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**WESTERN BAPTISTS
AND
BRANDON COLLEGE**

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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

HOW TEN LEPERS WERE CLEANSED.

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Evening, Feb. 3rd, 1924.
(Stenographically reported.)

"And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

"And they lifted up their voices, and said, Jesus, Master, have mercy on us.
"And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

"And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God.

"And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

"And Jesus answering said, Were there not ten cleansed? but where are the nine?

"There are not found that returned to give glory to God, save this stranger."
—St. Luke 17: 12-18.



SHALL use this incident this evening; in the simplest way, so that the children can understand, to point out how the Lord saves sinners. Here were a company of men who were lepers. Manifestly, leprosy is a type of that disease from which all men suffer—the disease of sin.

I.

THESE MEN WERE LEPERS; AND THEY KNEW IT. We are all sinners; but it is a great thing to know it—to know that we are sick and in need of a physician. It is a great truth that is too generally denied nowadays. If we are

what we are as a result of some process of evolution, and sin is but an incident in our upward progress, we are not to be blamed for it, nor are we to mourn it overmuch. But if it be so that sin is an offence against God; and that "all have sinned, and come short of the glory of God," that is an entirely different matter; and it is important that we should know it, and that we should know how we may be saved from it.

Leprosy was frequently *hereditary*—not always so, but frequently it was. Sin is always hereditary; "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." The old theologians were right when they taught the total depravity of our human nature; by which they did not mean that we were as bad as we might be, but that every faculty of the soul was biased against God in the direction of evil. If you have any doubt about it, examine your own record, and see if you have not always found it easier to do wrong than to do right. Study the life of the youngest child; and you will find sin manifesting itself in the tongue, in the hand—in the whole life of that child. The truth is, "All have sinned, and come short of the glory of God." We may be old-fashioned to believe it—and we admit that we are old-fashioned—notwithstanding the Word of God is the most up-to-date Book in the world. We are all sinners. *That means you.* I am not talking about someone outside of this house, but I am speaking to you this evening, whoever you may be. We are all included in this characterization: "All have sinned, and come short of the glory of God."

Leprosy was very often *painless*. It caused the patient no particular discomfort; and, because of that, in its earlier stages he was not readily alarmed. Sin is not only often painless, but it is pleasant. It was "when the woman saw that the tree was good for food, and it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband." We are not to conclude that things are right because they are pleasant; because they agree with our natural disposition: "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." We ought rather to be suspicious of that course which is agreeable to our carnal nature: it is almost certainly wrong. Sin, I say, in its beginning, is not painful, but often pleasant.

Leprosy was a *progressive disease*. It began in a very simple way. It showed itself sometimes in a spot in the forehead. A man might say, "There is not very much the matter with me." When he went to show himself to the priest, he might say, "I have a bit of a scab here. I do not think it is very serious; but I thought I would come and show myself to you, according to the law". It was only a little spot; but the expert knew that that little spot had death in it. "Behold, how great a matter a little fire kindleth!" Only a match, only a spark from the engine, and the whole prairie or the forest is set on fire; the town is laid waste, and lives are sacrificed. Thus sin begins and progresses in such a way until the whole nature is involved. It does not make very much difference where it begins—whether it is a sin of the flesh, or an affection of the mind; or whether it be in the upper story, an evil affection of the spirit. Fire can burn down or up; only let it begin, and it will not be long before the whole man is corrupted. That is true of every one of us afflicted with a moral disease, over which we have no control whatever. Such were these lepers!

And then, furthermore, it was in its later stages *very loathsome to the man himself*. When a certain other leper came to Jesus, he did not say, "Lord, if thou wilt, thus canst save me from dying"; but he said: "Lord, if thou wilt, thou canst make me clean". I have seen many men desire to be saved just

because they were afraid of the penalty of sin; but there was in them no repentance, no self-loathing; no consciousness of guilt. But these men knew that they were lepers; they had come to hate themselves, and to desire to be made clean. Have you come to see sin as it appears in God's sight—as a thing that is loathsome, as a thing that is intolerable to His holy eye, as a thing that must be banished from His presence?

This disease *separated them from their friends*. They were quarantined; they were obliged to stand afar off; they were obliged to label themselves, and cry as anybody approached, "Unclean! Unclean!" Some man here to-night says, "I do not believe in that old-fashioned doctrine of Hell". Your thought of the doctrine of future rewards is that it is an arbitrary act on the part of a sovereign Judge; whereas, it is the inevitable result of sin itself. Why have we our cemeteries? When you laid your dead away, was it because you did not love them? In life they were beautiful, attractive; their companionship was delightful. But when Death has laid his hand upon them, and that loved form is cold and silent, you know that within there has begun that process of decomposition which very soon will make that body loathsome in the extreme. Abraham bought a grave. What for? "That I may bury my dead out of my sight". What is the "bottomless pit"? I do not know what the Scripture means by those terrible figures which describe the hereafter, beyond this: that it is a place where a holy God will bury the reeking sinner out of His sight. Heaven could not be Heaven if unregenerate men could be permitted to enter: "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie". No unclean thing shall ever pass that pearly portal. And if there be within us that thing which is an abomination in the sight of God; if it be true that He is "of purer eyes than to behold evil, and cannot look on iniquity"; then the man who hugs his sin, and refuses to repent and depart from it, becomes merely a reeking moral leper whom God will bury out of His sight.

Leprosy was a *fatal disease*. There was no cure for the most aggravated form apart from divine help. "Sin, when it is finished, bringeth forth death." "When it is finished": the thing that now seems so harmless and pleasant and desirable in your eyes, when its inherent nature has worked itself out; when it has accomplished its purpose—the purpose of the evil one, who set it in operation in your being—it will bring you down to death and eternal separation from God. I know no other authority on these matters than the Word of God; and I am resolved, as God helps me, that no man or woman shall meet me at the judgment-seat of Christ and say, "You failed to tell me the truth." Whether you like it or not; whether I preach to crowds or only to one—"Woe is unto me, if I preach not the gospel!" "The wages of sin is death"—death! death! I wish I could ring it into your hearts and consciences. There is no escape from it except by divine grace.

II.

And, then, **THEY SOUGHT RELIEF OF JESUS**. They came to Him; they acknowledged their condition and sought salvation.

First of all, they "*stood afar off*." They knew what they were. They did not presume to come into the presence of this holy Prophet of God and say, "I am just as good as anybody in the neighborhood." They did not say, "There is nothing the matter with us." They knew they were lepers; and they "*stood afar off*," instinctively feeling that they had no right to come into His holy presence. God be praised when a man feels his sin like that! You have not gone far while you say, "I do the best I can." You have not gone far when

you say, "Why, Sir,—as people say sometimes in this place when we ask them if they are saved—I am a member of a church. I am a religious man. I never do any harm." When God the Holy Spirit shows us our sin, we hide our faces in the presence of God; and, like the publican, fear to lift up so much as our eyes unto heaven. Do you feel like that to-night?

In the next place, *they applied to the right Person*. They said: "Master, have mercy on us." How wise they were! There was no one else to help them. There was a certain woman who "had suffered many things of many physicians, and had spent all that she had, and was nothing better, but rather grew worse". And there are some of us who have tried all sorts of spiritual quacks. We have knocked at the door of every kind of Ism that has ever issued from the Pit. Let me tell you there is just one Physician: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved". "Master, have mercy on us." They came to the right Person; and *they offered the right kind of prayer*. They asked for "Mercy". "We have nothing to pay. We are unworthy. We come empty handed, loathing ourselves, going down to the grave. But Jesus, Master, have mercy on us." That is the way to come to Christ,—mercy—mercy, for the chief of sinners. Oh, that proud Pharisee, "concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless"; and yet, when the Lord had rendered his account, when he came to understand what he was in God's sight, he loved to say: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world"—what for? From the audience, ("To save sinners"). Yes: I heard somebody say, "to save sinners". Do you believe that He came into the world to propound a new philosophy; that He came into the world to live an exemplary life, to set a perfect example, to die the death of a martyr as the consummation of such a life? Oh, no—"Christ Jesus came into the world to save sinners." And He had to be virgin born, the Incarnate God, infinity in His heart, omnipotence on His tongue—the God-Man came to save sinners, "of whom," said this righteous man, "I am chief." "Mercy!" That is the only way you can be saved. There was the mercy-seat, blood-sprinkled; and there the ark of the covenant, having within, the manna, and Aaron's rod that budded; and the Lord said, "There I will meet with thee." He will meet you at the place where you ask for mercy: "All manner of sin and blasphemy shall be forgiven unto men." I do not care how great a sinner you are, the Lord is ready to forgive.

