

# The Gospel Witness

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PASTOR AND EDITOR

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

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## The Jarvis Street Pulpit

FAITH AND THE FIERY FURNACE.

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Evening, January 27, 1924.  
(Stenographically reported).

"Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.

"If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.

"But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up"—Daniel 3: 16-18.



THE supreme concern of everyone of us should be, first of all, to know that our sins are forgiven: "For all have sinned, and come short of the glory of God". There is only one place where any of us may begin with God; and that is at the mercy-seat, where the blood is sprinkled. The first requisite to a right relationship to God is a knowledge and recognition of sin—"repentance toward God, and faith toward our Lord Jesus Christ". I am going this evening to assume that we know that, when I speak of faith, I mean faith in the slain Lamb—faith in the Saviour Who died and Who rose again. And I shall try to show you something of what is involved in trusting the Lord; what it really means to receive Christ, and to make Him our Lord and our Master.

I think the message of this chapter which I have read to you this evening, the message of this text, is one which Christians generally urgently need. In this hour especially, but at all times, we need to know what it means fully to trust in the Lord. The story of the text is before you in the language of the Book itself; and who could possibly improve upon it? How plainly, how eloquently it speaks! The Bible is its own defence always. It bears upon every word of it the mark of divine inspiration. I assume this evening that there are many before me who do in their hearts know that there is no salvation for any one of us apart from the blood. There is no gospel but the gospel of the blood.

You have heard, perhaps, the story of Dr. Charles Berry, the father of the Rev. Sydney Berry, successor to Dr. Jowett, in Carr's Lane, Birmingham. Dr. Berry was a very able and eloquent Congregational minister; and in his early

ministry preached simply but powerfully the gospel of the grace of God, the gospel of the blood. But as years went on, he found himself surrounded by conditions other than those in which his ministry began; and at the time of our story he ministered to a very respectable congregation. As he stood in his pulpit there was nothing before him suggestive of the sordid side of life. His people were well-to-do, not only respectable but cultured; and he delighted to minister to them. Little by little he got away from the fundamental facts of the gospel—not that he preached anything contrary to it, so far as I know; but he did not emphasize the place of the beginning. One Sunday night after he had preached, there came someone to his house to say that there was a poor woman dying down in the city who had asked for a minister, and he was the only one she knew; and would he be good enough to go down and see her and comfort her as well as he could. He went with some misgiving. He found her at last in a squalid place, away in some garret, wretchedly furnished, with all the marks of poverty and destitution about the room. He found a poor woman in the last stages of consumption, a woman who was a moral and a physical wreck. He sat down beside her, and wondered what he should say. He recalled a few of the fine sentences from his sermon preached a few hours before; and he began to tell her of the glory of doing good and of living beautifully. He set before her the idealism which he had been preaching to his well-clothed, healthy congregation; but she just tossed upon her pallet, and her misery was only increased by his words. And at last—he told the story afterwards—he said to himself, "Well, this kind of sermon is no good here"; and at one leap, he said, he went back to his old gospel. He leaned over her and in effect said, "My dear friend, God so loved the world, that he gave his only begotten Son". He anticipated all your folly and your sin. He came into the world and died in your room and stead, and paid the debt you owe. It is written in His Word, "The blood of Jesus Christ his Son cleanseth us from all sin'." Her eyes opened, and she said, "Me? Would He cleanse me? Would He forgive me? I have lost all my friends. Would He forgive me? Would He have compassion upon me?" And Dr. Berry told her the sweet story of Jesus and His love. Her heart opened to the gospel by the grace of the Holy Spirit; and she entered into life and into rest. Later she died rejoicing in Christ as her Saviour. As Dr. Berry came down those creaking stairs that night, he said, "The gospel that cannot be preached at a death-bed is not the gospel of the grace of God; and I am going back to that."

I bring you that gospel this evening. I want you to assume it, that Jesus died for sinners—He died for you; He died for me. The only hope any one of us can have is just there—that

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

But it is not always that the believer is immediately translated into the glory. Sometimes, believing on Christ means that we have to witness for Him; and I want to try to show you this evening what is involved in witnessing for Christ.

### I.

I begin with the observation that THE DIVINE SUPREMACY IN HUMAN LIFE IS ALWAYS BEING CHALLENGED BY ONE WHO WOULD USURP THE PLACE OF GOD. Evermore this story is true: somewhere an image is set up which men

are commanded to worship instead of God; and we are all under the necessity of making our choice, whether we will bow down to the image or serve God wholly.

