

The Gospel Witness

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PASTOR AND EDITOR

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

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The Jarvis Street Pulpit

"THE HOUSEHOLD OF GOD."

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday evening, Nov. 4th, 1923.
(Stenographically reported)

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."—Ephesians 2: 19.



HIS second chapter of the Epistle to the Ephesians is a chapter of contrasts. It teaches that there is a wide difference between the man who is saved and the man who is not saved. There is all the difference between life and death: "You hath he quickened, who were dead in trespasses and sins." It contrasts the present with the past all the way through: "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." But believers have been made alive by the quickening power of the Holy Ghost: God "hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." There is said, indeed, to be a new creation: "For ye are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Formerly, they were far off; now they have been "made nigh by the blood of Christ."

The verse I have read to you is really the climax of this chapter of contrasts. "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."

I. The teaching of this chapter, and of the Word of God as a whole, is that BY NATURE MEN ARE STRANGERS AND FOREIGNERS. "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." There is, I repeat, a vast difference between the

man who is in Christ, and the man who is out of Christ; between the man who is saved, and the man who does not know whether he is saved or not. Here is a description. We are 'strangers and foreigners' to what? "Strangers to the covenants of promise." The King of Grace has entered into covenant with His own people; He has pledged Himself by oath-bound promises to confer upon those who acknowledge His kingship, and yield submission to His rule, certain privileges, and to accord them certain rights. But there are some who are without the sacred circle, who are without that kingdom of privilege: they are strangers to it; they are not included in the promises. Just as certain laws enacted in our country constitute in principle an agreement between the sovereign and the subject, and are entrusted to certain persons, authorized to enforce them, to exact their penalties or to distribute their rewards, so God's covenant engagements with His people are entrusted to One Who is described as the Mediator, and through Him all blessings come. And those who do not seek grace at His hand; those who do not come penitently to His feet—they are without the pale; they are strangers to the covenants of promise.

There are some of you who turn to the Bible only in times of stress. You have heard that it contains "exceeding great and precious promises." I remember picking up a book in my father's library years ago. I do not remember the name of the author; but it was a book on "The Exceeding Great and Precious Promises." I had a boyish idea that this Bible was something like a cheque-book: it was full of precious promises; and if only I could find them, I might have whatever I wanted. Many a time did I turn to these pages to discover those precious promises; but I never found them. I could not understand them. They had no message of comfort or inspiration for me. I learned at a later period that it was because I was a stranger to the covenant of promise. There is no promise of blessing in the Word of God to any man who has not claimed that first great promise—the forgiveness of sins. We must begin with God there; and unless we have done that, we are numbered among those who are strangers.

The various characterizations of those who are out of Christ are further summarized in this term 'foreign.' We are "strangers and foreigners"; or, as the context says, "aliens from the commonwealth of Israel." We have no citizenship in the kingdom of which He is King. We have no right to the protection of His government. We have no ground upon which to stand while we plead for consideration at His hand. The very principles of His government are foreign to us. Sometimes we are greatly disturbed—some people are, at least—by the sayings of men who are "strangers and foreigners." I read a tract last week issued by the Department of Sacred Literature, Chicago University. Whenever you see anything religious issued from Chicago University, you may generally safely assume that it is postmarked in Hell: that is where it came from. I make no apology for saying that. But there was a preface in this booklet: the reader is told that the author is a great scientist, and it takes nearly the width of the page to print out his various degrees; then he writes about the religion of the Lord Jesus, and if it were not serious it would be amusing. It is so evident from the very first word that he is talking about something he does not understand at all. He is a foreigner. He is trying to interpret a realm into which he has never entered, and of the principles of whose government he is entirely ignorant.

