

The Gospel Witness

PUBLISHED WEEKLY.

IN THE INTEREST OF EVANGELICAL TRUTH, BY JARVIS STREET BAPTIST CHURCH, TORONTO, CAN., AND SENT FOR SEVEN YEARS (UNDER COST), POSTPAID, TO ANY ADDRESS, FOR PER SINGLE COPY.

T. T. SHIELDS
PASTOR AND EDITOR

I am not ashamed of the Gospel of Christ.
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The Jarvis Street Pulpit

BY FAITH

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Morning, January 27th, 1924.

(Stenographically reported)

"By faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

"Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward."—Hebrews 11: 24-26.

We have begun this morning in our Bible School the study of the book of Exodus. It has occurred to me that it would be profitable for us to get a clear view of the great character which stands out on every page of that book. We have spent now three months with the book of Genesis, and I think as we pursue the whole Bible course through it will give us a view of the entire Bible, so that we ought to be able to recall great sections of Scripture readily to our minds, and I remind you, particularly you young people, of a very useful way by which to hold the Word of God in your mind—I mean a large section of it. How, for instance, can you remember the book of Genesis? What is the book of Genesis about? Is it the book of beginnings, as you know. But even if you memorize every word of it and that would be a useful thing to do—you might have the text of that book before you, and yet not be able in a few words to gather it all up and to remember what the book teaches. But God's way of writing history is to write the biographies—a biography means a life written. Genesis is not concerned so much with rocks and trees and beasts and birds as it is with men and women; and from your study of the last three months, I am sure you will be able to bring the whole book of Genesis before your mind, as you recall the outstanding figures of that book. They are just like great mountain

peaks in a mountain range. Go back to the beginning and you have Adam; then you have Cain and Abel; Enoch, who walked with God; coming down to the days of Noah, that great man, and the three branches of his family; then the book takes up the story of the one branch, the chosen seed, and you have Abraham and Isaac and Jacob; Abraham has two sons, but the book does not pursue very far the story of Ishmael, but takes up the story of Isaac; Isaac also has two sons, and it tells us a little about Esau, but it takes up the main thread of the book and tells us about Jacob; then Jacob has twelve sons, and so we are led down to Egypt with the story of the beginning of that new race to whom God was to commit His oracles.

And now, in the book of Exodus, we have another great character—the character of Moses—all the more important because he was in such a real sense the forerunner of Christ, and a type of Christ: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me." You will remember that when Jesus Himself came, His own people, the Jews, looked back over their long and wonderful history, in which there were recorded the names of a great many wonderfully great men; and yet, to the mind of the Jew, the one outstanding character of all history was Moses, the man through whom God had given them the law. The influence of Moses' life has flowed on down through history like a mighty river to this day, like a great Nile irrigating the deserts through which it flowed; like a mighty Amazon, like a great Mississippi; and you can trace all civilization back to the foundation laid by this man Moses. Thus I think it is important that we should know something of the secret of his life.

How did Moses begin? What made him what he was? This New Testament passage tells us where the foundations of this great character were laid. It explains everything by saying that he believed God, just as Abraham and Isaac, and Jacob, and Joseph, believed God, so "by faith" Moses became what he was. I want to talk to you for a little while this morning, therefore, about the faith of Moses, and to show you some aspects of that faith; to show you what it is, as illustrated in the life of Moses, really to believe God.

I shall begin by saying that A VITAL FAITH IS THE RESULT ALWAYS OF A SPIRITUAL VISION. Moses believed, not because he knew less than other people, but because he knew more; not because he saw less than other people, but because he saw more. Nowadays it is fashionable to boast of our doubting. And there are some people who seem to think that it is an evidence of superiority not to believe. They seem to think that a man who doubts ought to be proud of his doubting. In the spiritual realm, it is possible for us to know some things, to be absolutely sure of them. It was possible in Moses' day; and we are told that the secret of his life was this: that he saw the Invisible; he endured not because he was foolish and ignorant, because he was untutored and unlearned, but because he saw things which nobody else saw; because he had a clear vision of the Invisible. That was the fountain of his faith. Faith, after all, is but the eye of the soul. It is a spiritual faculty, a faculty which looks beyond the bounds of time and sense and apprehends God. Moses saw God: and Moses believed God. Moses was sure of God; Moses trusted God. Thus all these men who made history believed God.

