

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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No. 45

The Jarvis Street Pulpit

THE MUSIC OF THE GOLDEN BELLS.

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Morning, March 9th, 1924.

(Stenographically reported.)

"And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about:

"A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

"And it shall be upon Aaron to minister; and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not."—Exodus 28: 33-35.

ALL the details of the garments of the high priest are full of spiritual teaching; but of much of it, as the writer to the Hebrews said concerning the furnishing of the tabernacle, "we cannot now speak particularly". I want to speak, however, of this special feature of the ephod—that around the skirt there were embroidered figures of the pomegranate in blue and crimson and scarlet; and between each embroidered figure there was hung a golden bell. What were they for?

No man might enter into the holiest of all save the high priest, and he only once a year, and then not without blood, which he offered for himself, and for the errors of the people. The Word of God says, "Our God is a consuming fire." There is a right way of coming to God; and men must come in His way, or they may not come at all. We have a record of two rebellions against the priesthood of Aaron. When Aaron ministered before the Lord, "there came a fire out from before the Lord, and consumed upon the altar the burnt offering"; and the divine direction was later given: "The fire shall ever be burning upon the altar; it shall never go out". Thenceforward every sacrifice, and the incense, and every act of worship, was mingled with that supernatural fire. But Nadab and Abihu, the sons of Aaron, who were by birth qualified to exercise the office of the priesthood, "took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not". They presumed to offer to God a service that was rendered in the energy of the flesh, and by

natural means. And as these sons of Aaron drew near with the "strange fire", "there went out fire from the Lord and devoured them; and they died before the Lord", in the presence of His dreadful holiness. "And Aaron held his peace"—he was dumb with silence before the divine judgment. At a later time, Korah, Dathan and Abiram led a company of two hundred and fifty princes in rebellion against Moses and Aaron; and they said: "Ye take too much upon you, seeing all of the congregation are holy, every one of them: Wherefore then lift ye up yourselves above the congregation of the Lord?" These two rebellions represent the sin of the present day, when men presumptuously turn aside from the ministry of the divine Spirit, and from all recognition of the supernatural, and dare to come to God with their own wisdom, with their own reasoning, with their own merit, and with the "strange fire" of carnal energies. Their protest also is against the pre-eminence of our great High Priest: they insist that there are many ways of coming to God; that everybody is a son of God; "that all the congregation are holy, every one of them"; that, therefore, every man may be his own priest, and offer his own sacrifice, and serve God just as he likes.

And when these men came, Moses said, "Even to-morrow the Lord will show who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him" (Numbers 16.). He said further: "Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down into the pit; then he shall understand that these men have provoked the Lord. And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods . . . And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense." Thus Aaron was distinguished before the people as God's chosen high priest. We also have but one High Priest, who said: "I am the way, the truth, and the life; no man cometh unto the Father, but by me."

I.

The people were made aware of the solemn conditions of entrance into the holiest of all. The priest on the day of atonement offered the sacrifice, took the blood, and approached that sacred veil, and parted it, and stepped within into the immediate presence of God; the veil closed behind him and the priest disappeared from view. Can you imagine the tense silence that followed? Can you imagine how the vast throng waited and wondered whether the priest and his offering had been accepted; whether he had been consumed in that dreadful Fire; whether he had fallen dead before the divine glory? They could not see him; he had gone within the veil. But as they waited, and as all ears were strained to catch the slightest sound, there came from within the veil the music of the golden bells; and as the high priest sprinkled the blood upon the mercy-seat, and as he took the censer and burned incense before the Lord, and as he spread abroad his hands in intercession; with every movement of his body the skirts swayed, and the music of the golden bells fell upon the listening ears of the multitude without, until I can almost imagine the great congregation in a rapture of joy exclaiming, "Hallelujah! He is alive. We

have a living priest within the veil." ("Amen!"). "A golden bell and a pomegranate, upon the hem of the robe round about." What application has it to us?