I remember talking to a very distinguished educator—I will not mention his name—some years ago, of certain of the precepts and teachings of Jesus; and he said, "It is perfectly absurd to suppose that those principles can be applied to our modern life." He went so far as to say the Sermon on the

Mount was utterly impracticable. I was down South the other day, and I had the privilege of speaking to the Chamber of Commerce in the town where I was preaching. I love my American friends, and I see so much of them these days that I am getting to love them more and more. But you know they have an idea that they are the most democratic people in the world. And as I talked to those business men, with the design to lead them up to the great subject of which I am speaking to-night, I thought it might be useful to discuss with them the principles of the British Constitution—our unwritten law—and to show them that the purest democracy in all the world is to be found where the British flag flies. They came to me afterwards, and said: "We are so glad that you told us about that. We had no idea that you Britishers were so democratic." Of course, they did not. They were foreigners. They did not understand our government at all. And some of us are wonderfully happy under the King Whom we delight to serve, in the spiritual sense. But some people stand off and regard us as bondmen. I do not apologize to Mr. Professor at all when I tell him he had better 'stick to his last' like the shoemaker, which being interpreted means that he had better mind his own business; because he is entering a realm entirely apart from his thinking, and foreign to his understanding.

I should like to speak about the language; but I pass that by. I simply remind you that if you have not put your trust in Christ, you are on the outside of things; but there is a new world of beauty, a world of wealth, a world of joy, a world of glory that you have never even seen. It is beyond you. You are a stranger and a foreigner.

II. Those who have believed are "no more strangers and foreigners, but fellow-citizens with the saints." Oh, the privileges of heavenly citizenship! How are we to become "fellow-citizens with the saints"? In the first place, *we have to be born into this kingdom*. There is no way of becoming naturalized. There is no way of buying your way. You will remember how once they proceeded to examine Paul by scourging, to know why he taught certain things. That is an old-fashioned custom—examining by scourging—but it is not wholly out-of-date. Stand up for Christ, and you will find they will examine you by scourging still. "And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman. Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.—I did not have to buy it. I am a Roman citizen by birth." It is a good thing to be born a citizen of a worthy country. I travelled a good deal during the war. I had always believed that it was a good thing to be a British citizen; but I was wonderfully proud of it in those war days. I was glad that I was not a naturalized citizen. In those days of passports and many inquiries, it was a great thing to be able to say, "I am free born. Go back as far as you like and you will find I have British ancestry. I belong to this free empire."

Well, my dear friends, that is how we become citizens with the saints. You have to be so born: "Except a man be born again, he cannot see the kingdom of God." By a new birth he becomes a fellow-citizen with the saints. Have you been born a saint? Have you been born again? If you have not, you are on the outside of this life of privilege.

And yet, *there is a sense in which our freedom is also obtained with a great price*: "With a great sum obtained I this freedom," said the chief captain to

Paul. But we did not pay the price. I do not like to hear people talking about paying the price of devotion to Christ. I do not like to hear people speak of paying the price of surrender. There is no price:

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

He paid the price of our citizenship. He maintained by His death a moral government in the universe; and made it possible for the throne of God to stand while He forgave the sinner. The kingdom of God is established in blood—the blood of His only Begotten. He paid the price; and by it we are privileged to become "fellow-citizens with the saints." That is a commonplace, I know; yet the wonder of it will never cease.

III. Let me speak to you for a minute or two about THE PROTECTION THIS GUARANTEES. It is a fine thing to be a British citizen, I say. There is not a British subject in all the world so poor that, if his liberties were threatened by an alien power, the entire resources of the empire would not be at his disposal. I remember reading proudly during the days of the war of a lady in Mexico, who was not a British citizen; but who when her life and that of her family was in jeopardy, she obtained a British flag, and she put it outside her house. She said the British flag was the only flag in all the world for which the Mexicans had any respect. But they knew that behind that flag stood all the might of Britain; and that it was engaged to protect the liberties of the humblest subject who acknowledged the sovereignty of the king.