I was in New York one Sunday in December; and, as I was free in the morning, I went to hear Dr. Haldeman preach. I had never heard him before. He preached a great sermon, and among other things he said that he had a

distinct recollection of hearing a preacher when he was a lad, preaching on Hebrews; and he said that all he remembered his saying was this: "By faith—by faith—by faith." That is how men of God did things, not by doubt, not by infidelity, but by faith. I wish I could ring that into your minds this morning. I can hear Dr. Haldeman saying it now; and he was simply God's mouthpiece, because that is what the Book says—the whole eleventh chapter of Hebrews—"By faith, by faith, by faith"! Young man, don't think you are superior when you doubt everything. It is possible for us to reach a place where we can get our feet upon the rock; where we can have a clear vision of God, and know God better than we know anything else in life. "By faith" Moses became what he was. Don't hang your head because you believe. Don't excuse yourself for being old-fashioned, or for believing as your mother believed, and as your father believed, and as, perhaps, your teacher does not believe—I mean your professor, if you have one. Come back to this Book and let God speak to you; and if you are going to be anything in life, if you are going to accomplish anything, if you are to fulfil the divine mission in your life, if you are going to make your mark in the world's history, you too must be a man of faith. I thank the Lord that these doubtful professors will be forgotten ten years after they are dead. Multitudes are still reading Spurgeon's sermons. Who in the world would ever read Dr. Fosdick's sermons after he is gone? Ten years from the time he passes few will know there ever was such a man. But the man who lives "by faith," who comes with an authoritative word from God, will always live: "He being dead yet speaketh."

Faith, then, is related to vision. It is the result of seeing things, of seeing God. I remember a big man one day—I mean big physically—talk a lot of nonsense on a public platform. When the service was over, there was a little man—he was a preacher too, but he was very small physically—I can see him now as he walked up to that giant and looked up at him as though he were looking at a mountain. He said, "I don't agree with you, brother, I do not agree with what you said to-day." "Well," said the man, as he looked down condescendingly, "I must confess I am not as well versed in that subject as some others." And this little fellow looked up and said, "That is what made you talk that way." That is why some people talk that way—not because they know more, but because they know less; although they think they know so much more. "Moses endured, as seeing him who is invisible."

II.

And further, A VITAL FAITH IS ALWAYS VOLITIONAL—that is to say, it is always related to the will. A living faith will make you do something. Moses believed, and what followed? Was it simply a mental exercise, a bit of intellectual gymnastics? Or did it affect his life in any direct way? The text says, By faith Moses refused, and by faith Moses chose; by faith Moses decided, "I will not have this, and I will have that." It led him to reject the one thing and to choose deliberately the other. A vital faith always moved to action. If a man says he has faith and no works, it shows his faith is not a reality: "Faith without works is dead." Faith will always lead to works: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

It is very important that we should be careful of our faith, that we should be careful of the things we believe. We must not underestimate the value of correct opinions. But it is not enough that we should believe certain things. That belief must be transmuted into action; and, if it is a vital faith, it will express itself just as the seed in the soil will come up in flower and fruit.

