byron Welch, whom the Lord saw fit to lay aside for two years with illness, has been restored and is now doing good work, and is being rewarded for his labours in seeing souls saved. Two adults, heads of homes, were definitely saved, and many others coming to the services are under conviction.

Rev. John Byers, who has recently had a great revival in his church at Orillia, expects to be with us for three Sundays, beginning December 17th. We ask for the prayers of all God's people that these weeks may be the means of bringing many to a saving knowledge of the Lord Jesus Christ, and of starting a revival in this hardened city of Winnipeg.—J. F. D.

EAST YORK MISSION

After quite a time of waiting there appears to be a real spiritual move at the East York Baptist Mission, where Mr. Bernard Jeffery is pastor. Last Lord's Day the attendance in the morning was not large, but in the afternoon there were one hundred and eighty at the Bible School.

The Kinsman Quartette were in charge of the evening service, and Mr. O. L. Raymer was the speaker. The blessing experienced in the morning service, when two definitely accepted Christ as Lord and Saviour, was poured out again upon the ministry of His word in the evening when three more professed faith in Christ. It was a day of rejoicing and all the praise and glory we ascribe to Him to Whom it rightly belongs.

The most noticeable feature of the work seems to be the fact that those who are surrendering to Jesus Christ are those for whom much prayer has been made, and who have been visited regularly over a period of months, and in some cases years.

The previous Sunday, December 3rd, four others were saved, and our hearts are full of praise for all that He is doing for us and through us. Praise the Lord!

ST. CATHARINES

For many years there has been a burden on the hearts of some for an earnest effort in the Garden City of Canada. Meetings have been held from time to time and quite a lot of visitation work was also done, but no work was opened, as it did not seem possible to finance a new work and pro-

vide an adequate place of meeting to make a beginning.

About two weeks ago, Rev. E. E. Hooper went over the ground and was persuaded now was God's time. He procured a small store in the north end of the City, and after renovating it with the assistance of some of his fellow-workers, opened services on the Lord's Day, December 3rd, at 3 p.m.

This new work is situated at the corner of Russell and George Streets, and promises to meet a long-felt need in those quarters.

The special speaker for the opening was Rev. W. E. Atkinson, Secretary-Treasurer of the Union. There were about forty-five persons present at 3 p.m., and fifty in the evening. A good time was enjoyed, and the prospects of the work are just as bright as the promises of God.

Meetings are being held each night this week, and also next. Pray for this new child of faith. It is the Union's newest venture, and the prayers of God's people are requested that the arm of the Lord might be made bare for the salvation of the lost in that portion of His vineyard.

SECOND MARKHAM

On Sunday, December 3rd, the Second Markham Regular Baptist Church celebrated its 85th anniversary. Rev. W. S. Whitcombe, a former pastor, now a Professor in the Toronto Baptist Seminary, was the special speaker. Capacity audiences gathered at both services, and listened to the unfolding of the truth of God as it is in Christ Jesus, with rapt attention.

On Monday evening, the Kinsman Quartette conducted the service, and Mr. O. L. Raymer brought the message. Miss Mary Jeffery and others rendered musical numbers which were greatly enjoyed. It was a very happy occasion for both the Pastor, Rev. W. E. Smalley, and his people, and they are looking forward to another year of blessing in the service of the Lord.

COURTLAND

The Courtland Regular Baptist Church is holding special Evangelistic services. The Pastor, Rev. Leander Roblin, is being assisted by Mr. John F. Dempster of Willowdale. They are having good attendances at the meetings, and three young people have yielded to the Saviour. They are looking forward to a great time this week, and will appreciate the prayers of God's people on their behalf.

LIBERIA

In our Liberian mail we have a nice, newsy letter from Miss Lane, in which she writes in part as follows: "Rainy season is almost ended, and already I have started out to the towns again. Although I find it hard to get out, yet, oh, how I love to get away into the towns and call the people to come and hear God's Word. The waters have gone down a little bit, and my bath boys can carry me over the waters if they join hands."