Once, while crossing in the war days through the war zone, we had at the table at which I sat, among others, a lady who was going over to do war work in London. She was an American citizen—most devoted to the cause of the Allies; but it was before America came into the war—and we had many pleasant chats across the table. When we got to Liverpool, certain officers came on board, and they came through the corridors, and said, "Aliens, this way." Then in a little while, "British subjects this way." As I came up to the saloon where the British subjects were assembled, I met this lady who had sat at the same table. An officer said to her, "Are you a British subject?" To which she replied, "No"; and he answered, "Aliens, this way." Then she said to me, "This is where I wish I were British." "Well," I said, "I think perhaps you are the next best; but I am sorry for you." I had a feeling that when that officer called, "British subjects this way," every man and woman stood a little more erect. Why? We had come safely through that zone of danger, which was made safe by the might of that empire that stands for the world's freedom. And we were proud of it. When my turn came, I went up to the officer who was sitting at the table, and showed my passport. He looked me up and down, and said quite sternly, "What have you come to England for—on business?" I said, "Yes, sir." "May I enquire what your business is?" I said, "I am a preacher. I am going to preach." "Going to preach," he said. Where are you going to preach?" I said, "I am going to preach in Spurgeon's Tabernacle." "Oh," he said. "Sergeant, take this gentleman through to Mr. So-and-So, and see that he is not detained." And the sergeant took my passport and led the way through the crowd and cried, "Gangway!" and everybody stood aside wondering who this important man was! I walked through the crowd, my passport was certified, then down the gangplank—the first man off the ship—and got the first train. Other people came along hours later. I was a privileged person for once in my life.

It is a great thing to be a citizen of a worthy country; but it is nothing to the privileges of those who are in Christ Jesus. There was a time when God resolved to save His people from the bondage of Egypt; and He went before them. They came even to the Red Sea, and He sovereignly said, "Gangway!" and the very seas divided before them; and they went over dry-shod. They followed the pillar of fire and the pillar of cloud, and were brought ultimately into the promised land. You remember, too, the poor preacher, Elisha. Israel and Syria were at war; and the king of Syria said to his officers one day, "Will ye not shew me which of us is for the king of Israel? And one of his servants said, None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber. And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan. Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?" But this "fellow-citizen with the saints" was perfectly composed. He said, "Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." God can take care of His own. I said to a group of ministers the other day when we were discussing the supernatural in the Scriptures: "You do not need to argue with me on that point, about whether they were real chariots round about Elisha. I have had a ride in one of them myself. I have not any doubt about it." "The angel of the Lord encampeth round about them that fear him, and delivereth them." God did not put the fires out for the Hebrew children; but He went into the furnace with them, so that they came out without the smell of fire on them. Daniel went into the lions' den; and the great king thought he had this heavenly citizen in his power, until he found the lions became Daniel's friends. Daniel explained it by saying, "My God hath sent his angel, and hath shut the lions' mouths." You need not be afraid of the lions; you need not be afraid of the flames; you need not be afraid of the king of Syria and all his hosts: if you are a citizen of the heavenly kingdom, God will look after you. It is a great thing to be protected as Peter was. "And when Herod had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people." But that same night God's angel arrived on the scene; the King of Glory commissioned His army to deliver one of His subjects, and Peter walked into the city a free man. "Ah," but you say, "what about Stephen? The Lord let him die. He does not always come into the furnace; He does not always shut the lions' mouths; He does not always open the iron gate for us." I think of all the deliverances in Scripture, that of Stephen is perhaps one of the greatest. I remember reading somewhere of an infidel holding a debate on that subject—or, at least, that was referred to; and the infidel said: "What did your God do for Stephen?" And the answer was, "He enabled him to say, Lord, lay not this sin to their charge." That was the miracle of all miracles. He was carried in one of the chariots of fire into the presence of God Himself, and rewarded for his fidelity there and then.

Young men, young women, older men, older women, life is full of perplexity. There are enemies of every kind, enemies on every hand; there are foes without and fears within. We are surrounded by difficulties, and we need protection. But it means this: that if you put your life into the hands of Jesus

Christ; if you yield to Him and obtain citizenship in this heavenly kingdom; He will protect you; He will go down to the office, and to the shop, and through all the circumstances of life; He will go down with you into the valley of the shadow; He will be with you when you need Him most: "I will never leave thee, nor forsake thee."