*Sometimes, literally, it is a golden image:* sometimes it is required of men that they should give first place in their life to Mammon, to the world of the material, the physical, the tangible. It may be there are some here this evening who are deterred from openly avowing their faith in God, because of some golden image which somewhere has been set up. I remember preaching one evening when at the close I met a young man who was principal of one of the schools in the neighborhood. He came to me and he said, "I dare say, sir, that all you have said to-night is true. I have no doubt it is a worthy thing to worship God, and to let Him rule our lives; but," he said, "I have my ambitions; I have elaborated my plans; I have set before me very clearly and definitely a certain goal. I am resolved at all hazards to attain that goal; and if I yielded to your message to-night, and were to do what your sermon has suggested, I should have to scrap all my ambitions; I should have to turn aside from all my plans; and," he added, "I cannot do it. I am resolved to realize my ambitions in life first. After that, I will see about it." It is the principle of the text—something that enters into the life, and usurps the place that belongs to God Himself.

There are many here this evening, perhaps, who would accept Christ, who would commit themselves definitely to Him, but it might involve a revolution in your own life; it might involve a change of situation; it might mean walking out on to the street in these hard times. It may be that you have discovered that you cannot serve where you seek to serve, with a clear conscience. There is something that comes to take the supreme place that belongs to God. The temptation which faced these Hebrew children faces every one of us—to relegate God to a second place or to a subordinate place, to put God somewhere else than where He ought to be—in the first place. It does not make much difference what sort of an image it is: anything that takes the place of God will serve the Devil's purpose.

It may be, literally, a *physical image* in the case of some. Some young woman here, perhaps, knows that an acceptance of Christ, the putting of Him first, would mean parting company with somebody to whom she has given her heart, because he won't go that way. It may be there is some young man here facing that same problem. "How shall I keep Jesus Christ first in my life when another image comes to take God's place"—to him, perhaps, a supremely beautiful image, before whom he is tempted to bow and worship. You will see into how many departments of life, into how many relationships of life, this principle intrudes—something, some principle, some person, who comes demanding God's place. We face many crises; and that element is involved in true faith. We have to consider whether we are believing in Christ as a kind of insurance agent Who will ensure safe passage into the life to come; or whether we are believing in Him as Lord, as the Son of God. That is the question that faces us continually.

And then, *there is an intellectualism which is nothing short of idolatry.* You hear men talking to-day about the achievements of science, about the wonders of electricity. One is weary of hearing of the telephone, the telegraph, the radio, the motor car, and all the material comforts with which we are surrounded; for all this often is brought forth as a reason why we should bow down to the intellectualism of the day. See what man has accomplished! As he has brought into subjection the powers of nature, he has ministered to your comfort in such a marvellous way. The mind of man is so great, so massive.

so all-embracing: "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man"! The temptation of the day is to worship an image made like unto corruptible man. Glancing into a book only yesterday, containing a series of lectures delivered to college students, I found it, very largely, a glorification of man's achievements in the realm of the material. Because he has shown such powers of intellect as to command these forces of nature to do his service, therefore, he himself is to be looked upon as the captain of his soul, the master of his own destiny: human wisdom is exalted to the supreme place, and divine revelation—the voice of God—is subordinated to some place that is at least secondary. Rudyard Kipling long ago wrote of a Sunday he spent in Chicago. He had heard three men preach, and he said (I quote from memory): "All that day I listened to men saying that laying down bits of wood and spiking strips of steel to it, and making a thing of iron gallop along at fifty miles an hour was progress; they said that putting up poles and stringing wires from pole to pole was progress; they said that building great buildings, rearing them up to challenge the clouds, was progress." That is characteristic of the day. The things that we can see and touch and taste and handle—"These be thy gods, O Israel". The subordination of the spirit, that is the essence of it—the subordination of man's spiritual nature to either the physical or to the mental; the inversion of the laws of order, making man to be composed of body, mind and spirit, instead of the divine order—spirit, mind and body, this is idolatry. Instead of giving God the first place in the realm of the spirit, and subordinating the intellectual and physical life to that and making Him supreme, other things are given the first place, and God is given the last. I cannot make application in detail of this principle; you will have to make it yourself. Every man knows in his own heart, in his own life's experience, just where this principle applies. But that is the question—whether we are going to exalt the bread and butter interest to the first place; whether we are going to consider the paying of the rent to be of greater importance than the paying of our dues to God; whether we are going to consider the pleasing of men before yielding obedience to God—that is evermore, I say, the supreme question facing men, whether God is to have the first place.