We, too, have an High Priest Who appeared among men, and Who came to the place of the altar, saying, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." He went to the place called Calvary; and there He shed His precious blood, and bowed His head, and gave up the ghost. Thus the Victim—the vicarious Victim was slain and His blood was poured out beside the altar. In due course He came forth in resurrection power and glory, and "shewed himself alive after his passion by many infallible proofs". But there came the great day when He took His blood—not the blood of others, but His own blood—to enter, not "into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us". His disciples saw Him as He approached the veil; and even as He spread abroad His hands in blessing, His resurrection body began to ascend, and higher and higher He went until "a cloud received him out of their sight". He returned to heaven; He entered within the veil; and no Priest was visible. Again the worshippers assembled. How shall they know they have a living and abiding Priest? How shall they be sure that His sacrifice has been accepted? Even as they wait day after day, at last suddenly "a sound from heaven" is borne upon that mighty Wind, and they hear the music of the golden bells—the token of a living Priest within the veil. They saw the manifestations of divine power; and they wondered at it all, until Peter stood up and said, "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. . . . Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ". Pentecost was the proof that the anointed Saviour was within the veil; the sound from heaven was the music of the golden bells about the skirt of His garment, brought to the ear of faith by the Spirit of God Himself. I was in a home in Brooklyn the other day—I might have heard the same in hundreds of Toronto homes—and as I was sitting with a friend in his study, he rose from his chair and stepped across the room, and turned one little knob after the other, until out of the air there came the sound of music from afar; and we sat down and listened to somebody singing hundreds and hundreds of miles away. Thus, dear friends, it is possible for us to-day, by the Spirit of grace to have our hearts attuned to the heavenly waves so that we may hear the music from within the veil, and be assured that Jesus lives. That is one lesson of the golden bells.

II.

But I remind you further that these golden bells not only proclaimed a living priest, but a *perpetual ministry*. Every time he moved, with every act of ministry the bells were heard; and the people knew the high priest was ministering for them behind the veil. We, too, have the ministry of our Lord Jesus duly certified; and the ear of faith may hear the golden bells of promise ringing still. I wonder if I could do better this morning than let you listen to the music of the golden bells? They tell their own tale; they bring their own message; they carry their own assurance to believing hearts—the assurance of a perpetual ministry in the presence of God for us. Let us listen, then, to their music: "And they truly were many priests, because they were not suffered to continue by reason of death; but this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able

to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Can you not hear the golden bells in that—the Word of divine inspiration? "He ever liveth to make intercession for them." But listen as they ring again: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate—we cannot see Him, for He is gone; but here is a message from the skies, the music of the bells—if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." And now another bell is ringing: "It is expedient for you that I go away—that I go within the veil: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." What assurance have we that His ministry has been accepted, that He still intercedes in our behalf? Listen to this golden bell! "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

I can well imagine that these golden bells were bells of different tone. Some of them, perhaps, gave forth a deep-toned music; others of them a melody of lighter quality. But, though they were of different tone, and sounded different notes, they were all melodious, they were all wonderfully sweet, and all in harmony when they rung in concert. I wonder if some of them had almost a minor tone? Perhaps you need that this morning. There may be someone here who especially needs a promise in a minor tone. Do you? Then listen to this bell:—"As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." "All things work together for good to them that love God." How do you know? How can all things work together for good unless there be Someone to whose power all things are subject; unless there be Someone upon whose shoulders the government is laid? He bore their names upon His shoulders; the government is upon His shoulders, and, having all authority, He entered into the holiest of all; and faith can hear the music of the golden bells about the skirt of the authoritative Priest to Whom is given all power in heaven and on earth to make "all things work together for good to them that love God, to them who are the called according to his purpose".