Furthermore, to be a citizen of this country *ensures the security of our possessions*. There was a time not so very long ago when, if anyone of us had been fortunate enough to hold the bonds of almost any government, we should have considered we had fairly good security. A lot of people had great sums of money invested in Russia; it is there still. Others had money invested in Germany; and they would have told you ten years ago that it was the finest investment in the world; but it is worth nothing to-day. The Government has crumbled; the credit of the country has gone; riches have taken to themselves wings. But you say, "I have some Victory bonds. They are very good, aren't they?" I hope they are. Somebody else says, "I am not a Canadian or a British subject. I am an American and I have some Liberty bonds. American credit is still good, isn't it?" Yes; but it is possible that even British and American credit may fall. But there is a government that will endure; its dominion is one that shall not pass away. Jesus invited you to invest in heavenly bonds when He said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Some day we shall understand more perfectly than we do to-day the advantages of this heavenly citizenship; for some day the kingdom will be manifested; some day the kingdom will come.

I have told some people about it before; but I think I will tell you again. I was in Brussels when King Albert, shortly after the signing of the Armistice, made his triumphal entry into his capital after his more than four years of exile. I shall never forget that scene. I think I was, perhaps, the only civilian Canadian in Brussels on that occasion. Hundreds of thousands were assembled to acclaim their returning king. I was privileged to stand on a balcony on the third storey of an office building at the corner of the street around which the king was to turn. I looked down upon the scores of thousands of loyal Belgians and others who lined the great thoroughfares as far as the eye could reach. Thousands of banners were waving; and the vast multitudes, delivered out of hand of the oppressor, waited with loyal impatience to express their devotion to the king. No one could look down upon those many thousands of expectant faces without feeling that they all "loved his appearing."

At last the cry was raised, "The king is coming." And in a moment he came into view just beneath my point of vantage, riding a white horse, with his queen, similarly mounted, at his side. Immediately behind him came his children, also mounted. Then followed one of King George's sons, and with him the generals of the British armies and the generals of the French armies. Next in order was a contingent of American troops; then a French unit; then came the British; and at last the Belgian army, thousands strong. That vast multitude had assembled to acclaim the king; but when he came into view there was a great silence. I was standing with a company of Belgians on this balcony outside an office window; and when they saw him, they just exclaimed quietly, after a little silence, in French "Magnificent! Magnificent!" They turned around and shook each other's hands, and the great tears rolled down their faces. And as I looked out on those assembled thousands, everybody was weeping. There was the king; he had fought his way through; and they knew that

the government in which they had trusted was secure, and that their country was saved.

And as I viewed that never-to-be-forgotten scene, and saw the king ride triumphantly to his throne amid the countless thousands of his happy, welcoming subjects, I thought of that rapidly approaching day when the White Horse and his Rider shall come down the skies; for He, too, is a Conqueror: "He must reign till he hath put all enemies under His feet." Jesus is coming again, aren't you glad? ("Amen. Hallelujah!") I do not wonder that some people do not like the doctrine of His coming. Then we shall know what it is to be "fellow-citizens with the saints": when He shall appear, we shall appear with Him; we shall be manifested with Him in glory.