III.

And, then, THE LORD'S ANSWER. He said, "Go shew yourselves unto the priests." To another leper, we have it recorded that He said: "Go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them." "But I am not cleansed. I am a leper still," "Never mind; go and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded." What were the offerings required? I should like to preach a sermon to you on that. I cannot elaborate it. You can look it up for yourselves.

A leper to be cleansed of his leprosy was required to come and bring a trespass offering, and a sin offering, and a burnt offering, and the log of oil. The sin offering was offered in his behalf; and the blood of the sin offering was to be put upon the tip of his right ear, and upon the thumb of his right hand, and upon the great toe of his right foot; he was, in symbol, cleansed by the blood. Then the burnt offering was offered; and it was entirely consumed before the Lord; he saw himself wholly dedicated, and the old life

crucified—burned up by the fire of God. And then the oil, the symbol of the life and power of the Holy Spirit, was also put upon the tip of the right ear, and upon the thumb of the right hand, and upon the great toe of the right foot—the ear opened by the power of God to hear God's Word; the hand energized by the Divine Spirit to do His will; and the feet—"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" "Go and do that", said Jesus. "Go to the priest; take your sin offering; take your burnt offering; take your oil; and get the priest to offer the birds which he will provide—two living birds; one shall be slain, and the blood of the slain bird shall be put upon the living bird, and it shall spread its wings and fly away; it shall never come back again; and it will carry your sins with it." "But, Lord, I am not cleansed." "Go shew yourselves unto the priests." They did not stop to argue: they did as they were told.

And what followed? "As they went, they were cleansed,"—before they got to the priest; for, when you have met Jesus, you do not need any other priest. They assumed the promise of God to be true; and, on the strength of it, they set their faces toward the priest: they took the promise of God for granted; and, as they went, the leprosy departed, and they were made clean.

What does it mean? Just this: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "He that believeth on me hath everlasting life." I quote it often. Spurgeon used to say, "Hath" spells "got it." "As they went, they were cleansed"—as they trusted, they were saved; as they rested upon His promise, they were forgiven; as they believed in the atoning sacrifice, in symbol, they were made clean, every whit. I cannot tell you how it is done. If you had asked them, "How were you cleansed of your leprosy?" they would have answered very much like the man whose eyes were opened. "What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet." "How were thine eyes opened? He answered and said, "A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.—I do not know how it happened. I only know that I did what He told me to do; and when I did what He told me to do, He did what He promised He would do.—One thing I know, that, whereas I was blind, now I see." "As they went, they were cleansed." Will you go to-night? Will you turn your face toward Calvary? Will you have done with trusting in all secondary matters? Will you push your way through to Christ Himself, and trust in the atoning Sacrifice, and say, "I cannot understand the philosophy of the plan of salvation; I cannot explain it; but I will trust the interests of my soul for time and for eternity on the Word of God." If you will do that, that moment you shall be cleansed.

And you will know it. They knew that "as they went, they were cleansed." "And one of them—I cannot understand the other nine; although I have seen a lot of folks like them—one of them, when he saw that he was healed, turned back, and with a loud voice glorified God." As soon as he knew that he was cleansed; he said, "I am not going to the priest." Did he turn back to see how he could get around quietly behind the crowd and let nobody know, and then whisper, "I am whole"? Oh, no; he turned back, and with a loud voice glorified God. Ah, there was some significance in that; for one symptom of leprosy was a falling voice. As the disease progressed, the voice became a croak; it became weaker and weaker. But when this man was saved, he turned back; and, it is said, not without significance, with a loud voice

glorified God. "Oh," he said, "I have got it back again; and I will use it to praise God!" ("Amen!" "Hallelujah!")

"E'er since, by faith, I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

"With a loud voice he glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan,"—a stranger, belonging to an unprivileged class; yet God did thus magnify His grace, and He saved him wholly.

And I should not be surprised if there is some stranger who has come here to-night who has not been here before; perhaps you have not been in a place of worship for a long time. But you know that what I have brought to you to-night is true, and you would like to be helped. As you take God at His Word to-night, you will be helped. I am positive there are people who are going to be converted here to-night; that is what we have been praying for. The Lord is adding to the church daily such as are being saved. There were twenty-four or twenty-five who came out at the morning service. I do not know how many are coming to-night; but some are going to be saved. And being saved, with a loud voice they will glorify God.

"Just as I am! without one plea,
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of God! I come! I come!"

THE WHOLE BIBLE S. S. LESSON COURSE.

LESSON XXI.

FEBRUARY 24th, 1924.

THE GIVING OF THE LAW—Exodus 20.

In connection with this lesson, it is well to read Matt. 22: 34-40; Gal. 3; Rom. 8: 1-4; Heb. 12: 18-29.

I. The Ten Commandments Constitute a Standard for the Governance of Man's Relation to God, and his Relation to his Fellows. Vs. 1-11 set forth our relationship to God; Vs. 12-17 our relationship to our neighbour. Thus the Lord Jesus in Matt. 22: 38 sums up the whole law. In this connection, it is important to teach that the first commandment is not only first in order but first in importance. The soul that is rightly related to God will be rightly related to its neighbor. The tendency of to-day is to define sin and righteousness in terms of human relationships, which is only a half-truth; and, like many another half-truth, is often an untruth. The whole teaching of this chapter is that men must first be right with God; then they will be right with their neighbor.

II. It is important to Recognize that the Covenant of Grace Preceded the Giving of the Law. (Gal. 3: 15-17.) The gospel is not an after-thought, but was preached to Abraham (Gal. 3: 8) and, indeed, to Abel, too. It was never in the purpose of God that men should be saved by striving to attain to the objective standard of the law.

III. The Law was Added because of Transgression. The deluge fell as a judgment upon the many; but it was a mercy to the few. Only by such a judgment could the race be preserved. Following upon that, God promised, "Neither will I again smite everything living as I have done". It was, therefore, necessary that the chosen race should be subjected to some external restraint until the Seed should come. The law exercised a further ministry, also, in bringing to men the knowledge of sin (Rom. 7: 7-12). It is a standard by which all men may measure themselves; and, spiritually interpreted as by the Lord Himself, a standard which shows every one of us to have come short of the glory of God.

IV. The Blessing of the Gospel is that It Takes the Objective Law from Tables of Stone and writes It on Fleshly Tables of the Heart. (Rom. 8: 1-4; Heb. 10: 16-17).

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

THE BAPTIST UNION OF WESTERN CANADA AND BRANDON COLLEGE.

We beg the indulgence of our many readers who live beyond the boundaries of the Dominion of Canada for using our editorial space this week to discuss a matter of vital importance to Canadian Baptists. We have learned that at the Annual Meeting of the Baptist Union of Western Canada held at the First Baptist Church, Calgary, in January last, the Convention decided to drop Brandon College from the Mission budget; thus requiring it to stand upon its own feet, and to make its own appeal for support.

At the last Annual Meeting of the Jarvis Street Church, we felt compelled to drop Western Missions from the Mission budget, because a proportion of the money contributed to Western Missions went to Brandon College. For the year 1923-1924, therefore, Jarvis Street has been giving its Western Mission money direct to British Columbia. We rejoice in the action taken at Calgary, because this will permit us to resume our support of Western Missions as a whole. Western Canada is an exceedingly needy field, and beyond all doubt needs all the support that Eastern Baptists can give it.