If somebody were to hand you a cheque for a hundred dollars, if you went to give me an illustration, give me a cheque for a hundred dollars, and I will show you what I will do with it—if somebody were to hand you a cheque for a hundred dollars, would you throw it down and say, "Oh, it is just a cheque?" You would, if somebody were playing with you; but if upon examination you find it is genuine, although there are no directions telling you to take the street car down to the corner of two streets, and go into the bank, and tell the teller to give you one hundred dollars,—if that cheque is signed by a responsible person, and if you believe that behind that signature there is a deposit in the bank, do you know what your faith in that cheque will do? It will lead you to go straight to that bank and get your hundred dollars. I was in the United States a few months ago, and they handed me a cheque for my expenses. I did not know whether I ought to cash it or not. I was not sure whether I ought to pay my own expenses; and so I did not take it to the bank for two or three weeks. At last I got a letter from a friend, in which he enclosed a letter from the treasurer, in whose name that cheque was issued, and he said, "What sort of a man is that Toronto preacher? He is the only Baptist preacher I have ever heard of to hold a cheque for a week without cashing it." It was not because I did not need it, but because I did not know whether I ought to cash it. But with that encouragement, I cashed it. But there are many like that. We say we believe the promises of God but we do not cash them; but, if we do not, generally speaking, it is because we do not really believe.

But if we really believe, our faith will lead us to refuse certain things. For instance, somebody is in trouble this morning. Here is a promise: "Thee wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Now, what is the matter with you this morning? Why that long face? Why so troubled? You have that promise; and if you really believe it, I will tell you what it will do. As you take that promise and believe it, you will cease to worry, and you will choose to be at peace. That is what faith does! It will help us to roll our burdens on the Lord, and then to leave them there. "He that believeth on me hath everlasting life." I say, if you really believe that, you will refuse longer to be concerned about your sin; you will leave it where God has laid it. And, on the other hand, you will choose to take possession of the promise that you have everlasting life.

You can work out that principle for yourself, and apply it to any text of Scripture—that faith, a vital faith, is always volitional; it almost moves the will in some direction. And as you come to a passage of Scripture, in your reading to-morrow morning, for instance, before you go out to your work, you will say, "Yes, I profess to believe this Book. I believe that promise;" but if you do truly believe it, that promise will influence your life all day. Somebody got up in the prayer-meeting the other night, and said, "I have been blessed by last Sunday night's sermon." He said, "I did not think so much of it at the time; but it has been with me every day all the week. It has been growing, and having an influence on my life." I want to speak in that fashion this morning—not that you may admire what I say, but that you may take this working principle and find out how much of the Bible you believe. You will not be saved by saying, "I believe the Bible from cover to cover." If you believe the Bible from cover to cover you will appropriate what is in the Bible. Faith moves the will. There may be some man here this morning, some boy or girl, who says, "I believe in the Lord Jesus Christ, Sir. (You say it in your heart at least). I believe He died for me." Well, if you believe

that, you will do as He bids you. He says, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness;—there is the faith—and with the mouth confession is made unto salvation"—there is the volition; there is the will acting, going out after God. And if you really believe this, that you ought to confess Christ, when you have the opportunity you will do it. Your faith will bring you down these aisles and lead you openly to avow your trust in Christ.

Another thing: *What faith refuses.* What sort of a life does this faith lead us into? "By faith" Moses refused something. First of all, he refused the artificial; he "refused to be called the son of Pharaoh's daughter." Moses knew he was not the son of Pharaoh's daughter; he knew he was not an Egyptian. He had the opportunity of wearing the clothes of an Egyptian, of speaking the language of an Egyptian, of living the life of an Egyptian, and even passing as though he were an Egyptian prince—he had all that opportunity; but he knew he was not that. "I am not her son. I am not an Egyptian. I belong to that despised race—I belong to the Hebrews who are an abomination to the Egyptians; and I cannot accept a title to which I have no right. I do not want to be called the son of Pharaoh's daughter, if I am not her son." There was in this man who believed a passion for the truth; he hated the seeming, and the sham, and the artificial.