IV. But I must close, leaving the best part of my text with but the briefest exposition. "Fellow-citizens with the saints." I feel like Brother Long and some others, like saying, Hallelujah! If there were no higher privilege than that, to be a fellow-citizen with the saints, to enjoy Heaven's favour, and Heaven's protection; that ought to fill us with praise. But the believer is exalted to a higher privilege than that. Listen! "And of the household of God"—not only a fellow-citizen, but a member of the royal family, enjoying liberty of access to the presence of the King Himself. I saw King Albert going up that magnificent thoroughfare, between those lanes of devoted subjects, to the Senate Chamber. After he had passed, and these thousands of troops had passed, still the people waited; and I said to someone, "Isn't it all over now?" "O, no," they said. "Presently he will come back again; he will come around this corner again, and he will go up there to the palace, to his own home." He came, by and bye, from the Senate Chamber to the palace; and he took his children in with him, and a few favoured people who were next to the king. I motored past there some hours after, and there was a great throng—I cannot tell you how many—outside the palace; and they said at last, "The king is at home in the bosom of his family, in his own palace." Some day we shall not only rejoice as "fellow-citizens with the saints," but we shall sit down at the King's table; we shall have the King's ear; we shall have a place on His breast. "If ye then, being evil, know how to give gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" We are "of the household of God"; and some day when the war is over, we shall gather about the family board; those long separated will be there—

"One army of the living God,
To His command we bow;
Part of the host has crossed the flood,
And part is crossing now."

On that day the return of the king was marred for many Belgians. There were mothers there who wept. They said, "He is not here to rejoice with us; he is lying out yonder in the grave." But when Jesus shall come to set up His kingdom, the glory of that day will not be marred by the absence of some who ought to be there: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." "The household of God" will be complete at last. There will be no vacant chair. Would you not like to belong to that family?

THE publication of this paper as a missionary enterprise is made possible by the gifts of members of Jarvis Street Church and others, and is sent to subscribers by mail for \$2.00 (under cost) per year. If any of the Lord's stewards who read this have received blessing, we shall be grateful for any thank-offering you may be able to send to The Witness Fund at any time; and especially for your prayers that the message of The Witness may be used by the Holy Spirit for the defence of the Faith, the salvation of souls, and the exaltation of Christ. As our funds make it possible, we hope to add to our free list, from time to time, the names of ministers at home and missionaries abroad.

EDITORIAL

AN ATTACK ON THE BIBLE AND CHILDREN.

Under the heading "A SATANIC ATTACK ON THE BIBLE AND CHILDREN," with a sub-heading, "*The Sunday School Times* exposes a far-reaching campaign of authorship, publishing, and advertising, for the ensnaring of America's children, parents, teachers and ministers in the bondage of frankly anti-Christian unbelief," *The Sunday School Times* reviews a book entitled "The Story of the Bible," by Dr. Hendrik Willem Van Loon. The article begins with the following quotation:

"Like the book of Daniel and the Psalms of David, and many other chapters [books] of the Old Testament, the Gospels bear fictitious names. They are called after the apostles Matthew, Mark, Luke and John, but it seems very unlikely that the original disciples had anything to do with those famous literary compositions. . . .

"Jesus felt that John [the Baptist] could teach him much. He too asked to be baptized and then, after a short while, he decided to go into the wilderness that he too might find his soul in solitude. . . .

"Jesus spent only a short while in the wilderness . . . but the words of John set Him thinking. . . . He had suddenly asked himself the question, 'What does life really mean?' . . .

"Ever since the beginning of time there have been people who were able to exercise great influence upon those who are stricken with certain forms of illness. . . . Imagination has a great deal to do with sickness. If we think that we have a pain we actually feel that pain. If someone can only convince us that we were wrong in our amateur diagnosis, the pain will disappear immediately. This gift has been bestowed upon simple and kindly people [like Jesus] who can gain the confidence of their patients and who can cure them although they are utterly ignorant of the principles of medicine. Jesus, who inspired confidence and faith by the absolute honesty of his person and the lovable simplicity of his character, was undoubtedly able to help those who came to him in the agony of *imagined* distress. . . .

"Tradition, in its eagerness to make a good story better, insisted upon depicting the second journey through Galilee as a triumphant progress of a wonder-doctor. . . .

"Then there followed a steady stream of patients; who *thought that they were lame*, and had to be carried to Jesus on stretchers; . . . nervous patients of every form and description who needed but one reassuring word to be set upon the road to recovery. Whatever the truth of several of those stories (dead people rarely come back to life) they certainly created great excitement and curiosity in Galilee and were soon repeated in Jerusalem. . . .