## II.

Then let me point out that ALWAYS THE PENALTY OF REFUSING IS THE BURNING FIERY FURNACE. It was no new thing in the days of these men; nor is it to-day an ancient matter. Put God first, and there is always a furnace heated seven times more than it is wont to be heated, waiting for the man who will give the supreme place to God.

I desired this evening, very much, to bring to you a tender loving message of the abounding grace of our God. I want you to assume that ours is a God of love, of infinite patience, of unending compassion. He will meet us at the only place where we can meet Him. Only this evening this story forced itself upon me; and I bring it to you in the conviction that there is some man or woman here who is meeting the crisis of his or her life. You will have to decide to-night whether you are going to worship the golden image or worship God; whether you are going to take God at His word and do His will, or whether you are going to consider all the temporal and material interests of life, and weigh all these things in the balances, and compromise with your conscience. I do not know to whom I speak; but I am speaking to somebody; I do not care if it is only one man or one woman, if I can get at you in the name of the Lord and be God's mouthpiece to bring you to a right decision respecting that matter.

I say, there is always the burning fiery furnace as the penalty for refusing to bow down to the image. Sometimes, literally, it means privation; it means poverty: "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter." Sometimes it means a kind of social ostracism. Jesus knew that. When the people came to Him without counting the cost of discipleship, He said that no man could be His disciple who did not love Him supremely; who did not put Him before father and mother and husband and wife and children and life itself. As I shall show you presently, there are blessed compensations in that life of trust. I do not know what particular application of this principle may belong to you. There is somebody here this evening who has pored over the open Bible, and has a clear vision of his duty as a Christian. He knows well the path he ought to take, the path he must take if he will be absolutely obedient to Christ. "But," he says, "that path leads right through a furnace of fire. I cannot take that path without having to pay a fearful price." When General Buller was before Ladysmith in the South African War, they faced that impregnable fortress and proposed a frontal attack. One of the military attaches present said to him, "Is there no way round? Must you go through it? Can't you win a victory by some form of military tactics that will avoid this awful shedding of blood?" And when men face to-day the path of duty, always there is some siren voice to suggest, "Surely there is a way round. It cannot be the will of God that I should go right through the burning fiery furnace. It ought to be possible for us to serve God at a lesser cost than that." My friends, there is no way round. There never has been a way round. Stephen found the path of duty where stones were falling; and there he served God. It has been true from his day until now; and it is true for you in some respect this evening. It may be there is some student here to-night who, when he gets alone with his Bible, all alone in the quiet of his own room, reverently bows with this inspired page before him, and finds it like a bush that burns with fire, and is unconsumed—and out of the Book God speaks, and he says, "I have no doubt that this is the very Word of God that speaks to my heart as only God can speak." Why don't you say so then? Why don't you break loose from the kind of fellowship that will lead you to compromise on that matter? "Because if I did I should have to go through the fiery furnace." Oh, my brother, the time of testing is coming, and it is not far away. Hundreds of ministers, hundreds of Christian people to-day are just in that position—believing the truth themselves, and yet unwilling to give the first place to the authority of Jesus Christ; because the door is open into the burning fiery furnace!

### III.

And now let me tell you of THE ANSWER TO FAITH. Here were three men who looked at the golden image, and they said, "That is no God." They studied the command of the king, and they said, "There is no reason why we should be obedient to that. We are ourselves sure that God is God, and we trust Him." Are we all sure of that this evening? Rather let me speak to you as though there were no one else here. Have you the assurance of salvation? "Well, I am a member of the church; and I think I am all right." If that is the sort of Christian you are, you will never face the fiery furnace. You have not enough conviction to lead you to the fiery furnace. You will never accomplish anything for God if that is where you are. Can you say, "I know whom I have believed"? Are you willing to stake everything for time and for eternity upon the Word of God that cannot lie? Do you believe Him after that fashion? Can you look at men's images and smile and say, "They

cannot compete with my Saviour?" Can you take up the latest book from the press and read the vagaries of human wisdom, and then throw it down in disgust, and say, "That can never compete with the Word of the living God. I know the Bible is His Word." Can you say that? (From the audience, "Yes!"). Or, are you still wondering whether after all there is a little of truth in what some of the wise men say, and that, perhaps, the Bible is not what it claims to be? While you continue in that position you will never accomplish anything for the Lord.