Many of our readers, however, will wonder why it was necessary to drop Brandon from the Mission budget of the West. We have little doubt that Brandon was dropped for the same reason that Jonah was thrown overboard. It was difficult to bring the Mission ship to land with Brandon on board. From newspaper reports which have reached us, we judge that some sort of a resolution commending Brandon College to the confidence of the people was passed. It is easy to throw a kiss to Jonah after he has been thrown overboard, and to express the hope that he may somehow get to land. There are many employers who soften the shock of dismissal by giving a dismissed employee a certificate of character. Some such action seems to have been taken by the Convention at Calgary. There were, however, some stalwart defenders of the faith who voted against the motion of confidence.

We would recommend our Canadian readers to get the Year Book of the Baptist Union of Western Canada for 1922 and read the full report of the Commission appointed to enquire into the teaching of certain of the professors at Brandon College, which report occupies twenty-one pages. The Commission sums up its findings respecting the teaching of Dr. Harry MacNeill in six paragraphs, which we will venture to quote with some comment upon each.

"1. He believes in the great fact of the Inspiration of the Scriptures, and their final authority, when properly interpreted, as a sufficient rule of faith and practice. He would distinguish between the eternal and inspired truth of the Scriptures and the garment in which it is revealed and conveyed to men. Only as this distinction is recognized can there be any meaning at all in that phrase 'when properly interpreted,' which implies that there is an inward truth reposing in the heart of the language used,

which can be discovered only through the exercise of our judgment illuminated by the spirit of God. And while he does not hold to the traditional verbal theory, he holds most profoundly to the great throbbing, vitalizing fact of inspiration."

It will be observed Dr. MacNeill distinguishes "between the eternal and inspired truth of the Scriptures and the garment in which it is revealed and conveyed to men"; and this "inward truth reposing in the heart of the language used can be discovered only through the exercise of our judgment illuminated by the spirit of God." The most radical critic in all the world we have ever heard of would subscribe to that paragraph; which means nothing more than that there is some truth in the Scriptures, and that we are ourselves to be the judges of what is true and what is untrue. This view, it seems to us, absolutely destroys the *authority* of Scripture.

"2. He believes profoundly in the great fundamental fact of the incarnation and the deity of Jesus. Here again he would make a distinction between the essential and basic fact and the method of the realization. Concerning the Virgin Birth as the method of realizing the incarnation, he frankly states his uncertainty, and gives as the ground of his uncertainty, his conviction that the incarnation is the essential and vital matter, while the method of realization is a secondary question. He emphatically states that he does not deny the Virgin Birth, and thinks of it as possibly the method of incarnation, and holds in his mind the hope that some day he may see it clearly."

In this it will be observed Dr. MacNeill "emphatically states that he does not deny the Virgin Birth, and thinks of it as possibly the method of the incarnation, and holds in his mind the hope that some day he may see it clearly." This is very plausible; but what does it involve? There is absolutely no escape from the conclusion that in Dr. MacNeill's view, the record of the Virgin Birth in the gospels of Matthew and Luke may possibly be untrue. This throws light upon his attitude toward the Scripture in general. The paragraph declares that he is uncertain about a matter concerning which the Scripture speaks in the most positive and unequivocal terms.

"3. He believes in the fundamental place of the supernatural in the Christian revelation, but distinguishes between that fundamental faith and principle and the liberty to investigate specific facts and events."

This can mean only one thing: "Liberty to investigate specific facts and events" can mean nothing less than liberty to accept or deny the scriptural record of such specific facts and events, as his judgment may determine.

"4. He believes in the tremendous fact of sin, not as something nebulous and negative, but as a tragic and positive reality, and as basic to the whole problem of redemption.

This fact of sin makes the atonement of Jesus a stern necessity. This great fundamental fact of the atonement made by Jesus he believes in, and accepts, but distinguishes between the great fact itself and the theories which seek to explain it.

It is refreshing to find that Dr. MacNeill believes in the fact of sin and atonement! But, again, we are told that he "distinguishes between the great fact itself and the theories which seek to explain it"; which leaves the way open to regard sin as the result of disobedience as recorded in Genesis, or as a stage in man's evolutionary development. Dr. Harry Emerson Fosdick, or Dr. Shailer Matthews, or Dr. Faunce would have no hesitation in subscribing to Dr. MacNeill's statement. And so of the atonement: Dr. MacNeill's statement may mean anything at all. He is careful not to commit himself to belief in salvation through the precious blood of a vicarious Sacrifice.

"5. In the great truth of the resurrection, which vindicates the reality of the atonement, he believes most deeply. He believes in the resurrection of the living Christ, distinguishing between the great fact of the resurrection and the nature of the bodily form in which He appeared."

Here we observe "he believes in the resurrection of the living Christ"; which means little more than to say that he believes Christ is still alive; so, according to the Scripture, are Abraham, Isaac and Jacob; so is David: yet, "he is both dead and buried, and his sepulchre is with us unto this day." Dr. MacNeill distinguishes between the "fact of the resurrection" and "the nature of the bodily form in which He appeared". What does this mean? He appeared in a bodily form; but had He a body? or was it merely an "astral" body? How easy it would have been for Dr. MacNeill to say that he believed absolutely the scriptural records which declare that Jesus rose again from the dead! Again, we say, there are very few, even of the most radical critics, who could not subscribe to Dr. MacNeill's statement.

"6. In the last place he believes in and trusts the gracious hope of the Lord's return, making, however, a clear distinction between the essential fact and hope and the manner in which He may appear."

Here we are told Dr. MacNeill believes "the gracious hope of the Lord's return, making, however, a clear distinction between the essential fact and hope and the manner in which He may appear." What does this mean? It certainly leaves room to deny the personal return of the Lord. The most extravagant of modernists tell us that Christ returns again and again. Dr. MacNeill distinguishes between "the essential fact and hope" and "the manner in which He may appear." How easy it would have been for him to open his New Testament at Acts 1:9-11, and to have read: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." He might have read that and told the Commission he believed it. Dr. MacNeill does not tell us that he believes Christ will come again "in like manner" as He was seen to go.

In paragraph five of the Commission's recommendation, we read:

"It is the judgment of this Commission that in the Academic and Arts departments of the college the teaching of the English Bible be an expositional rather than a critical study, and that the work be assigned the professor of practical theology to be appointed."

Notwithstanding the extremely liberal position taken by Dr. MacNeill, the Commission recommended his retention on the staff; but that the teaching of the English Bible should be assigned to someone else. What a terrible commentary on the character of Dr. MacNeill's teaching! He was to be permitted to teach Latin and Greek; but in a so-called Christian college, appealing for the support of Baptist churches, he was to be retained though he could not be trusted to teach the Bible. We have no hesitation in saying that a college that continues on its staff a man holding Dr. MacNeill's views of the Bible and of the doctrines of the Bible is not worthy of the support of any one who believes the Bible to be the inspired and authoritative Word of God, and Jesus Christ to be God manifest in the flesh, Who "died for our sins according to the Scriptures; and was buried, and rose again the third day according to the Scriptures."

We cannot close this examination of the pronouncement of the Brandon College Commission without the quotation of a paragraph from a statement in connection with the report of the Commission, made by the then principal, Dr. H. P. Whidden, who is now Chancellor of McMaster University.

"I have no hesitation in declaring myself without sympathy for the views of 'Extremists' of any kind in our denomination (if we have any). I am simply 'a middle-of-the-road Baptist.' And that not because the great majority are such, but because of personal experience and conviction. As such I would have been untrue to my trust if I had consciously encouraged or entertained the teaching of 'extremist' or 'radical' views, at either end, in Brandon College. Each and every teacher is loyal to the great essentials of Christian life and truth, emphasizing in experience and in teaching the divine Saviourhood and Lordship of Christ."

From this the Baptists of Ontario and Quebec may know the kind of teaching that will be encouraged in McMaster University, under the present "middle-of-the-road Baptist" Chancellor.

THE EXAMPLE OF THE BAPTIST UNION OF WESTERN CANADA.