Among the Women

"I have just been enjoying my Women's Friday Bible Class. I had a personal talk with one of the women afterwards about her soul's salvation. At first this woman was bitter, and would not listen to God's Word, but now, in answer to prayer, she is gradually changing and now comes and sits and listens. It is wonderful to watch the work of the Holy Spirit in the hearts and lives of these sin-hardened people. My old Christian lady that I wrote about awhile ago has just died, and her people have gone to bring her remains here to her people's town."

Progress in Bassa

Miss Lane is rejoicing that she is getting to learn the Bassa language quite well now. This language, as we have said before, is a highly intoned language, and is very difficult to learn. Continue in prayer for all our missionaries that the Holy Spirit will help them in this most important branch of the work.

Whole Bible Course Lesson Leaf

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Lesson 53

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FOURTH QUARTER

JEHU'S REIGN: JUDGMENTS

Lesson Text: II Kings, chapters 8 to 11; II Chronicles, 21-23.

Golden Text: "The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.—Ps. 19:9.

Bible School Reading: II Kings 9:1-16.

DAILY BIBLE READINGS:

Monday—Lev. 26:14-20.

Tuesday—Ps. 119:129-144.

Wednesday—Prov. 4:1-9.

Thursday—Ps. 75:1-10.

Friday—Luke 19:41-48.

Saturday—Rev. 2:18-29.

I. RESTORING THE LAND OF THE SHUNAMMITE (8:1-6)

The direction of Elisha to the Shunammite is placed here, not because it belongs to this part chronologically, but in order that it might serve as an introduction to that which follows. The woman, in obedience to the direction, went down to Philistia, where she dwelt for seven years, after which she returned, and by order of the king entered again into possession of her property. Several things are worthy of note respecting the incident. First, the beneficial effect for the woman, of her friendship with the servant of God. She was blessed in word and deed on this account, the same being manifested in this case in warning and advice. Second, the reason for the famine, "The Lord hath called for a famine", (1). This dread occurrence was divine in its origin, and imposed on account of sin. It was a judgment, and greater in its severity than the one in the time of Elijah, (I Kings 18:1). Note further the interest of the king in Elisha's work, the accessibility of this remark to his subjects, and the favour shown the woman because of her relation to Elisha. God does not overlook those who are kind to His servants.

II. DEATH OF BEN-HADAD (8:7-15)

It is evident from the incident recorded in this section that the reputation of Elisha was of more than local interest and extent. He was known as a man of God as far north as Damascus, to which place he may have journeyed in pursuance of the divine command given to his predecessor (I Kings 19:15). On his arrival he was questioned concerning the termination of the king's illness, and readily, and clearly gave an answer. Observe the eastern custom of consulting men with the prophetic gift, together with the bestowment of the present in appreciation of service rendered. The desire of the king for recovery is quite easily understood. No rational person

desires to die, and with the assurance that he would live, the king would be cheered, and aided on the path of restoration to health. It is altogether likely, however, as in the case of many these days, that his whole attention was absorbed by the physical; the true God, with His demands, would be far from him. The nature of the prophet's answer is not without its significance. It seems to be somewhat contradictory, yet resolves itself into this: that while the malady of which the king was afflicted was not of a fatal nature, yet he would suffer death in some other way, which came to pass through Hazael, (v. 15). Note the exercise of the prophetic gift in manifestation of the divine omniscience. God knows history in advance, and through His servants from time to time has declared the same.

III. JEHOAM AND AHAZIAH, (8:16-29)

It is sometimes the case that sons of good fathers are wicked. Eli's sons were of this character, (I Sam. 3:3), Samuel's sons did not follow in his footsteps, (I Sam. 8:3), and Jehoshaphat's son and grandson were not partakers of his character. Jehoram began to reign while his father was yet alive, (v. 16), and he followed the idolatrous ways of the house of Ahab, (v. 18). Note the evil inherent in an unequal marriage, (II Cor. 6:14-18). The Lord's people should marry only those of a kindred mind, (I Cor. 8:39), and care should always be exercised respecting the family into which one marries. Jehoram made the mistake of his life when he married into the family of Ahab. Observe, also, the punishment meted out to him in the rebellion of the Edomites, and of the sons of Libnah, (vs. 20-22), and the fact that his son Ahaziah followed in his footsteps, (v. 27). The training of children is a responsible task, and while, at times, the results are disappointing, yet in general, when example is added to precept, success more often crowns the effort. Jehoshaphat's weakness as a parent lay in his compromise with evil, (II Chron. 20:35-37). Parents require to be as careful of their company as children.