The bells about the forward part of the ephod may have had a different sound from those about the back part of the skirt. Perhaps they had a different message. "A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. And it shall be upon Aaron to minister: and his sound shall be heard, when he goeth in unto the holy place before the Lord." Blessed be His name! He has gone in; but "his sound shall be heard when he goeth in unto the holy place before the Lord, *and when he cometh out*". And, perhaps, as he turned at last to part the veil again; and reappear in the presence of the people, they may have discerned a different music; so that all eyes were turned toward the veil, as they intently waited

for the manifestation of the priest from within the veil. Our Priest has entered into heaven once for all; but "unto them that look for him shall he appear the second time without sin unto salvation". He will come again; and there is many a promise that tells us of His coming; there is many a golden bell that makes sweet music to the ear of those who love His appearing,—bells of promise that ring "When he cometh out."—"Beloved, now are we the sons of God—not by and by, but now, because He is within the veil; we have heard the music; and we know He is accepted, and that we are accepted in the Beloved—now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." What a promise that is, my friend; what an assurance of eternal salvation! Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope—how do you know?—by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing—Why? Because of the golden bells! because of the witness of the Spirit; because of the voice from God's Word—in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." I have just heard of the passing of one dear to many members of this church in the early hours of this morning; and if the friends were here I would like to ask them to listen to this bell's golden music—but they will read the sermon and will hear it ring: "I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you—by our own imagination, or our own desire? No; 'A golden bell and a pomegranate, a golden bell and a pomegranate'—For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout—we shall not need the golden bells then ("Hallelujah!")—with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

Oh, we could listen all day, and for the rest of life to the golden bells! "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you—And listen to the music of the bell which rings 'When he cometh out'—And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory—Does it? Only conditionally—while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. For we know—Listen! Do you hear the bell?—for we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan—Oh, you groaners, you grumblers, you croakers! How many are there here this morning with aches, and pains, and

burdens, and adversities? "The whole creation groaneth and travaileth in pain together until now—for in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." That is the promise! Listen to the bells! He is coming again! "Then shall be brought to pass the saying that is written, Death is swallowed up in victory."

III.

I must just suggest this word; I have not time to elaborate it as I should like to do: "A golden bell and a pomegranate, a golden bell and a pomegranate"—a promise and a performance; a word from God, and the work of God; a Priest in the glory interceding for me; and "the Spirit of life in Christ Jesus making me free from the law of sin and death". "If when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life"—His life within the veil, communicated to us. "A golden bell and a pomegranate"—"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." "Blessed be the Lord God of Israel, who hath with his hands fulfilled that which he spake with his mouth to my father David,"—"a golden bell and a pomegranate," the hand of God fulfilling the promise of His lips. The spouse hearing the voice of her beloved said, "Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grapes appear, and the pomegranates bud forth." "Awake, O north wind: and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits." My brethren, it is all very well for us to talk about the Priest within the veil, and to rejoice in the music of the bells; but the pomegranate must accompany the bells—the fruit of the Spirit must appear in our lives. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." "Let your light so shine before men—yes; He has passed into the heavens, but He gives us light, and He says—Let your light so shine before men, that they may see your good works—literally, your beautiful works—and glorify your Father which is in heaven."

What ought a church to be? A church ought to be like a beautiful garden where flowers are blooming; where fruits are hanging in luscious clusters; where the music of the birds fall upon the ear; where our Beloved may walk amid these fruitful glades and eat His pleasant fruits. "A golden bell and a pomegranate"—power in heaven? Yes; but power on earth; "all authority in heaven and upon earth" to bring forth fruit to His praise and glory. What is the answer to all modern criticism? The bell from within the veil—the voice of God Himself; the testimony of God the Holy Ghost to the exaltation of Christ. Is that all? "He hath shed forth this, which ye now see and hear." The golden bell, the sound of it; and presently the man who has been healed, and every whit made whole by that same power. "A golden bell and a pomegranate"—the promise of power, the performance of it; the promise of life, the evidence of it; the root in Christ, and the life abounding in fruitfulness and beauty to the praise and glory of His great Name.

Oh, what a salvation! Have you received it? ("Amen"). Have you heard the bells? ("Praise the Lord!"). Can you hear them still? Do you revel in their golden speech? Are there any pomegranates where you live? Does the fruit of the Spirit abound? As for the rest of you, are you not sorry that you have not received this salvation? Do you not say in your heart, if Jesus is such an High Priest as that, I will ask Him this morning to open my ears to the music of the bells, so that I may know that I, too, have a Priest within the veil?