"They were willing to believe anything that was told about Jesus, provided it had a touch of the extraordinary.

"Mere cures were not enough to satisfy their primitive need of excitement.

"The patient was very sick when Jesus happened to come to his village?

"Nay!

"The patient had been on the verge of death!

"Until at last the poor patient had actually been dead and buried, and had been taken out of the grave and restored to life by the man of miracles.

"This last story, the famous case of Lazarus, had made an enormous impression upon the credulous peasants of Judea. Repeated from farm to farm, it soon acquired a wealth of lurid detail which made it a very popular subject for medieval legends and pictures."

These are typical extracts from a book of 452 pages, "The Story of the Bible," which is now one of the most widely advertised books for children in our generation, and which, if the publishers can carry out their plans, will sweep America's homes, churches, Sunday-schools and day-schools with its propaganda of unbelief.

The article above referred to appeared in *The Sunday School Times* of October 27th, 1923, on page 639. We recommend all our readers who have *The Sunday School Times* at hand to read this article, and the one following in the issue of November 3rd.

It is a tissue of misrepresentation, apparently, from beginning to end. From *The Sunday School Times'* quotations, one might suppose it could be properly classed with the tales of Baron Munchausen. We cannot resist the temptation, however, to add this further quotation from *The Sunday School Times*:

At the Wedding of Cana.

According to this "Story of the Bible" there was no miracle at the wedding of Cana of Galilee. "Several hundred years later, when a touch of the miraculous was added to every event in the life of Jesus for the benefit of the simple-minded barbarians who had to be gained for his straightforward message of a loving God . . . it had been adorned with a mysterious tale which the painters of the Middle Ages used repeatedly as a popular subject for their pictures. . . . As the ages went by, *similar bits of magic were continually added* to the original stories. That was quite natural. People have always loved to connect superhuman power with those whose memory they worship."

At this season of the year, when parents are considering what they shall buy for their children, this book, inspired by the father of lies, is put upon the market. Parents might more safely buy their children a rattlesnake for a Christmas present than to put such a book as this into their hands.

In *The Canadian Baptist* of November 8th, among the Book Reviews, the following notice appears:

Van Loon's Story of the Bible.

Few finer specimens of the bookbinder's art have been issued recently than "The Story of the Bible," by Hendrick Van Loon, which comes from the press of the MacMillan Company of Canada. Price \$5.50. The book has 150 black and white line illustrations, as well as sixteen full page plates in colour, done by Mr. Van Loon.

Mr. Van Loon has not written a Bible in modern speech; neither is it a commentary on the sacred word. It is much like the story of the sacred

things that a mother would tell her little child at bed time. "I have patiently read all the "Modern Bibles" and the almost endless "Children's Bibles" of the last thirty years or so and none satisfied me for my own needs or for those of my sons. Those who expect to read a Bible written against a background of the latest archeological and philological discoveries will be disappointed. The book merely tells the story as I personally would like to tell it to my boys. Nothing more and nothing less."

We are wondering who the book reviewer of *The Canadian Baptist* is? We cannot believe that anybody responsible for the conduct of our denominational paper would willingly assist in the distribution of such an infamous book as this so-called "Story of the Bible." We prefer to believe that the Editor published this review without knowing anything about the character of the book. If our judgment is correct, we are sure the Editor will hasten to inform the readers of *The Canadian Baptist* that that paper does not recommend Dr. Van Loon's blasphemous production. *The Canadian Baptist* enters many homes where there are children; and we feel sure the Editor will not fail to do his utmost to protect the families of his readers from this deadly poison.

ABOUT THE BIBLE SCHOOL.

Our new venture, a Bible School meeting at 9.45 a.m., has already proved a great success. It is a great advantage to have such a large number of young people and boys and girls in the morning preaching service. The usual plan of holding the school in the afternoon really trains a generation not to go to church; for few of the younger folks go either to morning or evening service. It is a great inspiration to see the great company of young people in church in Jarvis Street Sunday mornings.