In the foregoing article we have called attention to the action of the Baptist Convention at Calgary in dropping Brandon College from the Mission budget. We have given a brief review of the finding of the Commission appointed to enquire into the teaching of Brandon College. Our readers will not wonder that the Missionary interests of the West felt compelled to relieve themselves of the handicap of association with Brandon College.

There is an important lesson in this matter for Baptists of Ontario and Quebec. The Editor of this paper is convinced that the only way to effect a change in McMaster University is for every loyal Baptist, who believes the Bible to be the Word of God, absolutely to refuse to give a dollar to the support of McMaster until such time as its governing bodies are purged of those who have so long sought by every means to subvert the faith of the Denomination. Wherever pastors see this to be a necessity, their simplest course would be to endeavour to lead their churches to drop McMaster from the church budget. The loyal Baptists in churches where this is not done will be driven to the necessity of refusing to contribute to the church Mission budget. The larger givers may, perhaps, send their offerings to the various Mission objects direct to the Mission Treasurer; but great numbers would probably refuse to contribute to the Mission budgets at all so long as McMaster is included. This, in time, will compel our Mission Boards to take precisely the same action as the Western Mission Board has taken, namely, to ask the McMaster Jonah to swim to shore by his own strength, or by some other means to get to land as a repentant prophet.

These are severe measures we know; but every other means of remedying the growing evil has been tried; and we have been reluctantly forced to the conclusion that the only way for loyal Baptists to keep a conscience void of offence in respect to our educational affairs is absolutely to refuse to contribute to McMaster.

ANOTHER SIDELIGHT ON THE DENOMINATIONAL DRIFT.

Sunday, February 10th, Dr. Shaller Mathews, the high priest of American Higher Criticism, and head of the principal infidel incubator on the American Continent, namely, the Divinity School of Chicago University, preached in Convocation Hall; and in the evening preached to the theatre congregation of the Bloor Street Baptist Church, by invitation, of course, of the Pastor of that church—one of the Governors elected at the Walmer Road Convention to carry out the orthodox statement of the Senate and Board of Governors of McMaster University, submitted to the Convention.

When space will permit we propose to give our readers a few extracts from some of Dr. Shaller Mathews' books; but most of the ministers who will

read these words know where Dr. Shailer Mathews stands. If he is to be welcomed to Baptist pulpits in Canada, there is no critic on the American Continent, of which we have any knowledge, who would not be acceptable.

Dr. Mathews addressed the Ministerial Association on Monday, the 11th; and the papers declared that his liberal views amazed some of his hearers. Appreciation of his address was expressed by Dr. Salem Bland. Could any more deadly certificate of character be given a minister of Christ than to have his teaching approved by Dr. Salem Bland?

The mention of Chicago University reminds us of a paragraph in our address delivered January 24th, which we venture to reprint:

"And now I challenge the Honorary Degree Committee to say upon whom some member of the Committee proposed to confer the degree from Chicago University, and why that degree was not conferred. And why? They did not dare to recognize Chicago. The will to do it was there, and to commit the Senate and this Denomination to an endorsement of the chief infidel factory on the whole American Continent, namely, Chicago University. It was, however, proposed to recognize that University."

We are still waiting for an answer from the Honorary Degree Committee.

THE TORONTO STAR AND JARVIS STREET THEOLOGY.

We print below an estimate of Dr. Shailer Mathews from "The Spotlight" in *The Toronto Daily Star* of Feb. 12th. The writer's differentiation between "eminence" and "greatness" is most interesting. It is akin to the distinction between the "notorious" and the "famous." We are always interested in the *Star's* "Spotlight." It is always well written. We do not know the writer; but we are sure he learned how to write English on the other side of the sea where the ideas of educated men are too accurately formed to permit of their being clothed in such a slovenly phrase as "sort of." But Dr. Shailer Mathews represents a "sort of" scholarship which boasts of a "liberty" of thought which never allows itself to be shackled by facts; which delights in a "sort of" latitudinarianism which mocks at exact definitions—and that in the name of the "scientific spirit"! "The Spotlight" is right in assuming that Dr. Shailer Mathews purveys a "sort of" theology for which Jarvis St. has no appetite; but he is slightly in error in supposing that the coming of such men is "dreaded" by us. Nothing exposes the shallowness of the Modernist like his own speech. We are unafraid of his vaporings on this principle, "Even a fool, when he holdeth his peace, is counted wise; and he that shutteth his lips is esteemed a man of understanding."

DR. SHAILER MATHEWS IN "THE SPOTLIGHT."

"The difference between an eminent man and a great man may not be very much, though it is all the difference. Dr. Shailer Mathews is a truly eminent man, or he wouldn't preach broadcast Convocation Hall sermons adjacent to the cold and critical ear of Sir Robert Falconer, and the discriminating sermontasting of that Mr. Lucas who was once attorney-general of Ontario, and judged many moral and immoral deliverances.

"Dr. Mathews lives now in Chicago, whence many a good thing comes. He travels farther than the apostle Paul did, discerning the truth that has been vouchsafed to him. He is a life-long Baptist; but will not be preaching at Jarvis Street so long as Dr. Shields nourishes that fruitful vine. His convictions about the supernatural are vast, but, according to the fundamentalists, altogether too vague. Put to it he would probably say there's no such thing as the supernatural in this world or in the world to come—that what his friends mean when they say "supernatural" is "superhuman"—and superhuman, in the sense, though not in the degree, that the missionary's writing on a chip to another missionary was superhuman to the Kaffir who carried the note. God, the Mathews conception opines, cannot be supernatural—he cannot be above his own nature. Nothing in His nature can be outsoared or outdone.

"The border land between eminence and greatness can never be drawn as if human or even superhuman qualities can be mapped like a Versailles frontier. Dr. Mathews admits being a scientist—he almost dotes on scientific thinking. The difference between thinking and scientific thinking mayn't be

very much, but it may be all the difference. A "sort of" is more frequently in the Mathews mouth than any other phrase which a listener hears in a mighty attractive discourse. "Sort of" isn't exactly a scientific term, but it slips round a good many corners.

"There must be something good in a sermon which can make Principal Hutton, whose interior reflections are nearly all in Greek, smile unblushingly from the chair next the preacher's; as the preacher spoke of people who "lug their God along." The notion of devout persons hauling their Deity about is not entirely new; but the form of expressing the idea may be prime Chicagoan or new Baptist—it is certainly Mathewsian. It arises from a very sane view of Isaiah's demand in chapter sixty-four for Jehovah to do the stunts (the word not Mathewsian, but the idea) as He used to do, just to show the peoples who had inferior gods that they can't for ever beat the Chosen People at the Chosen People's chosen tests.

"How far Dr. Mathews is from Jarvis Street when he is off College is judgable from his comparative indifference to whether there has been a floating axe-head or a Jonah-filled whale, alongside the indubitable fact, that in all human experience there has been a cry for the miraculous. But that demand is reorienting itself because men see, as the prophets couldn't, that the marvels of omnipotence are in the accustomed manifestations of ordinary human existence.

"Hungry hearers like to be shown how what with wireless telegraphy and telephony, we don't need, in these latter days the sort of miracle which departed saints cried for, because we have been let into so many of the secrets of omnipotence. The recovery of a voice from the air and its reproduction in a million homes—what does this mean, if not that our sense of and ability for worship does not have to lean on a fabulous axe-head or an immeasurable fish? But Dr. Mathews, with a sort of indifference to the scientific diversions of half Toronto, stops short of the riveting illustration. He doesn't get back from his listeners as much as he offers them. He exercises his gift of humor with the freedom but not the effects of that of the other immortal Baptist, Spurgeon. Dr. Mathews' humor gets to a university audience; but the audience doesn't come back with the "We get you" that used sometimes to reverberate through the Metropolitan tabernacle near by the Elephant and Castle.

"Dr. Shailler Mathews worked hard to put himself through college. He began lecturing soon after graduating at Colby forty years ago; went to Berlin University three years after he was showing young divines how to be rhetorical without saying "sort of." He has ploughed in many fields of instruction. From history and political economy, he went to New Testament history and interpretation. After eleven years of that, he dispensed systematic theology, and then tackled historical and comparative religions.