"Where high the heavenly Temple stands,
The house of God not made with hands,
A great High Priest our nature wears,
The Patron of mankind appears.

"He Who for men their surety stood,
And poured on earth His precious blood,
Pursues in heaven His mighty plan
The Saviour and the Friend of man."

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

MORE ABOUT WESTERN BAPTISTS AND BRANDON COLLEGE.

In our issue of February 14th we referred to the fact that Brandon College had been removed from the Budget of the Baptist Union of Western Canada, and interpreted that action as having been compelled by the dissatisfaction of many Baptists with the teaching of Brandon College. About two weeks later we received the following letter from Rev. Archibald Ward, President of the Baptist Union of Western Canada:

Saskatoon, Feb. 25th, 1924.

Rev. T. T. Shields, D.D.,
Jarvis Street Baptist Church,
Toronto, Ont.

Dear Dr. Shields:

A copy of "The Gospel Witness" of Feb. 14th has been sent me from your office, and I have just read the editorial entitled "The Baptist Union— and Brandon College." In your third paragraph you say, "Many readers will wonder why it was necessary to drop Brandon College from the Mission budget of the West". You then give your interpretation of the action of the Union taken at Calgary in these words: "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."

Your interpretation of the action taken at Calgary is entirely wrong, and therefore quite misleading to all who read it, who do not know the facts.

The fact is, that the amount of money available for Brandon College from the Union budget, was felt to be quite inadequate and disproportionate to the value of the work being done in Brandon; it was therefore, with the clear intention of giving Brandon a larger scope, that the Union voted on, and accepted a budget of \$25,000 for Brandon College, and gave her the right-of-way to the Union constituency, and authorized the Union executive to co-operate with the Brandon Board in laying plans for the raising of the money. It was certainly not a "dropping" of Brandon, but the granting to her of a wider and freer course of action.

This has proved to do just what was expected from it. In a campaign started last week in Winnipeg, \$6,200 was pledged for Brandon this year, over \$4,000 was paid in cash. In four days this week (Feb. 19th to 22nd) three other places have been canvassed: The first gave \$600, plus \$500 that came through a will; the second on a partial canvass has given \$1,200; and the third, \$1,457—a total of \$9,957 toward that \$25,000, and only four places touched thus far. Compare this total with the \$5,500 given from the Union budget last year, and ask if by any stretch of imagination this can be called a "dropping" of Brandon.

Your rather slighting reference to the resolution of confidence passed by the union as "some sort of a resolution likened to a kiss thrown to Jonah" is surely belied by these figures, and is quite unwarranted when applied to a resolution passed by serious and thoughtful men who are ready to back their resolutions with their money. The resolution was passed by a standing vote of a Convention that was very large, and widely representative of the four Provinces, with only 15 voting against it.

In fairness to the Union, and in justice to the facts, I feel you ought to publish this letter, or the facts it contains in the next issue of "The Gospel Witness".

Sincerely yours,
(Signed) ARCH. WARD.

We immediately replied to Mr. Ward, saying we were writing the Rev. M. L. Orchard, General Secretary of the Baptist Union of Western Canada, enquiring whether he was in agreement with Mr. Ward's interpretation of the action of the Calgary Convention, and promising to print his letter together with Mr. Orchard's reply to our enquiry. We have just received the following letter from the Rev. M. L. Orchard, which speaks for itself:

THE BAPTIST UNION OF WESTERN CANADA,

Winnipeg, March 13th, 1924.

Rev. T. T. Shields, D.D.,
Jarvis Street Baptist Church,
Toronto, Ont.

Dear Dr. Shields:

I regret that continued absence from the office has delayed the answer to your inquiry regarding Brandon College.