But the advantage is not only with the younger people. Already the adult department shows a healthy growth; and it is surely most desirable that everybody should be engaged in some regular course of Bible study. It is impossible that the great truths of the Bible should be faithfully expounded without blessing following upon such a ministry. Nothing is more urgently needed in our day than that Christian people should be thoroughly instructed in the truth of the Bible.

One thing at which we are aiming in our Bible School is to enroll every resident member of the church in one of our classes. To every member who reads these words we give a most pressing invitation to join us in our Bible study next Sunday morning.

The lessons we are now studying are part of "The Whole Bible S.S. Lesson Course." By this course we shall go right through the Bible. Many people have long desired to study the whole Bible. Here is our opportunity to do so in company with other prayerful students. We have classes for all, and we invite you.

One of Our Difficulties.

The chief difficulty is found in getting scholars to come on time. This inheres in our peculiar situation. No other schools meet in the morning, and many people are accustomed to rise later Sunday mornings. But we are sure patience and perseverance will overcome that difficulty. May we venture to ask for the co-operation of all the members of our families in this matter? One thing that will help will be to get every member of the family attending the school. Then each member will help every other member.

For every reason it is desirable that we should give special attention to the matter of punctuality. Late comers (though we would rather have you come late than not at all) make it very difficult for the secretaries to complete their records, besides making it more difficult for the teachers to teach the lesson. Let us all do our utmost to overcome this difficulty.

THE WHOLE BIBLE S.S. LESSON COURSE.

The Birth and Offering of Isaac.—Gen. 21, 22.

Lesson Exposition by the Editor.

LESSON VIII.

NOVEMBER 25, 1923.

In connection with this lesson, read Gal. 4:21-31; and Heb. 11: 11-13; Rom. 4.

I. ISAAC'S BIRTH WAS A REWARD OF FAITH IN THE DIVINE PROMISE.

"At the set time at which God had spoken to him",—vs. 1, 2. (1) Thus every converted person is a child of promise (Gal. 4:28) spiritually begotten of the Holy Spirit by the word of truth (I. Peter 1:23). Souls dead in trespasses and sins may be so quickened as to live again unto God. (2) Isaac's birth was miraculous. It was contrary to nature. So is conversion (John 3:1-16; II. Cor. 5:17). (3) Abraham was strong in faith giving glory to God (Rom. 4: 13-25). Thus faith always glorifies its object; and we glorify God when we trust Him to do that which is humanly impossible.

II. ISAAC WAS PERSECUTED BY ISHMAEL.

This is an illustration of the battle that goes on in every Christian life. "The old man" is Ishmael; and "the new man" is Isaac. (1) In the individual heart (Gal. 5:16-18). (2) In the world without (John 15:18-20). But in all these things the son of the bondwoman must yield to the son of the free. God gives the victory to the children of promise.

III. HAGAR AND ISHMAEL IN THEIR HISTORIC SIGNIFICANCE.

God is ever gracious to the outcast, and listens to the cry of the needy.

"For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind."

IV. ABRAHAM AND ABIMELECH. (Vs. 22-34.)

We have here an example of what a man of faith should be in his relations with those who know God. Abraham settles his differences with Abimelech, as a Christian should. The same spirit is shown here as was manifested by Abraham in his relations with Lot. A further illustration of the truth—"The meek shall inherit the earth."