"So, what the most peripatetic of university preachers doesn't know about religious teaching isn't much of a knowledge. But he is no more the average theological professor than he is the ordinary precise academic utterer. He edits a dictionary of the Bible, writes books on "Scientific Management in the Churches," "The Social Gospel," "The Spiritual Interpretation of History," and other subjects too numerous to list.

"Dr. Mathews is not scared of the future or of its pending social changes. In the United States' seventeen war months he was Illinois State Secretary of War Savings, and in 1918-19 he was Vice-Director of the same. He is one of the American brethren who come hither to refresh the forward-looking souls who flutter around the University, to the dread of the Dr. Shieldses and the Col. MacLeans, and whose words are eagerly drunk, not being native-born words."

LAST SUNDAY.

Last Sunday was another day of blessing. Ten came forward at the morning service and about the same number in the evening. Six were baptized at the evening service. From three to four hundred remained to the after meeting, which continued at white heat, in spite of the Pastor's efforts to close it, until 10.30.

The Gospel Witness

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T. T. SHIELDS
PASTOR AND EDITOR

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

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The Jarvis Street Pulpit

IS ETERNAL PUNISHMENT SCRIPTURAL?

A Sermon by the Pastor.

Preached in Jarvis St. Church, Toronto. Sunday Evening, February 10th, 1924.

(Stenographically reported)

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—St. John 3: 36.

It would be impossible to imagine a subject of greater importance to every one of us than that of the destiny of the soul. We are all here to-day; and we know that we shall have to go hence. The wise man observed, "The living know that they shall die." That is not a debatable question. Everybody knows it. We are here now, and very shortly the place that now knows us will know us no more. But what about the future? Who can tell us anything

I.

begin by saying that MY APPEAL IS TO THE WORD OF GOD. Human beings in respect to this matter are utterly worthless. No man or woman is competent to give a reliable judgment respecting the future of the soul. We know nothing whatever, of ourselves, about the life beyond. I am aware that men have formulated their theories of it; they have speculated on the realities of another life, and in respect to the conditions which will there be and in due course they have set sail upon that uncharted sea to discover whether their speculations about the land beyond were true or not. But not one of them has ever returned to tell us what he has found. We live in an age when we are accustomed to boast of our advancement. We hear a great deal about the modern man—whoever he may be, I do not know—and about his mind. But the modern man with his modern mind is no wiser than

the first man in respect to what lies beyond the grave. I lay that down as my first proposition this evening, *that we are absolutely shut up to a divine revelation for our knowledge of the future life.* If this be not the word of God; if there is no voice from beyond the grave, then we know nothing. Your opinion on these matters is as good as anybody else's, and so is mine. We simply step out into uncertainty without any absolute assurance of life or death beyond. We are shut up, I say, to a divine revelation; and if there is any man here who is disposed to discuss the reasonableness, or otherwise, of the doctrine of eternal punishment, who wants to bring to bear upon this question his own standards of judgment, I have only to say to you, my friend, that it is useless for us to consider the matter at all from that point of view; because you do not know anything about it; and I do not know anything about it: we can talk about these matters until the crack of doom, and we shall be no wiser. I speak this evening, however, from the standpoint of one who believes this Bible to be a revelation from God, an inspired record of that which God has revealed respecting the future. To this court I appeal, and against His judgments, I venture to affirm, there is no appeal. We must hear what God has to say, or else go out into the darkness and put our theories to the proof respecting that bourne from which no traveller returns. What, therefore, has the Scripture to say on this important matter?

First of all, it clearly declares that, in order to salvation beyond, *some change from man's natural state is an absolute necessity.* I read to you this evening the word of the Lord Jesus, how He said, "Except a man be born again, he cannot see the kingdom of God." That strange miracle must take place if we are to enter and enjoy that reign of peace where God is recognized as supreme. What that new birth is for the moment, I do not stay to discuss; but I lay down this principle, that our Lord Jesus insists that the natural man by his natural birth can never dwell in peace with God. Some change must be effected: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."

I call your attention to the fact that, in this particular instance, *our Lord Jesus claims special authority for His pronouncement.* He marvels that this man, who is supposed to know something about spiritual truth, should be so utterly ignorant of this cardinal doctrine. "Art thou a master of Israel, and knowest not these things?" Alas! there are tens of thousands of people to-day, who are called masters of Israel, teachers of Israel, who do not know that fundamental thing—that men cannot dwell with God unless they are born again. But Jesus claims to know: "We speak that we do know, and testify that we have seen; and ye receive not our witness," saith He. "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" And then mark what He says: "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven"—as though He had said, "I am speaking to you of a country which I have experience myself. I come to you as the one and only Person Who has ever appeared on this stage of the world's history, Who has a knowledge of both worlds. Other men speculate about it; but I come to you as One Who knows: I speak that which I know, and testify that which I have seen. ("Amen!") And I tell you the truth, Ye must be born again." There is no appeal from that. I do not care for Dr. Shailer Mathews, or ten million like him, who closes that Book and spins his theory about the soul's relationship to God. There is one Teacher, and only one, "in whom are hid all the

measures of wisdom and knowledge," and in Whom "dwelleth all the fulness of the Godhead bodily". And He said, "Ye must be born again."

The Scripture clearly puts a difference between men—some believe and some do not believe; some are quickened by the Divine Spirit and are made new creatures—they are born again, and some are merely in the flesh and are not born of the Spirit; some are children of light, some are children of darkness; some are said to be trusting Christ and therefore are not condemned, and some others are described as being condemned already because they have not believed. Now you will have to shut your Bible before you can accept the doctrine that we are by nature the children of God. We are not. On the contrary we were "by nature the children of wrath, even as others." Jesus said to some, "Ye are of your father the devil, and the lusts of your father ye will do." He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." He declares that by nature we are his children, and that we must be born again. I lay down that as my second proposition, that, whatever that difference is, the teaching of Scripture, not only the particular words of our Lord Himself but the teaching of the New Testament as a whole—this Bible puts a difference between the precious and the vile, between the clean and the unclean, between the natural and the supernatural, between the saved and the unsaved, between the children of light and the children of darkness, between the children of God and the children of the Devil. He says they are not alike; there is a difference; and that the natural man must experience a change of nature before he is fit to dwell with God.

Further, what has the Scripture to say respecting those who die without Christ? It is a matter of universal knowledge that many men and women do die in unbelief. We may not know: there are some, perhaps, who, in the last hour and article of death, by the infinite mercy of God, do look to Jesus and are saved; nor must we judge of these matters. But there are those who, with their latest breath, breathe out defiance against God, and who die in unbelief, and utter and absolute rejection of Jesus Christ. I have known some, beyond all peradventure, who died as they had lived, without ever yielding the heart to the Saviour of men; but whose carnal mind, right to the end of their earthly pilgrimage, was enmity against God, and was not subject to the law of God. Now, what of those people? Our Lord Jesus said, "I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, Will he kill himself? because he saith, Whither I go ye cannot come. And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall not be in your sins"—whatever that means, that a man carries his sins with him into the other life, uncleansed, unpurged, and unforgiven. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish"—whatever that may mean. Christ came to save us from perishing". "These shall go away into everlasting punishment: but the righteous into life eternal"—the same word is used: the duration of life and punishment are the same. In the text before us, it is said that "the wrath of God abideth on him"—whatever that may mean. I am not attempting to mine these scriptures for the moment. Let them speak for themselves. I am giving you the very Word of God on a matter of which nobody but God knows anything; and I trust you who are Christians will pray that the Spirit

of God may honour His own Word. It is the Word of God that brings men to Christ. It is the Word of God that quickens dead souls. It is by the Word of God that men are begotten again unto a living hope. The Word of God is the Holy Spirit's instrument for the accomplishment of God's purposes of grace. I, therefore, bring to you the only Word I know; I am only telling you what God says. "These shall go away into everlasting punishment: but the righteous into life eternal." "He that believeth not is condemned already." "He that believeth not the Son shall not see life; but the wrath of God abideth on him." Our Lord Jesus admonished us not to fear those who had only the power of death: "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell,"—whatever that may mean. He said: "If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched." I do not know what He meant by these terrible words; but I am giving you, not the word of Pastor Russell or his followers, but the very Word of the Incarnate God, Who is the last and highest authority. I could multiply texts of Scripture. Take that wonderful book with its mysterious and majestic symbols at the close of the Bible, which talks about "the bottomless pit"; "the lake which burneth with fire and brimstone"; "the smoke of their torment ascendeth up for ever and ever." You say it is figurative language. Well, for the sake of argument, let it be so. But it is a figure that you and I had better try to escape from, my friend. The reality is not less than the figure; it is more. You cannot afford to trifle with words like these.