The amount needed by the College from Western Baptists during the current year is \$25,000.00. The amount which it received from the Budget of the Baptist Union last year was \$5,000.00. While this was just twenty per cent. of the actual needs, many of our contributors, not fully understanding the situation, thought they were discharging their full obligation to the College when making their regular contribution to the Missionary Budget.

In a constituency, so small as ours, and at the same time presenting such imperative missionary needs, it was obviously unwise to add the additional \$20,000.00 needed by the College, to our Missionary Budget. The grant to the College was, therefore, taken out of the regular Budget of the Baptist Union entirely. An independent Brandon College Budget was then adopted by the Union, placing the College upon an independent basis, whereby it makes its own appeal to the constituency for the entire amount.

The basis of this action was not theological but missionary and practical. The Missionary Budget is now entirely available for missionary work. It is also clear to each member of our constituency, that, when giving to the Missionary Budget he does not contribute to the College; and thus the College Budget is brought closer home to the entire constituency.

Unquestionably the Union and the overwhelming majority of our constituency are solidly behind Brandon College, and Mr. Ward's letter correctly sets forth the reasons for the change in the financial relations.

On behalf of the Baptist Union of Western Canada, I remain,

Sincerely,
(Signed) M. L. ORCHARD,
General Secretary.

We confess ourselves deeply disappointed at the discovery that the officials of the Baptist Union are "solidly behind Brandon College". Brandon College was bad enough with Dr. Harry MacNeill on its faculty; but when Dr. J. W. A. Stewart, formerly of Rochester Theological Seminary, and a notorious Modernist, was added to the faculty, and Dr. Franklin Sweet, another notorious Modernist, was called to the Presidency, it became evident that there was a determined effort to make Brandon College an instrument of the anti-Christian religion that masquerades under the guise of a modern interpretation of Christianity.

In our Editorial of February 14th we discussed the anti-Biblical position taken by Professor MacNeill. Now we are assured on the authority of the President and Secretary of the Baptist Union of Western Canada that "the Union and the overwhelming majority of our constituency are solidly behind Brandon College". If that is so, it follows that the Mission Boards of the Baptist Union desire to have the pulpits of Western Canada occupied by pastors who are in agreement with the teaching of Brandon College. We

affirm that anyone who knows what Brandon College stands for, and at the same time knows the teaching of the Word of God, must know that these two are leagues apart, and are contrary to each other. There can be no good reason why anyone loyal to the gospel of Christ should give a five cent piece to propagate the principles that are taught in Brandon College by at least some of its professors; but every reason why they should do their utmost to neutralize their pernicious influence. If the leaders of the Baptist Union of Western Canada stand "solidly behind Brandon College", they ought not to be trusted with the expenditure of one dollar from the pockets of Bible-loving Baptists. Even though money contributed to the Mission funds of the Baptist Union will not be given directly to Brandon College, we are now assured that it will be used to support such ministers as Brandon College may produce.

We have received a letter from British Columbia assuring us that the interpretation we put upon the action of the Calgary Convention was too charitable; that the action was taken as a sop to the British Columbia Baptists on the one hand, and to Eastern Baptists on the other.

Without the funds contributed by Eastern Baptists, Brandon College and the Western Union would have difficulty in carrying on their work. We are sure that so far as the church which this paper represents is concerned, it will not entrust its money to the hands of those who stand "solidly behind Brandon College". This paper will do all it possibly can to expose the heretical teaching of that institution, in order that people may be informed of the use to which their money is likely to be put.

The Sunday Schools comprising the Baptist Missionary Union of Toronto are, we believe, making Western Missions the beneficiary of their liberality this year. Our Branch School at Parliament Street has for some years had a share in this work; and the officers of Jarvis Street were glad, after the action of the Convention at Calgary had been reported to them, to encourage Parliament Street to do its utmost for the support of Western Missions. In view of the letters published above, we are certain that matter will have to be reconsidered; for Jarvis Street could not be true to herself and her mission were she to do anything in support of Modernism.

We shall have more to say on this subject in a later issue. Meantime, Jarvis Street will continue to support Western Missions; but will send her contributions direct to British Columbia Baptists.