IV. JEHU (9:10).

Respecting this king we are informed in these chapters of his anointing, (9:1-10), and of his destruction of the house of Ahab, (9:11-10:17), and the worshippers of Baal, (10:18-36). Elijah had been commissioned by God to anoint Jehu as king, (I Kings 19:16), Elisha possibly was carrying this out. The circumstances are of interest. The army of Israel was at Ramoth-Gilead on the eastern side of the Jordan, (v. 14) while the king was at Jezreel on the western side recuperating from his wounds, (v. 15). To the former place the young man went as directed by the prophet, and anointed this captain of the host, (v. 6). The act of anointing was accomplished in private, a declaration of the divine purpose was given, and a prophetic statement made concerning the house of Ahab. Jehu was God's chosen instrument in the judgment of the house of Ahab. The anointing symbolized the choice, and the definite setting apart to the office, and work.

Jehu was a man of action, and lost no time in carrying out his commission. After being proclaimed king by the army at Ramoth-Gilead, (v. 13), he set out for Jezreel to deal with Jehoram, (v. 16). His arrival at this city is described (vs. 17-37), together with the slaying of Jehoram and Ahaziah, (vs. 24, 27). This is followed by an account of the death of Jezebel, (v. 30-37), of the sons of Ahab, (10:1-11), of the brethren of Ahaziah, (vs. 12-14), and of all that remained unto the house of Ahab, (vs. 15-17). Note may be made of the fulfilment of prophecy respecting the house of Ahab, and of the evil effect of keeping bad company on the part of Ahaziah. If this king had been at home attending to his own business he would not have lost his life.

Continuing his drastic cleansing of the kingdom, Jehu next gathered together all the worshippers of Baal, that at one time he might dispose of them in judgment, (vs. 18-21). It is evident that he made a thorough job of the business, slaying all the known worshippers of this heathen god, burning the images, and breaking down the house of worship, (vs. 25-28). For this he deserves commendation. He "destroyed Baal out of Israel" (v. 28), but unfortunately he did not go all the way in returning to the pure worship of God. He still clings to the sins of Jeroboam, and "took no heed to walk in the law of the Lord God of Israel with all his heart", (vs. 29-31). The putting away of sin is very necessary to a restoration of the divine favour, manifest in the case of Achan, (Josh. 7:24-26), and the prophets of Baal, (I Kings 18:40), but it must be a complete job. God desires us to go the whole way with Him. There must be a positive walking in His law. Note the sinful tendency of the human heart, (Jer. 17:9), the resultant miseries of sin, (Rom. 6:23), and the way of salvation therefrom, (Rom. 1:16). Observe also the boldness, zeal, and decisiveness of the character of Jehu, together with his weakness in stopping at half-way reform.

V. JEHOASH (11:1-21).

When a people depart from God there enter into their history incidents and events which make painful reading. We have already discovered this is the case of Israel, and we are again confronted with the same in this section of our lesson, where we are informed of the usurpation of Athaliah, the mother of Ahaziah, and her destruction of the seed royal, (v. 1). Her selfish, murderous purpose to sweep away all competitors is quite clear. Fortunately, she was not entirely successful, as Jehoash was saved through the action of his aunt, (v. 2), and some years later through the efforts of Jehoiada he became king, and Athaliah met her just deserts, (v. 20). Respecting this, note the plan of Jehoiada, (vs. 4-8), the covenant, (v. 17), with its significance concerning submission to the will of God, and promise of service, reminding us of God's claim on us, and of His covenant with us, (Heb. 12:24), the overflow of the religion of Baal, in Judah this time, as in Israel last time, (vs. 18, 19), and the beneficial effect of the action, (v. 20).