Here were three men who had no doubt; and I insist, my dear friends, that that is a pre-requisite to effective service for the Lord Jesus Christ. We must be sure for ourselves, if we would make other people sure. But as long as you doubt yourself, you will make other people doubt. These men being sure said, "O Nebuchadnezzar, we are not careful to answer thee in this matter." There are some people who are exceedingly careful; they are always careful. I do not think I ever had so much advice as in the last ten days, telling me to be careful. All I have to say is this, that when anybody denies my Lord, I will not be careful to answer him, whoever he may be. Faith can be so sure of God that it has no fear to answer all the kings and potentates of earth. "Our God whom we serve is able to deliver us from the burning fiery furnace." In effect they said: "We have about as much contempt for your furnace as we have for your image; and we do not care for either of them. Our God whom we serve is able to deliver us from the burning fiery furnace. We know who you are, Nebuchadnezzar. You have issued your command to all people, nations, and languages; and you have said you will destroy them all in the furnace if they do not obey you; but we do not care a whit for all you say. We laugh at your image; we despise your furnace; and tell you to your face that our God can put your furnace out if He wants to, and scatter the dust of your image to the four winds."

Do you believe that God can save you anywhere? ("Yes!") What is the use of any other sort of a Saviour, I should like to know? I do not want a Saviour Who will go with me to a picnic, and leave me in wartime: "Our God whom we serve is able to deliver us from the burning fiery furnace." I rejoice in a God like that, "which always causeth us to triumph in Christ." Not only that. They said, "He will deliver us out of thine hand, O king—you cannot destroy us." "And who is he that will harm you, if ye be followers of that which is good?" There is no human power that can harm you unless God permits. "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" said the Lord to Satan. And the enemy answered, "Doth Job fear God for nought? Hast not thou made a hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath." That black-winged enemy had no power to fly over the fence that God had put around His servant Job. He had no power to beat his way through that barricade: he was on the outside. The Lord said, "You cannot touch Job until I permit you." And the Lord let him go just so far and no farther. And that has been true from then until now. "We are not careful to answer thee in this matter. We are not afraid of your fiery furnace. Our God can deliver us."

But the glory of this passage is in the next verse. Some would say, or would be more likely to think than to say, "That is most encouraging. If I were sure that the fire would not burn, I would not mind going into it myself. I would like to be a hero on such terms, and walk through the burning fiery furnace, and have people come up and say, 'I cannot smell any fire on your clothes. Not a hair on your head has been singed. I almost feel as though I would like to go through the fiery furnace myself.'" O yes; it is easy to be heroic after the event; but that was not the kind of faith that God honoured; that was not the attitude of soul of these men toward God. They did not say, "O king, we are not afraid of the furnace. We will go into it, and we will come out of it." They said, "He will deliver us out of thy hand, but we do not know how. He is able to do it; but, if not, we will not serve thy gods, nor worship the golden image which thou hast set up. ("Hallelujah!"). We

will go down into the furnace and die and be consumed rather than surrender one whit of our faith in God." ("Amen!"). Are you ready to do that? If you were to go to a certain place of which I could tell you, you would be told that all the successful business men in town are Christians, particularly the men who are worth a million or more—the argument being that if you want to become a millionaire join the church; that is the way to get rich; that is the way to prosper. And it is true that our God is able, if we follow Him, to reward us. Our God is able to reward us with silver and gold, if His wisdom so dictates.

I think I will tell a story. I have not asked his permission; but I will not tell who it was, and then he won't mind. Last week a brother brought me a cheque for a hundred dollars, and he said, "I want to give that toward the expense of printing your address." Later I said to him, "I believe your leadership in that matter was blessed of the Lord. It led a good many other people to give." He said, "I set aside a fifth of all my income for the Lord. My fifth was all gone; and I made it a matter of prayer. And I said, 'I will break into the other four-fifths; I will take another hundred dollars anyway, and give that to the Lord.' And," he said, "do you know what happened? I should not have been disturbed if I had done very little business this month. January is the dullest month in the year; but the Lord has made it up to me and blessed me abundantly." He did not give the hundred dollars for that. He said, "I will give to the Lord; and He is able to give it back to me. If not, I will give it anyhow." That is the principle: our God is able to, but, if not, we will follow Him to the end. "This is the victory that overcometh the world, even our faith." That is a salvation worth having.