A MESSAGE TO THE MEMBERS OF JARVIS STREET

On the evening of March 13th, the church unanimously and heartily approved the recommendation of the Pastor and Deacons that Sunday, March 30th, be observed as a day of humble thanksgiving to God for the abundant blessing poured upon the church during this Church Year; and that the entire membership, with all the friends of Jarvis Street Church, be invited to present on that occasion a thank-offering to the Lord, to be devoted wholly to the cause of Missions. It is, of course, expected that all members will recognize that the regular weekly offering contributions will be needed to meet the obligations of the year now closing; and our thank-offering will be something over and above our regular gifts. Furthermore, it is desirable, as far as possible, that the offering should be made in cash rather than in pledges. Our books will close Monday, March 31st; and only such money as is in hand in time for banking on Monday can be reckoned in this year's account.

The Missions which the Deacons recommend shall profit by this offering, and the proportion to be given to each, are as follows:

Baptist Home Missions.....	25%
Baptist Foreign Missions.....	25%
China Inland Mission.....	15%
Western Missions (B.C.).....	10%
Grand Ligne Mission.....	15%
Miss Broughton's Salary.....	10%

In November, 1922, a special offering was taken for three objects, viz.: for insurance, for the completion of the memorial tablet, and a thank-offering for Foreign Missions—the amounts being \$600.00; \$400.00; and \$1,000.00; respectively. The amount contributed in response to this appeal was approximately \$2,700.00. Since that time more than four hundred members have been

added to the church. During this year we have not been under the necessity of asking for a special offering to meet our current expenses. The Deacons, therefore, feel that if we made an offering of \$2,700.00 a year and a half ago, we ought to be able to give from \$2,500.00 to \$3,000.00 now; and it is earnestly hoped that the offering will pass the \$3,000.00 mark. If those who contributed to that special offering in November, 1922, will give not less on this occasion than they gave then, and if all who have since united with the church will do their best, we shall be sure to reach the \$3,000.00. But, thinking of our membership to-day, even \$5,000.00 does not seem an impossibility.

All we can urge is that everyone shall do his or her best. Let our gifts be large. Let us put blood into our giving. Let us give as Christ gave: let it be a gift that involves crucifixion, and the sacrifice of all; and out of it there will come to our spirits a resurrection of joy, and great glory to God.

A message will be sent to the entire membership giving information about the various Missions which are to profit by this offering. It should be said, however, that the foregoing is only a suggestion. We desire that every member should give as he or she may be directed by the Spirit; and if anyone should feel free to designate all their offering to one particular Mission, their offering will be devoted to that Mission alone. But where the offering is undesignated, and is given to Missions only, it will be divided in the foregoing proportions.

At every prayer-meeting between now and March 30th, we shall especially pray for blessing upon this offering. It may be that readers of *The Gospel Witness* who have been blessed through its ministry, who are outside of our membership, will feel like joining with us in this thank-offering to God, and thus assist us to preach the gospel in the regions beyond. On several occasions we have received from readers of *The Gospel Witness* special donations as a thank-offering for blessing received. We shall greatly appreciate the co-operation of all our readers in making the 30th day of March the greatest day in the history of Jarvis Street Church.

JARVIS STREET BAPTIST BIBLE INSTITUTE.

There has been a growing feeling among the members of Jarvis Street Church, including the Pastor and Deacons, that the Lord was leading us toward the exercise of a more thorough and continuous teaching ministry than is possible through the regular pulpit ministrations, or the Sunday Bible School. God has blessed us with a church family containing a multitude of young people—boys and girls, and young men and women who have their lives before them: these in large numbers have been converted and brought into the fellowship of the church. In addition to all this, the phenomenal growth of our Bible School imposes upon us additional responsibilities for the spiritual development of these young lives thus brought within the influence of the church's ministry. Beside this, also, our services are attended by large numbers of students, among whom are to be found representatives of nearly every college in the city. Among these are many who are training for some form of Christian service, either in the ministry at home, or on mission fields. The great interest shown by the large attendance at the weekly Bible lecture also shows there is a great opportunity for Bible teaching in Toronto beyond that which is now being used by other teaching ministries.