A true faith will refuse the artificial, always. It will refuse to call one's self a Christian if he is not a Christian. Well, that is strange—when a man has faith, to refuse to call himself a Christian. But, in the beginnings of faith, he will not call himself a Christian when he knows that he is a sinner; and he says, "I will begin there and call myself by my proper name. I will not call myself a Christian when I am not a Christian. I will not call myself a son of God when I am not a son of God. I will not identify myself with that which is not true." How artificial life is to-day! A young man at college, for instance—like a young man I met some years ago. I had not seen him for a long time; I do not know how many years. I happened to get on the train one day; and this man was down at the other end of the car. He got out of his seat and hurried down the aisle, and before he reached me said aloud in the hearing of all, "Oh, how are you? I have got my B.A." (Laughter). That is all he had! He has accumulated very little since. Men are willing to cram through an examination; but if a man is a genuine man; he will not need, though he may accept, an examination: he will himself refuse to be called what he is not; he will refuse the life that is the life of seeming and artificiality. Oh, how we need to take that into our social life, and into our business life, and into every department of life, and hate the sham, and refuse to have anything to do with it!

Then Moses' faith led him to reject the circumstantial. Life did not consist in the palace, in association with that great and good woman who had been known as his mother, who had adopted him when he was found in the ark of bulrushes. Life did not consist in all the abundance of Pharaoh's house. He said, "That is not the thing I want." When Moses was grown; "when he was come to years," the New Testament says; when he ceased to be a child, he put away childish things. He said, I think, "They tell me that life consists in the clothes I wear, the house I live in, the people I talk to, and the food I eat, as if life consisted in the things that men possess." Faith realizes the invisible, and it refuses to live in the circumstantial and in the material. It turns its back upon it as a thing that is beneath the contempt of the full-grown man.

Oh, if the light of the eternal world could suddenly be flashed upon that man, for instance, who thinks he is a man of his business, who is proud of his many interests, proud of his bank account, proud of his money, proud of his social position, proud of the influence he exerts! If only he could see the invisible, he would see that all these things are transient, of no permanent value at all, and would refuse to live in a world of things, and live with Him Who is the Author of all.

Then, what he chose: He chose to be a son of God. He "refused to be called the son of Pharaoh's daughter" because he said, "I have a higher destiny than that; instead of being called the son of an Egyptian princess, I will be in reality a son of God." Isn't that worth while? That is what faith does: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." I beg of you young people to choose that above everything else. Remember that is more important than anything else in life, that you should be here, and now, this morning, a child of God, through faith in Jesus Christ.

He chose also that life of reality in spite of the affliction that was associated with it. I do not suppose that Moses was fond of affliction. I do not suppose that Moses was any less susceptible to the temptations of Pharaoh's palace than the rest of us would have been. But he said, "I am going to have reality; I am going to be a son of God; and if that involves affliction, I will take affliction." Oh no; none of these hardships are at all pleasing; but we glory in tribulations; "knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Moses saw the evanescence of all earthly things. It would be a healthy thing for us to go up to the cemetery sometimes. Most of us stay away unless we have to go. Unfortunately, I have to go very often; and I pass a great big monument that cost more than the houses most of us live in. What is the name? Oh, it is a name everybody knows—the name of some man who was rich, and so far as this world was concerned, had need of nothing. But suddenly he was called away; and now all there is left of him is just a marble monument. The pleasures of this world are but for a season; and Moses said, "I will not have that."

III.
Now we are able to view Moses' choice in the perspective of thousands of years of history. They have been digging for a king at Luxor, Egypt; and, at last, they have found their way through to the inner shrine, and they have found him encased in gold, laid away in his golden house, covered by the sands of the desert for three thousand years, and forgotten, although he was Pharaoh, King of Egypt. But this man "refused to be called the son of Pharaoh's daughter." He said, "I will have something more permanent, more abiding than all the pleasures and treasures of Egypt." Somebody might have said, "Why Moses, you are a fool! Look at this magnificent country. It is the greatest national power in the world. Pharaoh is representative of great wealth and influence and power; and you turn your back upon that!" But Moses said, "I am going to have something more enduring than that." Now, I say, as you look back upon his life, you cannot find his sepulchre: God buried him.

The angels of God returned the God,
And laid the dead man there.

"And had he not high honour,
The hill-side for his pall;
To lie in state, while angels wait,
With stars for tapers tall;
And the dark rock-pines like tossing plumes,
Over his bier to wave;
And God's own hand, in that lonely land,
To lay him in the grave."