But I must not forget another wonderful verse. I know you were thrilled as we read to-night. "Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." They must have missed His companionship, had they avoided the furnace; they had missed that choicest of all fellowships, if they had compromised at this point. And if you had sat down with them afterwards, and had said, "Shadrach, Meshach, and Abednego, tell us about that experience," I think they would have said, "It was not such a dreadful experience, after all. We met Him right at the door; and He walked with us through the flames. We were never so comfortable in our lives. We took a constitutional with the Son of God for our companion."

And I say to young men here this evening, that *there are lessons to be learned in the furnace that you can never learn anywhere else*. There is a companionship, there is a comradeship to be discovered as we follow Him that you can never discover anywhere else. Shall we take Him to-night to be our all? I wonder if there is some backsliding Christian here to-night, who, as I have been speaking, has been saying, "I know the place where I went wrong. I ought to have put God first, and I did not; and I have been getting farther and farther away from Him?" Will you begin over again with God to-night? Will you despise the image, and hold the furnace in contempt, and worship God, and put Him first? It may be there is some other man here, not exactly a backslider—you would hardly answer to that characterization: there has been no open departure from the ways of the Lord—and yet there has been a compromise; there has been a mental balancing of things, an effort to evade the plain duty; and in the effort you have lost the joy of your salvation, and you have lost a measure of self-respect too; because you know you are not following the Lord in everything. Will you come back, my brother? Will you take God at His Word, and say, "I will follow Him through the furnace; I will die with Him if need be; but I will follow the Lamb whithersoever He goeth." Will you do that to-night? Still afraid? There is nothing to fear. The flames did not hurt them. They were cast into the furnace bound. Nebuchadnezzar saw four men loose and walking amid the flames. The fire merely consumed their bonds and set them free. That is why God suffers us to be cast into the furnace, to set us free. Will you accept freedom through the furnace? Will you, in a word, give Christ in all things the pre-eminence and leave the consequences to Him?

# EDITORIAL

## MORE ABOUT McMASTER AND DR. FAUNCE.

We have been advised from several quarters that certain representatives of McMaster University are attempting a new defence of McMaster's action in conferring a degree upon Dr. Faunce. We are told that it is now contended that McMaster is not to be understood as endorsing Dr. Faunce's position. We are wondering why the University did not take that course at the first. An examination of our letter to the Chancellor, appearing in *The Gospel Witness* of November 29th, and republished in the third edition of No. 38, containing the address on the McMaster matter, will show that we deliberately gave the governing bodies of McMaster University an opportunity to declare themselves to this effect. In the second paragraph of the letter referred to, these words occur:

"I am aware that the University does not necessarily approve of positions taken by the recipients of its degrees; but I assume that honorary degrees are intended to serve as a recognition of service rendered."

Also, in the second letter published in the same issues of *The Witness*, words, in the same letter, we say:

"I am prepared, however, to recognize that possibly members of the Senate may have voted for a recommendation of a committee without realizing all that was involved; but I cannot help asking myself what sinister influence seems ever to be seeking to commit the University to a course which one cannot approve without being guilty of treason to Christ and His Gospel."

Again, in the second letter published in the same issues of *The Witness*, we say:

"When requesting that my letter be read to the Senate and Board, I did so only for the purpose of lodging my protest with the body responsible for this unfortunate blunder."

In each of these quotations it will be seen that we deliberately left the door open for the Senate of McMaster University to say that they did not endorse Dr. Faunce's position, and to acknowledge that their recognition of him was "an unfortunate blunder," and thus to clear their skirts. But what did the Senate do?

How easy it would have been for the governing bodies to have passed a simple resolution to this effect! On the contrary, their statement is a glorification of Dr. Faunce. The discussion of the question in the Senate meeting was a defence of Dr. Faunce's position. But let us quote from the Senate's statement:

"As a careful study of the list of those who have heretofore received the honorary degree of Doctor of Laws from McMaster University will reveal, it has never been the understanding of this Senate that the granting of such degree involves the investigation of the intimate theological or political views of proposed recipients. In this matter McMaster maintains the same attitude as other Baptist Universities."

But observe the continuation of the paragraph. Surely it implies that in Dr. Faunce's case there was no reason in Dr. Faunce's position for withholding McMaster's approval:

"At the same time, so far as Dr. Faunce is concerned, we call attention to the following facts: Dr. Faunce for a quarter of a century has occupied his present position, and is recognized as a Christian gentleman, who accepts in his daily life the Lordship of Christ. He is



a member of the oldest Baptist Church in North America, and has also recognized standing in the Rhode Island Baptist State Convention and in the Northern Baptist Convention. He has for years been looked upon as loyal to our Baptist faith, and is an avowed believer in the absolute Deity of Jesus Christ."