Recently a company of students got together and passed a resolution requesting the Pastor of Jarvis Street to give them a course of lectures on subjects related to the work of the Christian ministry. Inspired by all these indications of the divine leading, an invitation was given last Saturday evening, March 15th, when eighteen students enrolled. The invitation was repeated on Sunday; and an announcement was made that the Pastor would meet all interested in pursuing a course of Biblical instruction Monday evening at eight o'clock. The meeting was held and fifty-two more enrolled as students in the Toronto Baptist Bible Institute.

We shall begin in a small way; but we are confident that many brethren of ability will be glad to lend assistance in this great work. The first classes will be held Friday, March 28th. From seven to eight o'clock there will be a class for preachers and students and others having the ministry in view. The

course of lectures in this class will be designed to meet the need of ministers and ministerial students. It will include such subjects as: The Minister's Personal Experience; Habits of Study; The Selection of Texts; The Preparation of Sermons; The Delivery of Sermons; The Constitution of the Church; Church Management; How to be a Pastor, etc. To this class all young men having the ministry in view are invited; and all ministers who think they might find profit will be welcome. The one condition is that they send particulars of name and address; occupation; college, if any; church membership. Particulars of the opening class will then be sent by mail. The second class will meet on the same date from eight to nine, and will be open to everybody who desires to study the Word of God. A short course will be arranged leading up to the close of the college year; so that it may be taken with advantage by those who will be leaving the city when the various colleges close. This class will follow a course in Christian Doctrine or Systematic Theology. The course will be outlined from the beginning; and each student will have opportunity to prepare for each lecture. The second lecture in this general course will be given Saturday afternoon from three-thirty to four-thirty; and thenceforth Friday and Saturday of each week at the hours named. For the accommodation of students who cannot attend Saturday afternoon, it may be possible to arrange that this second lecture may be repeated at another time; so that each may pursue the full course.

Without advertising, and as a result of a single announcement on Sunday, we have had a large number of telephone inquiries from persons outside of Jarvis Street altogether, indicating that we are likely to begin this work with a large class. We make no prophecies for the future. We have observed that the great things in the Church of Christ are grown from small beginnings. We are content to take a step at a time, and follow the Lord's leading.

We ask an interest in the prayers of all *Witness* readers that this new venture may be wholly under the direction of the Spirit of God.

THE WHOLE BIBLE S. S. LESSON COURSE.
LESSON XXVI. MARCH 30th, 1924.

CHRIST IN NUMBERS—Numbers 15-26.

Our lesson is entitled "Christ in Numbers"; and the text is found from the 15th chapter to the end. The 16th chapter contains the story of what Jude calls "the gainsaying of Core". In this rebellion against the pre-eminence of Aaron, we have the type of all opposition to the gospel. It is based on human pride, and objects to the principle that only through the mediation of one divinely appointed man can men come with safety into the presence of God. The 16th and 17th chapters are full of the gospel. Our lesson, however, is especially designed to emphasize three types of Christ occurring in the book of Numbers.

I. The Smitten Rock—(Ch. 20: 1-13).

(1). The temper of the people emerging from Egyptian bondage, who were full of complaint because of the hardness of the way, and thirsting for water which they were unable to find in the wilderness, is analagous to the condition of those who have been called out of their natural state, but who have not yet learned to appropriate the fullness of grace that is in Christ Jesus. The soul that has been delivered from Egyptian bondage, and is separated from its leeks and garlic, but has not learned through the grace of the Spirit the way to diviner springs, is miserable indeed. It is natural for a new-born soul to thirst for that which this world by natural means never can supply. (2). The water which quenched the people's thirst was made to issue from a rock by miraculous power. Only the children of faith can understand how Christ can supply streams in the desert. But the fact remains that those to whom He communicates His secret, though drought and barrenness prevail about them, find abundant spiritual refreshment in Him. Many a rich man, who can command an entrance to all the springs of earthly pleasure, goes thirsty all the day long; while many of the Lord's poor, who live literally in the wilderness, destitute of all material comforts, find themselves abundantly satisfied with the fatness of God's house, and made to drink of the rivers of His pleasure. Christ is to every believing soul the Water of Life; and some day we shall pass from the experience of the wilderness to be led by the Lamb unto fountains of living water. (3). There is here a sharp