II.

I ask you, in the next place, to consider THE IMPLICATION OF THE DEATH OF CHRIST AND RELATED TRUTHS. There stands that central fact that Christ died, and was buried, and raised again. I ask you, Why? Why did He come? Who is He? He said, "I came down from heaven, not to do mine own will, but the will of him that sent me." He declared that "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many"; "the just for the unjust, that he might bring us to God." His birth was no accident; His death was no accident. "Then said I, Lo, I come: in the volume of the book—in the head of the book—it is written of me, I delight to do thy will, O my God." Yes, in the head of the Book—right back in the beginning, the promise is given that the Seed of the woman should bruise the serpent's head. Gradually, ever more clearly, God unfolds and unveils His purpose, until at last the God-Man appears. Then the mystery of His death and resurrection is explained by those to whom God gives special revelation of the mysteries of the gospel; and we are told that Jesus Christ was slain from the foundation of the world. If you study the whole doctrine of the death of Christ, as recorded in the Scriptures, you will find that the Word of God always assumes that there is underlying it a deep moral necessity that God had to deal with the fact of sin.

Why, then, did the God-Man come? Why did He take upon Himself the iniquity of us all? What sort of a punishment threatened us; what sort of

which was overhanging those for whom Jesus died, that they could be saved from it only by the death of a God? We talk about our civil and religious liberties having been purchased at the price of blood; and sometimes on great patriotic occasions we call to memory those who have heroically served and sacrificed in the interests of their country, and in the interests of their country's freedom. We value the privileges we enjoy because they have been obtained at so great a price. But, my dear friend, if you are to understand the doctrine of future punishment, you must have a clear conception of who Jesus is; that He is none other than God, "manifest in the flesh," going out into the outer darkness, separated from His Father, and coming at last to that dark hour when He, the Son of God, said: "O my Father, if it be possible, let this cup pass from me,"—as though in that hour of inexpressible and exquisite agony, seeing all that it meant, His soul cried out, "O God, is there no other way by which a soul can be saved but for me to go out into the outer darkness, and to become sin—that loathsome, horrible, abominable thing—to be cast out from Thy presence, separated from the God I love—is there no other way by which a soul can be saved but that? If it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." And He took the cup:—

"Death and the curse were in our cup;
 O Christ, 'twas full for thee!
 But Thou hast drained the last dark drop;
 'Tis empty now for me:
 That bitter cup—love drank it up;
 Now blessing's draught for me!"

Oh, if we could know the travail of His soul; if we could know what it meant for the infinitely holy One to become sin for us, and to "taste death"—I do not know what it means; but if we could know what it meant for the Lord of Light to taste of death for every man, we should know that behind that cross there is something of which we ought all to be afraid!

"There lies beneath its shadow,
 But on the farther side,
 The darkness of an awful grave
 That gapes both deep and wide;
 And there between us stands the cross,
 Two arms outstretched to save,
 Like a watchman set to guard the way
 From that eternal grave."

Oh, the background of the cross! I am afraid of it. I am afraid of the future of any man who passes by the Cross, who tramples under feet the blood of the Son of God!

We ask another question: *What of the provisions of grace for salvation here and now?* What has God done? Let me quote it again; may God the Spirit help you to see it as you have never seen it, although you may have heard it a thousand times: "God so loved the world, that he gave his only begotten Son." That is the first thing He did. And when He had died, and was raised again, and ascended into the glory, He received of the Father the promise of the Holy Spirit: "Having received of the Father the promise of the Holy

Ghost, he hath shed forth this, which ye now see and hear. . . . The . . . let all the house of Israel know assuredly, that God hath made that Jesus, whom ye have crucified, both Lord and Christ." The Holy Spirit came, the promise made to His disciples was fulfilled; and He brought to their remembrance all that Jesus had spoken of Him.

You need not worry about the question the critics talk so much about, as to where Matthew and Mark and Luke and John got their material. If they had no records to copy from at all; if they had not a bit of parchment; if they had not the mark of a stylus—if they had absolutely nothing, Jesus said, "When I send My Spirit to you, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." God never forgets. Without anything, by the inspiration of the Holy Spirit, these men could write. Whether God used other sources, I do not know. Men speculate about that; but I do not care whether He did or not. Men could write, and they did write by the inspiration of the Holy Ghost. When John finished his book, he said: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Then Paul came. He, too, was inspired of the Holy Ghost. The greater part of the New Testament was written by him under divine inspiration. He expressly repudiates all superiority; but he says, "By revelation he made known unto me the mystery, whereby, when ye read, ye may understand my knowledge in the mystery of Christ." He did not discover the things of which he wrote for himself.

You have, therefore, the inspired record, and we have it written toward the end, "He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." What has He done? He provided a Saviour; He sent His Holy Spirit that He might move men to give us an absolutely infallible record of the life and death and resurrection of Jesus, and the whole Gospel revelation. Therefore, he who wrote said, "but though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Paul believed in the finality of the gospel. What is the implication of that—God giving His Son; giving us a record of His Son; the Holy Spirit to enable us to understand it? And what next?—establishing His Church in the world, "the pillar and ground of the truth"; and by the inspiration of that Spirit, sending men everywhere preaching the Word, making provision of salvation, and then providing means whereby we may learn the conditions of salvation: That is what God has done. I met a little girl this morning in this church, brought to this Sunday School, living in this City, who did not know Who Jesus was; she had not heard of Him until she came to this Sunday School. Surely it is our duty to make use of this gospel which we have received and to preach it to others!

Is there an unconverted man or woman here to-night? There is the Cross; here is the record of it; here is the Holy Spirit to illuminate the understanding, to quicken natures dead in trespasses and sins, to enfranchise the will, and to make us new creatures in Christ Jesus. I want to ask, if all that be rejected, what more may we expect God to do in the life to come? Now, granted there are men here to-night who have heard the gospel for twenty, thirty, or forty years. You may complain of preachers not preaching the Word of God; but some of you are old enough to remember when you were warned. Hundreds of times you have heard the gospel, in spite of all