The paragraph, it will be observed, says: "He (Dr. Faunce) has for years been looked upon as loyal to our Baptist faith, and is an avowed believer in the absolute Deity of Jesus Christ." Let any reader refer to our address on this subject contained in *The Gospel Witness* for January 31st (a copy will be sent on application, if desired), and which contains extensive quotations from Dr. Faunce's works. To say that any man holding such views is "loyal to our Baptist faith" involves one of two things: Either the person who wrote that does not know what the Baptist faith is, or otherwise, is guilty of absolute misrepresentation of fact.

Again, in the third paragraph of the Senate's statement, we are told that care has been taken in choosing men for the degree of Doctor of Laws to select "men belonging to a circle which we should naturally wish to recognize, whose ability, standing and character are such as to mark them as worthy of academic recognition." It is also said in the same paragraph that Dr. Faunce was chosen not only because he was the head of an American University, but "because of the distinction and standing of its present president as scholar, administrator and leader in the field of education." What does the term "education" mean on the lips of a representative of McMaster, which in season and out of season appeals for the support of our churches on the ground that it is an institution dedicated to the cause of "Christian Education"? Is the type of education provided at Brown University, where to our certain knowledge students leave the institution denying belief in a personal God altogether, as a result of the teaching they receive—does a leader of that type of "education" belong to a "circle" which the Baptists of Ontario and Quebec "naturally wish to recognize"?

No; it is too late for McMaster to resort to that subterfuge! Beyond all peradventure, in connection with the inauguration of the new Chancellor, a new experiment in the education of the Convention was to be attempted. One of the most outstanding modernists of America was chosen for recognition. It was expected that this would pass without challenge; the University would stand committed to an endorsement of his position; and little by little our people were to grow accustomed to their new association. When the tendency of this action was exposed, like a burglar found at his work, the inspirer of this whole anti-Christian movement was enraged and led the Senate in a further attempt to destroy the man who had exposed his perfidy. We are resolved to make the exposure as complete as possible, and so to turn the light upon the betrayers of the Denomination that the rank and file of our people will rise up and rebel.

Other days are coming, if the Lord still tarries. It will be a long time until next October; *but every Baptist church and every individual Baptist member can express his disapproval of this transaction at once by resolving they will not give a dollar to the support of so-called "Christian Education" while the present governing bodies are in control of the affairs of McMaster.*

#### OUR MOST POPULAR NUMBER.

The most popular number of *The Gospel Witness* ever issued has proved to be Vol. II. No. 38, containing the Editor's address entitled, "McMaster's Approval of Dr. Faunce's Infidelity." *The Canadian Baptist* refused to publish our letters of protest, upon which the Senate of the University based their charges. Our address on the subject has been called for in such numbers that the circulation of that issue alone far surpasses the circulation of *The Canadian Baptist*. We have just published the fourth edition. Pastors and others are sending us in lists of names; and the office staff are working overtime preparing them for the mail. We still invite all lovers of the truth to co-operate with us in giving circulation to this matter. There is no limit to the supply; we are prepared to print as many as can be circulated.

One of the extraordinary developments in this connection is the demand that has come to us from the United States. Only to-day—Wednesday, February

27th—we received a letter from one of the Southern States with three pages of names and addresses, and containing two cheques for five dollars each from two deacons representing two Baptist churches in the South, asking us to send copies of this address. Dr. Faunce's anti-Christian position is well known among multitudes of Baptists in the United States; and its exposure is welcomed by them. We wish it to be understood, however, that the great bulk of our circulation of this issue of *The Witness* has gone to our own constituency in Ontario and Quebec.

Another popular number was that containing the editorial articles on Western Missions and Brandon College. A second edition has been necessary, and these also are going out by the thousand. We ask the prayers of all God's people that they will join hands and help to uproot this upas tree of Modernism.

## THE WHOLE BIBLE SS. LESSON COURSE.

LESSON XXIII.

MARCH 9, 1924.

### THE PRIESTHOOD AND OFFERINGS.—Exodus 28.

In connection with these lessons in Exodus and Leviticus, the entire Epistle to the Hebrews should be carefully studied, and these chapters interpreted in the light of the New Testament.