contrast between Moses and Christ. Moses was indignant with the people; and, instead of speaking to the rock before their eyes as God had commanded him, he spoke to the people sharply, and struck the rock twice with his rod. Christ, on the other hand, is Himself the Rock smitten by the law for us: "He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." In the patience and forbearance of Jesus, in the silence of an omnipotent love, we find our salvation.

II. The Brazen Serpent—(Ch. 21: 1-9).

(1). The people loathed the heavenly bread, and longed for something different from that which God had provided for them. This was analogous to the sin of Eden, and, indeed, to all sin, which is, in essence, a substitution of human wisdom and of the human will for the wisdom and the will of God.

(2). Those who yield to the temptation of the serpent to murmur against God's choice, and choose their own way rather than God's, are sure to feel the serpent's bite. Who of us has not felt the fang of the fiery serpent?

(3). The divine remedy prescribed for the people's sin was set forth in the likeness of the serpent by which they had been bitten. So, though He was holy, harmless, undefiled, and separate from sinners, our Lord Jesus came in "the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit". (4). Life for the bitten Israelites was not in the application of a plaster, nor in the injection of some physical antitoxin, but solely in a look. Thus it is commanded: "Look unto me and be ye saved, at the ends of the earth: for I am God, and there is none else." It may be instructive to observe what was involved in that look: (a). A recognition and acknowledgment of the curse under which the people were perishing. So none will look to Christ until they know they need Him. (b). It involved belief in the efficacy of the divine remedy. (c). In short, faith in the divine promise that whoever would look should live. And all this is in the gospel.

(5). It is recorded that everyone who looked lived. And this is the gospel: "Whosoever believeth in him shall not perish, but have everlasting life."

III. The Cities of Refuge—(Ch. 35).

(1). These cities were designed for the refuge only of those who had committed involuntary offences. The deliberate and wilful murderer found no salvation in the city of refuge. But Christ is a City of Refuge for all kinds of sinners—not only for those who like sheep have gone astray, but for those who have turned "every one to his own way": "All manner of sin and blasphemy shall be forgiven unto men." (2). Even though the manslayer got within the walls of the city, his case had then to be judged by the elders, who were to determine whether his offence placed him in the category of offenders for whose salvation the city of refuge was provided. No one, therefore, might be at peace until the elders had determined who was entitled to the protection of the city. How blessed the contrast between that and the condition of the soul in Christ! "There is, therefore, now no condemnation to them which are in Christ Jesus." "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

(3). The liberty of those who found refuge in the city was much circumscribed. Only as they remained within certain clearly defined boundaries could they be safe. But those who come to Christ do not find in Him a limited locality. His salvation is not a bondage; on the contrary, "If the Son shall make you free, ye shall be free indeed." (4). The manslayer found his full liberty only upon the death of the high priest. As long as the high priest, who was in office when the offence was committed, lived, the manslayer was safe only within the limits of the city; but when the high priest died, he was free to go whithersoever he desired. We find our full salvation in the death of our High Priest, who "died for our sins according to the scriptures; who was buried, and who rose again the third day according to the scriptures".

(5). In Deut. 19: 1-3, we are told that it was a duty to keep the roads which led to the cities of refuge open and free, so that nothing might impede the progress of the manslayer who fled to the city for refuge. Jewish tradition adds that signposts bearing the name "Refuge" were erected at the cross-roads, so that the manslayer might be in no doubt as to which road to take. So ought we to keep the way to the Cross opened, and give the clearest direction to all sinners as to how to be saved.