Nobody knows where Moses was laid; but it was true that

"This was the bravest warrior
That ever buckled sword;
This the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced, with his golden pen,
On the deathless page, truths half so sage,
As he wrote down for men."

He refused the pleasures of sin; and he chose that which would give him the lasting things. And when at last the Son of God came to earth, and He was transfigured on the holy mount, Moses was among those who came to talk with Him of his exodus, of his decease. Moses may have said to Him that day: "I had my little part. I was the leader of an exodus. It was only a type and a symbol; it was only a prophesy of Thy great work. But I lived for this day, and looked forward to the time when the mighty Conqueror would come and deliver His people out of a greater bondage."

Moses esteemed "the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." Did you ever see anybody in a store examining something? For instance, a woman examining two qualities of woollen stuff. She examined both pieces very carefully, and then she said, "I think I will take this, thank you." Or somebody, perhaps, in a jeweller's store handling jewellery. There were the flashing gems. They were told that this was of so much worth, and the other was of so much worth; and, at last, they made their choice. Thus Moses took two worlds; he took the world of the visible, of the tangible, the splendour associated with Pharaoh's court, with its wealth and its power and its luxury and its ease, and held it in one hand; and in the other he took the world of the invisible, with its affliction, and the reproach of Christ; and as he weighed them both, he said, "I will have this, thank you." "By faith" Moses refused the one; he chose the other: he definitely gave God His place, and lives unto this day.

How many of you will do it this morning? How many of you believe God? How many will really take Him at His Word this day?

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

"McMASTER'S APPROVAL OF DR. FAUNCE'S INFIDELITY."

There has been an extraordinary demand for copies of last week's *Witness* containing the Editor's address on the above subject. Letters are pouring in upon us from all parts of the country—chiefly from Ontario and Quebec; but a considerable number have been received from other parts of Canada and from the United States, asking for copies of last week's *Witness*.

A great many pastors have already sent us lists of names of their own people to whom we have been glad to send this address. The interest taken in last week's number of *The Gospel Witness* surpasses anything we have yet experienced. The great majority have sent stamps or cheques to pay for the copies ordered. We do not, however, expect pastors to do this. If they are able to interest their people so as to send us 10 cents for each copy, it will make it possible for us to circulate the information contained in this address more widely than otherwise we should be able to do; but we want pastors to understand that our chief desire is that the people should have the information. Therefore, we ask each pastor who has not yet done so, even though he may not agree with all our conclusions, in view of the fact that the columns of *The Canadian Baptist* have been opened to McMaster's presentation of the case and we have been deprived of the opportunity to make any defense, to send us as full a list of the men and women in his church as possible. We should particularly like to have the names of the Deacons of the church, the Sunday School Superintendent, and the Church Clerk. And outside of these, we ask that every pastor send us the names of the persons in his church who are subscribers to *The Canadian Baptist*. Our reason for desiring these names is in order that we may put before them our side of the case.

Here and there, however, there may be found a pastor who is indisposed to respond to this suggestion. We ask, therefore, that all our readers—both men and women—send us the names of persons whom they know to be members of some Baptist church in Ontario and Quebec. This week we received a letter enclosing a cheque from Michigan, with a list of names of persons who are members of Baptist churches in Ontario. We shall welcome any suggestion from any of our readers which will enable us to get the facts contained in last week's issue of *The Witness* before the Baptists of Ontario and Quebec.

GROWING RAPIDLY.

We ask our readers to bear with us this week if we "talk shop" a little. But we are really so full of joy at the rapid increase in the circulation of this paper that we feel a little bit like the coloured gentleman who had to shout "Hallelujah!" or "bust".