I. **Aaron and his Sons were a Type of Christ and the Believer.** Under the law the tribe of Levi was set apart to minister in the priests' office, and the house of Aaron in the office of the high priest. In the New Testament dispensation, believers are said to be "a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." Believers are also said to be "a kingdom of priests". The high priest alone was permitted to enter the holiest of all once a year. Read especially, in this connection, Heb. ch. ix. There we see that Christ entered into the holy place with His own blood, having obtained eternal redemption for us. This lesson will afford an opportunity to emphasize the great truth that Christ is the Way, the Truth, and the Life; and that no man cometh unto the Father, but by Him. No one was permitted to enter into the holiest of all except the high priest on pain of death. So is it impossible for sinners to come into the presence of God except through Christ. But every believer is related to the spiritual Aaron as sons. We have the promise of it in Jer. 33: 22: "As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me."

### II. How the High Priest Represented the People.

1. He bore them upon his shoulders. As the good Shepherd (Luke 15) layeth the sheep upon His shoulder rejoicing, so our human weakness is upborne by the shoulders of Omnipotence. What a picture of the security of the believer! What possible harm can come to one who is carried on the shoulders of the Lord Jesus Christ? It is impossible too strongly to emphasize this great truth that whom God saves He saves with an everlasting salvation. In Heb. 9: 12, we are told that Christ "entered in once into the holy place, having obtained eternal redemption for us." Bearing us upon His shoulders, He knew that we were saved for evermore. The twelve tribes of Israel were represented by two onyx stones—precious stones. The tribes were not all equal in number. Some were smaller than others; some, measured by carnal standards, less important than others; but all were of equal value before God. Hence, they were represented by the same stone—six names were carried on either shoulder. So the least of Christ's disciples is as precious to Him as the greatest; and the strongest as well as the weakest enjoy the strength of the divine shoulders. That their names were engraved on precious stones perhaps indicates that they were very precious in the sight of the Lord. Their names were engraved on these stones. They could not be rubbed out; they could never be forgotten. So the believer's name is borne before the Lord continually. These stones were of great price, representing the truth that those whom the High Priest represents have been bought with a price. These stones were carefully cut and polished, suggesting the process of sanctification by which believers will ultimately be perfected.

2. The names of the twelve tribes were also engraved upon the breastplate, which consisted of twelve precious stones set in gold, and hung with

chains of gold about the high priest's neck. Thus, first of all, we may learn that the children of God have a place in His heart; for He bears us upon His heart as well as upon His shoulder. Not only the power of God, but the love of God is engaged in the salvation of the sinner. Whoever else may fail us, our High Priest bears our name upon His heart. Here again, the names were engraved on precious stones, repeating the truth in symbol that the Lord's people are very precious to Him. But no two stones of the twelve were alike, suggesting God's love of variety. They were all precious stones, but each was different from all the others. So we must remember that God has a place for many types of Christian character; and it is unwise for the emerald to assume a superior air toward the sapphire; or the sapphire to suppose it is more valuable than a diamond; or a figure than an agate; or an amethyst than a beryl; or an onyx than a jasper. May we not find there the same great lesson which Paul teaches in I. Cor., ch. 12, where the figure of a body having many members is used to represent the unity in variety of believers in Christ. Once again, we have in this breastplate the mysterious Urim and Thummim, which indicated the divine wisdom and judgment. The love of God is not blind. He loves with perfect judgment, and has found a way whereby He can be just and yet the justifier of him who believeth on Jesus.

3. Aaron bore a golden plate in the forefront of the mitre upon his head before the Lord. Thus Christ is the Head of the body. We are represented in the glory by our glorified Head. Christ crucified is the wisdom of God as well as the power of God; and we need the wisdom of God just as much as we need His power and His love. Christ is our Head, to think for us, to plan for us, to represent us everywhere, and to plead our cause before the Father. The plate upon the high priest's forehead was of pure gold. It is gold refined in the fire, and refined to the highest degree; gold without even an infinitesimal element of dross in it; it was absolutely pure gold. What a blessed thing it is to know that even the vilest sinner will some day be as pure gold in the Father's sight! And we are thus represented by our great High Priest. Concerning us, He says, "Thou art all fair, my love; there is no spot in thee." "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." Upon the golden plate there was engraved, "Holiness to the Lord". Our High Priest became our Substitute and Sacrifice: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." And as He represented us upon the cross as being the very incarnation of our sin, so now He represents us in the holy place as being Himself, in our behalf, infinitely holy. It will help us to pray in His Name, and to believe in the possibility of our prayer being answered, if we remember that we are represented by the golden plate upon which "Holiness to the Lord" is engraved; and when we pray in His Name, God looks upon us in the face of His Anointed, and for His sake our prayers are heard. We are told, also, that this was intended to represent the high priest's bearing "the iniquity of the holy things". Even our holiest exercises have in them an admixture of evil. Our prayers, and our praises, and our Bible readings, and our witnessing for Christ, and our gifts which are presented in His Name—they are none of them free from corruption. But the High Priest in His infinite holiness purges away even the iniquity of our holy things, and makes us acceptable to God.