faithfulness. You have heard this truth I have been declaring to-night; up to this hour, some of you have rejected it; you have not yielded to it; you are among those who have not believed, who have refused to submit to their wills. Now, supposing you are summoned hence to-night; supposing this should be the last gospel message you hear upon earth—and it may be so; I have been called to deliver the last message on more than one occasion, as most preachers have—and supposing some man goes out from this world after having heard the testimony of God's Word year after year, and to-night, and ere another Sabbath breaks, he is called away; he never hears another sermon; he never hears another exhortation; he never receives another invitation to come to Christ; and he dies in his sin this night! What can God do for him in the next world, I would like to know? He has no other Son to give: "God so loved the world, that he gave his only begotten Son." What more can He do for you? He died that you might live. Would you have Him die again? And if He laid down His life a second time, would there be more value in His blood when shed again? Is it not true that God emptied Heaven's treasury; that in the blood of Jesus, as I often said, there flowed the wealth of the universe in solution? No angel, nor cherubim, nor seraphim, singly, or all the heavenly host collectively, can possibly add to the value of the Infinite Sacrifice: that despised, and rejected, there remaineth no more sacrifice for sin. There can be no other chance. But somebody says, "I might view that Sacrifice differently in another life. Under conditions there, separated from the temptations of the material realm, I might find myself more responsive to the appeal of the Spirit, if I be given a second probation." But is there a solitary word in Scripture to encourage you to hope for that? I know Tennyson speaks of "trusting to human standards of judgment; and this evening we are shutting ourselves up to the only Book that knows anything about it, and listening to the only One Who has authority to speak, namely, the Lord God Himself. Is there a solitary passage in God's Word that encourages a man to believe in what is called "the larger hope". If there is, I have not found it. I know of absolutely none. Is there any passage in the Word of God that forbids us to trust in a "larger hope"? Take that wonderful story in the mouth of Luke, where the Lord Jesus draws the curtain and gives us a glimpse of the rich man in Hell, being in torments, and praying that he be permitted to receive the ministry of Lazarus: "Send Lazarus, that he may lay the tip of his finger in water, and cool my tongue." Remember, Jesus is speaking—the One Who said, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven"—the One Who has a knowledge of both worlds: He draws the curtain, and says, "I will give you a glimpse into the other life." He shows Lazarus Abraham's bosom, and the rich man in Hell, being in torments. You may understand this figurative language, if you like. I am not concerned as to whether the flames are literal flames. I have seen men suffer mentally far more than I have ever seen men suffer physically. I am not at all concerned about that, but that I do know the Scripture says, that, inasmuch as spirit, soul and body have sinned, spirit, soul and body must suffer. The final, terrible judgment takes place after the resurrection to condemnation, when spirit, soul and body are reunited; and then into the lake of fire they are cast. Thus men are punished in their bodies as well as in their minds and spirits. But, remember, I put into the mouth of Abraham these words, "Between us and you there is a great gulf fixed: so that they which would pass from hence to you can-

not; neither can they pass to us, that would come from thence." And Dives said, "If there is no hope for me, I pray thee send Lazarus to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment." And Abraham said, "They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." I have never known a man to believe the New Testament who cast aside the Old. The men who refuse to believe Moses and the prophets always refuse to believe Him Who rose from the dead. When men throw overboard Genesis, they always throw overboard John. No, my dear friends, that matchless parable magnifies the authority and the finality of the written Word. It teaches us that when a man rejects the word of God, he rejects it all; and refusing to hear Moses and the prophets, he refuses the testimony of the risen Son of God; and there is no hope beyond for such an one. Why should there be? What right have you—do not think I speak harshly—but what right have you, what right have I to ask of God further probation; when He has sent His Son, Who has shed His blood; when He has given us His Word; when He has poured upon us His Spirit; when He has waited long years for us; when He has sent prophets to us who have given us line upon line and precept upon precept—why should we ask another opportunity beyond to-night? What right have you to demand that the God of the universe should wait upon your pleasure, and upon your sentence? If the vanities of this passing hour, and the transient pleasures of this evanescent world be chosen instead of the eternal verities of the gospel; and if the blood that flowed from the heart of the Son of God trodden under feet; then there is no place but the bottomless pit that is adequate to bury out of the sight of God the men who thus reject His offer of mercy. But what if there should be, in spite of all that I have said, some time, sometime, millenniums hence, another chance? What if it could be shown that these awful words of "vengeance of eternal fire," "everlasting punishment," "their worm dieth not, and the fire is not quenched"—I do not know how it could be shown, but—what if it could be shown that these terrible words do not represent unending punishment, what then? Would you be foolish enough to jeopardize your soul's interests to the extent of risking the loss of Heaven? Perhaps I ought not even to have said that; for I do not see a glimmer of hope; I cannot see any chance for the man or woman who finally turns his or her back upon Jesus Christ.

The argument is, that we ought to receive Him to-night. I heard of a student coming to a godly professor and asking him if he thought he could be saved if he received Christ five minutes before his death. He said, "You young man; I think you might. I would not limit the mercy of God." "What then," he said, "I think that is all right. I think I can be comfortable with that." "But wait a minute," said the professor. "Are you going to live five minutes?" "I do not know, professor." "Are you going to live three minutes?" "I do not know." "Are you going to live two?" "I do not know." "Are you going to live one?" "I do not know." Then said his teacher, "Now is the accepted time." There is no promise of another time; and, as I shall meet all at the judgment bar of God, I pray you to bear me witness that I am saved from your blood. Jesus Christ will save you to-night, this hour, this moment. I dare not promise you that He will save you ten minutes from now. Will you yield to Him now?

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 \$3.00 per year. If any of the Lord's stewards who read this have received blessing, they 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 the name of ministers at home and missionaries abroad.

EDITORIAL

ABOUT KEEPING SWEET.

On every hand we hear of the advantages of *keeping sweet*. We agree that every true Christian ought always to be sweet. And yet, it must be remembered that there will always be differences of opinion as to what really constitutes sweetness; for all palates are not alike. Some people prefer their tea without sugar; some people like only a little; while other people seem to take the tea and dissolve the sugar. Some very good people are exceedingly fond of honey, and, apparently, never have too much of it. Some people make a habit and a hobby of being sweet, as some children like nothing better than to slobber over a stick of candy big enough to keep hands and face sticky all day. We know some people to be so sweet as to be too sticky for comfortable company. But, after all, what virtue is there in this habit of perpetual sweetness? Do people who live on sugar themselves, and serve only sugar to their guests, become themselves or make others strong? There is a place for solid food, for old-fashioned roast beef and potatoes, with a little pepper and salt thrown in. A fighting army cannot be maintained on sugared nothings, nor on ice-cream and cake. There is a kind of spiritual diabetes which would convert everything into sugar, and, as a result, the strongest character into a corpse. A properly constituted human spirit is composed of other than saccharic ingredients. *Truth, righteousness, honour, faithfulness, loyalty*—these are as noble elements in Christian character as mere sweetness. They are not the truest virtues who use the word "love" most frequently; nor are they necessarily the wisest spirits who are readiest to complain of the alleged bitterness of other virtues than their own.

One of the most amusing evenings we have ever spent, and yet an evening in which we witnessed one of the most pathetic exhibitions of blindness we have ever known, was the evening of the 17th of January, at the meeting of the Faculty of McMaster University. We sat for hours and listened to man after man pour out the vials of his wrath, exhausting his vocabulary of bitter adjectives in describing the man who had dared to question the righteousness of the Master's action in conferring a degree upon Dr. Faunce. Throughout it all we were perfectly calm and undisturbed; and we think we may modestly claim to have kept perfectly sweet. But nothing more ludicrous could be imagined than the exhibition of bad humour on the part of all the Sanhedrists, whose chief complaint was, apparently, the bad spirit of the Editor of this paper.

When we go to a friend's house to tea and our hostess hands us a cup of tea with very little sugar in it, we do not complain of her courtesy in having it so weak, but we do put in two or three tablespoonfuls. We feel rather complimented at the assumption that we had outgrown our taste for syrup and had acquired a somewhat more manly palate.

THE NEED OF BOLDNESS.

We have recently been struck afresh, by our study of the New Testament, with the emphasis it lays upon the virtue of *boldness*. On the other side of Pentecost, Peter was somewhat of a coward; but, when the Holy Ghost came upon him, he faced the murderers of his Lord without fear, and by his preaching brought His blood upon them. When Peter and John stood before the council, their judges were not especially impressed with their sweetness. The apostles were patient and perfectly controlled; but we read, "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus". It was the "boldness" of these early preachers which convinced their judges "that they had been with Jesus". When certain of the Pharisees said to Him, "Get thee out, and depart hence: for Herod will kill thee", He said unto them, "Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected." We believe this would prove a most fruitful subject of study—the fearlessness of Jesus. When, or of whom, or of what was He ever afraid?

Here, too, is a most important subject of prayer. The apostles prayed, "And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word." When Paul exhorted the Ephesians to pray for him, he bade them pray "that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak".