When the publication of this paper was begun, now nearly two years ago, we entered upon it in faith, believing that God had a place for it, but we had

no idea that it would be possible in less than two years, to extend its circulation and establish it in the affection of so large a number of people as has been done. Every time the postman comes to the office, he brings good news of blessing upon *The Gospel Witness*. Since our last issue we received a letter from one of our subscribers in Manitoba, enclosing a list of ten names, with \$20.00 for the ten subscriptions. But in addition to this, this subscriber expresses his gratitude to God for blessing received and encloses \$10.00 as a thank-offering for himself and wife; another \$10.00 as a thank-offering for another man and his wife; and \$5.00 as a thank-offering from another, relative, thus sending us \$20.00 for subscriptions and \$25.00 for a thank-offering. This letter is one of many indications which God has been pleased to give us that His favour rests upon the printed page.

But further, a terribly vindictive newspaper campaign had been carried on in Toronto against Jarvis Street Church, and thousands of people who had never seen the Pastor, and who had never entered the church, were most bitterly prejudiced against us and our work, but *The Gospel Witness* has found its way into the hands of thousands of these. From its pages they have learned what Jarvis Street stands for; they have found *The Witness* a sample of the food provided, and have since come to the church. The sermons in *The Gospel Witness* reach a great multitude of people whom otherwise we should not be able to touch. Again, we ask our readers to pray God's blessing upon the printed message.

THE JOY OF THE LORD

What is meant by "the joy of the Lord"? The lord of the parable said to his faithful servants, "Enter thou into the joy of thy lord." Can we obtain such joy as we buy something from a store? Is it an ornament to be worn, or a dainty confection to be eaten, or is it a something which grows up over night which may be gathered like mushrooms in the morning? Or is it not rather an experience than a possession, an attribute of personality rather than a prize of achievement? It is a plant of mature growth, though it may mature quickly. It grows out of what a man is and does rather than out of what he has. The poor may be joyful and the rich may be joyless. Spiritual joy is a quality of character and is the fruit of the Spirit. The elements of true joy may be identified by the study of Him Who said, "These things have I spoken unto you, that my joy may remain in you, and that your joy may be full."

Our Lord found His joy in obedience to the Father's will. Nor shall we ever enter into His joy while we disobey His commandments. Every promise of Scripture has in it the fullness of the fountain of joy for everyone who will obey it. Thus obedience in baptism has proved to many the beginning of a new spiritual experience because it involved an attunement of the will to God.

Again, our Lord found His chief delight in giving rather than in receiving. It is the liberal soul that is made fat. Joy is found in serving rather than in being served. More true spiritual joy may be found in giving money to the Lord than in making it for and spending it upon ourselves. The joyful soul is always generous. Some of the Lord's plants do not grow because they are choked by their own selfish interests. To spend their interest upon others would give their souls breathing space. Our Lord's joy consisted chiefly in bringing others into right relationship with God. The shepherd who found his sheep rejoiced, the woman who found her coin, the father who recovered his son. Only as we learn that fundamental lesson, can we share the joy of the Lord.

THE WHOLE BIBLE S.S. LESSON COURSE.

LESSON XX.

FEBRUARY 17th, 1924.

GOD'S DIVINE PROVISION OF BREAD AND WATER.—Exodus 14:19.

To bring this lesson, in its typical significance, into the light of the New Testament, read I. Corinthians 10:1-3. Israel's emergence from the Red Sea as a free-born people, was analogous to the birth from the grave of Jesus of all those who are quickened by the Holy Ghost. Israel's passage through the Red Sea, as the above Scripture teaches, was a type of baptism, as when the believer is buried with Christ and raised again to walk in newness of life. It follows, therefore, that Israel's experience, following their deliverance from Egyptian bondage, is full of instruction for believers to-day.

I. **The Life Which God Gives, He Preserves and Directs.** The pillar of cloud and fire was not only a guide, but a guard; and the waves of judgment which rolled over the heads of the rebellious Egyptians, were to the believing people of God, waves of mercy which preserved them from their enemy. They saw the Egyptians dead upon the sea-shore. And the life which God has given to the believer, at the cost of the blood of His only-begotten Son, He will preserve even to the end. He stands between the saved soul and all its enemies; and gives to the believer, everlasting life.