III. The Garments of Aaron and his Sons are full of Teaching. We cannot go into the particulars here. It is well to remember, however, that the high priest was clothed in beautiful garments, about the skirts of which were hung golden bells. It was said, "His sound shall be heard when he goeth in unto the holy place before the Lord." Thus the people without could not see the high priest as he ministered within the veil; but they could hear the music of the golden bells as he represented them before the Lord. Thus it is possible for the believer to hear the golden bells of the divine promise, and by an acute spiritual sense to discern the ministry of the great High Priest above. Again, the glorious garments worn by Aaron were worn also by his sons. They were not the same in all particulars; but, like Aaron's, they were made for glory and for beauty, that they might be anointed and consecrated and sanctified to minister in the priest's office. So does the abounding grace of God bring redeemed men into this holy ministry, robing them with Christ's righteousness, and arraying them with the garments of salvation for glory and for beauty.

## NEWS AND ANNOUNCEMENTS.

## THE LAST MONTH OF THE CHURCH YEAR.

Our church year will end March 31st. In many ways it has been the greatest year of our history; but the fields are still "white unto the harvest". There is much reaping to be done. We would especially urge all our Sunday School teachers, as well as all the members of the church, to make this month a month of special witness for Christ. Suppose we were to hold a month's evangelistic services as many churches do, requiring attendance every night, we should expect large results. But probably much more can be accomplished if we all work both day and night seeking to bring men to a knowledge of the truth; and particularly let this be such a month of prayer as we have never known before. Privately and publicly, with a new zeal and a firmer faith, let us lay hold upon God!

## TO OUR WEEKLY OFFERING SUBSCRIBERS.

The present coupon books will expire the last Sunday in the month. The new ones are in course of preparation. In every coupon book the amount subscribed to General Expense and Missions is entered on every coupon—that makes 104 entries in each book. When hundreds of books are being issued—to make 104 corrections in any one book entails a good deal of labour. It is, therefore, requested that all members contemplating a change in their subscriptions—either for General Expenses or Missions—notify the office at the earliest possible date, so that the book may be issued in accord with the new pledge. Of course, we hope that any change will be an upward change—give more rather than less.

## ANOTHER MATTER.

It is desirable also that we should close the year well financially. Members of the church and others who are subscribers to the Weekly Offering Fund will, we have no doubt, so far as possible pay up any and all arrears during the month. But this will reach many of our friends who in other ways support our work—both by their prayers and by contributions. If this should catch the eye of any of the Lord's stewards, we venture to ask that you will enquire of Him whether you should give a proportion of your tenth for this month to Jarvis Street Church.

## SUNDAY EVENING SERVICE, MARCH 2ND, AT 6.30.

On account of the Communion Service to follow the preaching service, and because a good number are to be baptized, the evening service, March 2nd, will begin at 6.30 instead of 7.00. The baptism will take place at the early part of the service as always. No one will be really late at 7.00, but we ask all the members especially who can do so to be present at 6.30. This will be the last Communion-Reception of this church year, and we invite the entire membership to make it the largest.

## THE PASTOR AT RICHMOND, VA.

Owing to the illness of President E. Y. Mullins (who is President of the Baptist World Alliance and of the Southern Baptist Convention), the Pastor received a telegram just as he was leaving for Boston, Mass., asking him to take Dr. Mullins' place in addressing a great meeting in the City Auditorium, Richmond, Va., Feb. 24th. The friends at Baltimore, where he was to preach, kindly released him to enable him to go to Richmond. Thus three days, Feb. 19th to 21st, were spent in Boston in seven meetings, Feb. 22nd in Brooklyn, N.Y., afternoon and evening meetings, and Sunday, 24th, in Richmond. We were told over 2,000 were present in the afternoon when the Pastor spoke on the same subject announced for Dr. Mullins, "The Supernatural the Storm Centre of Christianity." This address will be given Sunday evening, that it may be stenographically reported for publication in Richmond. In the evening in Richmond the Pastor preached for Dr. W. W. Weeks in Grace Street Church.