The greatest of all ministerial vices is cowardice. Perhaps one of the greatest dangers facing the church to-day is the feeble morale of the army of the Lord. The church is much like the army of Saul when it was terrified into inaction by the challenge of the vainglorious Goliath. On every hand we meet with men who privately admit that the challenge of the Goliath of Modernism, who defies the armies of the living God, ought to be answered by Israel's host; but, Alas! Alas! "the children of Ephraim, being armed, and carrying bows, turned back in the day of battle". May we not all privately pray for individual boldness in witnessing for Christ; for courage to be peculiar, to be singular; for courage to be willing to be called a fanatic, and narrow-minded, and behind the times, and every other epithet which indicates that we refuse to keep step with the world, the flesh, and the Devil. We ought to pray for collective courage, too—that the church, as such, should regain its militant spirit, and come up "to the help of the Lord, to the help of the Lord against the mighty".

How shall such courage be obtained? It will be ours only as we have a clear vision of Him Who is the Captain of the Lord's hosts, to Whom is given all authority in heaven and on earth, and Who has promised to be with us always.

DR. W. L. PETTINGILL.

Jarvis Street will be greatly privileged Sunday, February 24th, by having for its preacher, Dr. W. L. Pettingill, the great preacher and Bible teacher of Philadelphia. Dr. Pettingill is Dean of the Philadelphia School of the Bible, and Editor of *Serving and Waiting*. He is a passionate lover of the Lord Jesus Christ, who believes the Bible to be God's holy Word. He is a man of charming personality, whom to see is to love. He is a man of great platform power, whom to hear is to want to hear again. He is a teacher of great spiritual insight; whose teaching inspires his hearers with a great thirst for spiritual knowledge. We believe Sunday will be a day never to be forgotten by those who wait upon Dr. Pettingill's ministry. The Pastor, who writes this note, most heartily welcomes this great-hearted and able preacher of the glorious Gospel to the Jarvis Street pulpit. His only regret is that he cannot be present to share in the banquet which God will provide through His honoured servant.

THE WHOLE BIBLE S.S. LESSON COURSE.

LESSON XXII.

MARCH 2, 1924.

THE TABERNACLE—Exodus 25-27.

The best commentary on these chapters is the Epistle to the Hebrews, especially the 8th and 9th chapters. From the 5th verse of the 8th chapter, we learn that the tabernacle served "unto the example and shadow of heavenly things". The pattern showed to Moses in the mount was not a copy of anything to be found in lands adjacent to Egypt; but the pattern in the mount after which Moses was to make the tabernacle was itself a "pattern of things in the heavens" (Heb. 9: 23). "The holy places made with hands" of the tabernacle, we are expressly told were "the figures of the true". In the 8th verse of the 9th chapter, we are told that by the furniture and ritual of the tabernacle "the Holy Ghost signified" certain things. We have, therefore, New Testament authority for believing that the detailed specifications for the erection of the tabernacle contained in the chapters of our lesson, were all inspired of the Holy Ghost.

I. The Tabernacle was a Type of God's Dwelling Place. It was intended to represent the dwelling of the Lord in the midst of His people, and anticipation of that perfect state when the tabernacle of God shall be with men, and He shall dwell with them. Thus it is a type of the spiritual house, the Church in the midst of which God dwells, and of that ultimate state of perfection pictured in the holy city, New Jerusalem, which comes down from God out of heaven. Therefore, the conditions of entrance into the holy place, and the holy of holies where God dwelt, are designed to instruct us respecting those conditions upon which God decrees the sinner may come into His holy presence. The tabernacle was overlaid with pure gold. Its richly wrought hangings were adorned with figures of cherubim—a pattern of the spiritual reality represented in Isaiah vi.

II. At the Entrance of the Tabernacle was placed the Brazen Altar. This was the altar of sacrifice, signifying that there is no approach to God without blood. Without the veil, but in the holy place, were the table of shewbread, and the candlestick with its seven branches. The table with all its dishes, as well as the candlestick, were of pure gold. The shewbread, kept upon the golden table, probably typified two things: It was representative of Him Who is the Bread of Life, of which if a man eat he shall live forever. But there is a sense, also, in which God finds His satisfaction in His own redeemed people. The twelve cases of shewbread, representative of the twelve tribes, were, perhaps, intended to signify that great mystery to which our Lord Himself alluded when He said (John 4: 32), "I have meat to eat that ye know not of." For while we feed upon Christ, we are to remember that "The Lord's portion is his people". Paul prayed for the Ephesians that they might know what were "the riches of the glory of his inheritance in the saints". The seven branch candlestick was typical of the light of Truth revealed in the Person of Christ and reflected in the Church (see first chapter of Revelation) which is "the pillar and ground of the truth". Beyond the table and the candlestick there hung the separating veil. Into the holy of holies beyond, no man was permitted to enter, save only the high priest once a year—and he never without blood. We live in a day when men generally seem to be without the fear of God before their eyes; when men claim equality with God; and when very few know what it is to stand unsandalled upon holy ground. We do well to remind ourselves that there is a veil between the finite and the infinite, between the human and the divine; and that, beyond that veil, no man may safely step, except through Him Who is our appointed High Priest. Within the veil was the ark; within the ark were the unbroken tables of stone, signifying the righteousness of Him Who kept the law of God inviolate. There was also placed in the ark Aaron's rod that budded, in proof of his divine anointing. So that Jesus, Who is the Saviour, is Christ, the anointed One, the Man of God's own choosing. There was also the golden pot of manna, miraculously given, and miraculously restored. The manna was significant of Him Who is the Bread of Life, and of the manner of His coming from heaven and returning to heaven. Above the ark was the mercyseat, and, on either end, the carved figure of a cherubim. And concerning the mercyseat, God said, "There I will meet with thee". And just as the ark was kept in the holy of holies

within the veil, so through the rent veil of His own flesh, Christ has entered into heaven itself, there to appear in the presence of God for us.

In the concluding verses of our lesson we learn that the service of the tabernacle was to be rendered by Aaron and his sons. Believers are a royal priesthood, chosen to offer up spiritual sacrifices acceptable to God by Christ Jesus.

CHURCH NEWS AND ANNOUNCEMENTS.

LAST SUNDAY.

Last Sunday was another day of blessing. Over twenty came forward in response to the invitation, morning and evening. Four hundred and ninety-four registered attendants were at the Bible School, with a number of visitors, which brought the attendance above five hundred. At the evening service, twelve were baptized.

THE NEXT AFTER-SERVICE COMMUNION.

The Pastor expects to return to Toronto about the 25th or 26th, in time for the Bible Lecture Tuesday evening. The next great monthly Communion Service will be held March 2nd, at the close of the service in the evening. A large number of candidates, it is expected, will then be baptized; so that the public evening service, March 2nd, will begin at 6.30, in order to provide time for the baptism at the beginning of the service, and the Communion at the close.

ABOUT CHURCH FINANCES.

Our Church Year will end March 31st. It has been a year of marvellous blessing. More people have been added to the church than in any other year in its long history. And still the revival spirit is with us, and week by week large numbers are being converted. We ask all our members who are regular contributors to the Weekly Offering Fund to endeavour, so far as possible, to pay up all arrears during the month of March; and all other members, who contribute in other ways, but not by envelope, to make their offerings during the month of March as generous as possible, so as to ensure that the year shall close with a balance on the right side in all funds.

JARVIS STREET CHURCH DIRECTORY.

- T. T. Shields, Pastor, 96 Winchester Street. Tel. Randolph 6628.
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 C. Leonard Penny, Director of Music, 36 Earls court Ave. Ken. 9175w.
 William Fraser, Pastor's Secretary, 40 Nanton Ave. Tel. Randolph 1268.

The Church Calendar

- Sunday. For the week beginning February 24th, 1924.
 9.45—Bible School, including an Intercessory Class. W. J. Hutchinson, Supt.
 11.00—Public Worship. Dr. W. L. Pettingill.
 6.00—Prayer Meeting in Church Parlor.
 6.30—Communion Service.
 7.00—Public Worship. Dr. W. L. Pettingill.
 Baptism will be administered.
 Tuesday, Thursday and Saturday—8.00—Prayer Meeting.
 Tuesday—8.45—Address on the Bible School lesson: Exodus 25-27.
 Wednesday—3.00—Women's Gospel Service. 7.15—Junior Mid-week Service.
 The Parliament St. Branch, 250 Parliament St. Sunday: Bible School, 3.00. 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.