II. **Notwithstanding, There is Discernible in Every Human Heart a Tendency to Unbelief.** Though they had witnessed the plagues of Egypt, God's judgment upon Pharaoh, and their own salvation through the blood; though they had seen the might of a great nation drowned in the depths of the sea, at the very first difficulty they began to complain. Thus has it always been with men; and we need to heed the admonition to "take heed lest there be in any one of us an evil heart of unbelief in departing from the living God."

III. We have here, however, an **Example of Abounding Grace.** God is infinitely merciful to the people whom He has chosen, and, notwithstanding all their murmurings, He does not cut them off. Had they been saved by works rather than by grace, they must have been turned back again into Egypt, and been delivered a second time into the hands of the taskmaster. Thus "where sin sounds, grace doth much more abound!"

IV. The lesson teaches us that the **Lives of God's True People can be Sustained only by Supernatural Power.** "This vile world is not a friend to grace to help us on to God." No sooner have we gone out of Egypt and passed through the Red Sea, than we come invariably to Marah's bitter springs. There are no waters at which the soul can quench its thirst save those which God, by His grace, makes sweet. (Chapter 15: 23-25.) But God always provides the wells of Elim (chapter 15: 27), with their sheltering palms. He does not require us to tarry long at Marah. This good Shepherd especially delights in leading His people in green pastures and beside still waters. Bread is also given to them. "Behold, I will rain bread from heaven for you." The lesson of the manna is one we all need, for there is that in every one of us which is made for heaven, and which, therefore, can be nourished only by heavenly food. It is important that we teach our scholars that the life God gives needs to be sustained; and that only He can sustain it. The unfruitfulness of many Christian lives is attributable to their want of nourishment. None of us would expect to be able to fulfil our tasks physically were we to deprive our bodies of food, so also must we learn to gather the manna which God sends from

heaven. We have it in the Word of God itself. It is worthy of note that the manna never failed until they came to the borders of the land of Canaan (chapter 16:35).

There is a further lesson in the fact that God gave to each the necessary quantity of food (chapter 16:18). "He that gathered much had nothing over, and he that gathered little had no lack." Thus God sees to it that there shall be no want to those who fear Him!

CHURCH NEWS AND ANNOUNCEMENTS

LAST SUNDAY.

This was another day of extraordinary blessing. When the invitation was given at the close of the morning sermon, twenty-eight persons responded and came to the front; in the evening ten or twelve others came forward, making nearly forty for the day. The evening congregation was great. Twenty-one persons were baptized before the sermon. At the Communion Service following, there was a great company of people; thirty-three new members received the Hand of Fellowship. The whole day was an experience of the "heavenly places in Christ." Yet we believe that such days are but the beginnings of blessing, and we would remind our readers, and especially the members of the church, of our church motto for this year: "Thou shalt see greater things than these."

TUESDAY EVENING LAST.

All the afternoon the snow came down in clouds, and we really feared that our numbers would be greatly diminished; but again the Lecture Hall was practically filled. After an hour's prayer the Pastor gave a lecture on "The Passover", concluding with an invitation to which four responded. Thus, day by day the blessing continues!

TO JARVIS STREET MEMBERS.

God has in mercy showered evidences of His favour upon us. It cannot be because of any merit in us that we have had such signal answers to prayer, and that such large numbers have been turned from darkness into light. At all our prayer meetings and regular services large numbers of people from other churches are found because they have heard that the Lord has visited His people. Perhaps never in the history of this country has such bitter hostility been shown to any body of people as has been manifested toward Jarvis Street Church. We rejoice that it has had absolutely no effect upon the spirit of the membership. We recognize that it all comes from the arch enemy of the truth, and we can well afford to endure the cross and despise the shame for the sake of the joy set before us.

At one Communion service some time ago, according to our card record, thirteen Toronto Baptist churches were represented. In this way God is giving us many friends. A few weeks ago three deacons of a certain Toronto Baptist church found themselves at our Saturday evening prayer meeting. We had a talk together, and a prayer that God would especially visit that church. Among those who were converted last Sunday were two young men, who came to see us Wednesday evening. They had long attended the church to which the three deacons belonged. They were full of the joy of the Lord and went from our vestry to the Pastor's house to tell of their conversion, and to ask him to baptize them as we recommended them to do.