V. THE TRIAL OF ABRAHAM'S FAITH. (Chap. 22.)

(1) It is necessary that our faith should be tried and shown to be nothing but a naked trust in God. Trust in ourselves, trust in others, trust in circumstances, must all be separated from true faith, which is trust in God alone. (2) Abraham is not called upon to surrender the illegitimate but the legitimate. Thus, when all known evil has been put far from us, it is still necessary that we should give back to God that which He has given to us. Abraham obeyed because he believed, here as elsewhere (Heb. 11:17-19). It was because Abraham believed God could give Isaac to him a second time, even from the dead, that he was enabled to obey Him. Thus true faith always issues in obedience; and at the root of disobedience there is always an element of unbelief. (3) Abraham went all the way to the altar with God, being prepared to lay his son in the dust of death. (4) What a picture we have here of the divine Sacrifice! Father and Son in perfect agreement, going together to the altar. And as it cost Abraham as much to give his son as it cost Isaac to be willing to be given; so we must remember that "God so loved the world, that he gave His only begotten Son." In the sacrifice of the Cross, Father, Son, and Holy Ghost—one God—revealed the love of God for lost men. (5) God really did not want Isaac, but only Abraham. But the way to get Abraham was to demand Isaac. When Abraham stretched forth his knife to slay his son, in effect he plunged it into his own heart. Thus we are crucified with Christ by the surrender of our last and best. (6) But the real sacrifice God provided. Here you have the principle of substitution. The God of salvation is Jehovah-jireh—the Lord will provide. (7) We have a further illustration here of the principle that when we yield ourselves wholly to God, He gives Himself wholly to us. By his surrender of Isaac, Abraham kept his well-beloved son; and in addition received the promise of a blessing that should be shared by all nations and should last forever.

CHURCH NEWS AND ANNOUNCEMENTS.

ANOTHER DAY OF GREAT BLESSING.

Last Sunday was still another day of blessing. Large congregations were present at both services. It was a great joy to have such a host of young people and children in the morning service. The Headquarters Staff of the Toronto Garrison attended, and the two minutes of silence was observed. In the evening the Pastor baptized eleven; and two were baptized at the Branch. A good number responded to the invitation at the close of the sermon, and some were soundly converted. On Tuesday evening at the close of the prayer-meeting two were converted, and five made application for baptism. A good number will be baptized next Sunday, and some also the Sunday following. Thus the stream of blessing continues.

DORCAS MEETING.

The Dorcas Society will meet in the church parlor Thursday afternoon, November 22nd, at 2 o'clock. As we have only one more meeting before packing our boxes for Christmas, a good attendance is requested. Workers are invited to come as early as possible, prepared to sew or quilt. If you cannot come early, make an effort to be with us at the tea hour. Supper will be served at 6.30, to which the gentlemen and young people will receive a hearty welcome. Our expenses are met by a collection taken at the tables; we hope for a large gathering, and a liberal collection. Business meeting at 5 o'clock. We find it necessary to make a second appeal for second-hand clothing. Donations will be most gratefully received.

The Monthly Meeting of the Young Women's Mission Circle will be held on Monday evening, November 19th, at 8 o'clock. Reports will be given by the delegates to the Convention held last week in Walmer Road Baptist Church; and the election of officers for the ensuing year will take place.

JARVIS STREET CHURCH DIRECTORY.

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William Fraser, Pastor's Secretary, 40 Nanton Ave. Tel. Randolph 1268.

The Church Calendar

Sunday. For the week beginning Nov. 18th, 1923.
9.45—Bible School, including an Intercessory Class. W. J. Hutchinson, Supt.
11.00—Public Worship. The Pastor will preach.
6.00—Prayer Meeting in Church Parlor.
6.30—Communion Service.
7.00—Public Worship. The Pastor will preach.
Tuesday, Thursday and Saturday, 8—Prayer Meeting.
Tuesday—6.00—Teachers' Meeting.
Wednesday—7.15—Junior Gospel Lantern Service.
Thursday—2.00—Dorcas will meet to sew. Dorcas Tea at 6.30.
The Parliament St. Branch, 250 Parliament St. Sunday: Bible School, 3.00. Evangelistic Service, 7.00—Rev. W. L. McKay.
Monday—8.00—Young People's Meeting.
Wednesday—8 o'clock—Prayer Meeting.
Friday—7.15—Junior Meeting: Mr. F. Turney and Mr. W. J. Hutchinson.