In this way the Lord may use Jarvis Street to carry blessing far beyond our borders. Our church year will end March 31st—eight Sundays more. As so many eyes are upon us, and so many prayers are offered for us, we urge our members to allow nothing to prevent our closing this church year victoriously. In prayer, in personal witness, in our place in Bible School and Church, and by the full payment of our contributions to the Church's funds, let us fill the remaining weeks with the intensest devotion to the Lord's work in Jarvis Street.

MONTREAL AND CLEVELAND.

Last week the Pastor spent Wednesday, Thursday and Friday in Montreal with the Point St. Charles Church. The meetings, at which every church in Montreal and several churches from outside the city were represented, proved to be seasons of great blessing. The Quebec branch of the Baptist Bible Union of North America was organized, with the Rev. John Linton as President, Rev. Arthur St. James, of St. Paul's Church, as Vice-President, and Rev. Wm. Price, of Verdun, as Secretary-Treasurer. A strong Executive was also appointed, in which six of the Montreal churches and one church from out of the city will be represented. We hope for great things from the Quebec Baptist Bible Union.

Wednesday and Thursday, February 13th and 14th, the Pastor will be in Cleveland, Ohio, in connection with the organization of the Ohio branch of the Baptist Bible Union. The week following he will spend Tuesday to Thursday in Boston, Mass., in connection with the organization of the Massachusetts Baptist Bible Union. He will speak on the same subject in the Green Avenue Baptist Church, Brooklyn, on the 22nd; and Sunday, the 12th, will preach in Baltimore, Md., for Dr. A. C. Dixon in the University Baptist Church at 11 and 4; and at 8 o'clock, by request of Dr. O. C. S. Wallace, at Eulaw Place Baptist Church.

We make these announcements that the great company of people all over the country who are praying for the work of the Baptist Bible Union, may remember these meetings in prayer.

THE DORCAS SOCIETY.

On Thursday afternoon, February 14th, "Dorcas" will meet the ladies of the church and congregation in the church parlor at 2 o'clock. Please come prepared to sew or quilt by bringing thimbles and scissors. There will be a business meeting at 5 o'clock. Supper will be served at 6.30. We hope for a large gathering of the new members, gentlemen, and young people, at this hour. A collection is taken at the tables, to defray expenses.

YOUNG WOMEN'S MISSION CIRCLE.

The regular meeting of the Young Women's Mission Circle will be held in the Church Parlor, Monday, February 7th, at 8 p.m. Miss Pratt, of India, will speak. A special invitation has been extended to the women of the Senior Circle, and we hope for a large attendance at both the Junior and Senior Circles. Refreshments will be served.

The Church Calendar

- Sunday. For the week beginning February 10th, 1924.
- 9.45—Bible School, including an Intercessory Class. W. J. Hutchinson, Supt.
- 11.00—Public Worship. Rev. T. T. Shields.
- 6.00—Prayer Meeting in Church Parlor.
- 6.30—Communion Service.
- 7.00—Public Worship. Rev. T. T. Shields.
- Baptism will be administered.
- Monday—8.00—Young Women's Mission Circle.
- Tuesday, Thursday and Saturday—8.00—Prayer Meeting.
- Tuesday—8.45—Address on the Bible School lesson Ex. 14-19.
- Wednesday—3.00—Women's Gospel Service. 7.15—Junior Mid-week Service.
- Thursday—2.00—Dorcas Meeting. 6.30—Dorcas Tea.
- The Parliament St. Branch, 250 Parliament St. Sunday: Bible School.
- 100. Evangelistic Service, 7.00—Rev. W. L. McKay will preach.
- Monday—8.00—Young People's Meeting.
- Wednesday—8.00—Prayer Meeting.
- Friday—7.15—Junior Meeting—Mr. F. Turney and Mr. W. J. Hutchinson.