

The Gospel Witness

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

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The Jarvis Street Pulpit

IS ETERNAL PUNISHMENT SCRIPTURAL?

A Sermon by the Pastor.

Preached in Jarvis St. Church, Toronto, Sunday Evening, February 16th, 1924.
(Synoptically reported)

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



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

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

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

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

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

True, one has everlasting LIFE. The others "perishes" God Word (John 3:16) for it

it means what I say. I shall die in your sins. what does "perish" mean? See the dictionary & Bible

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

What does this mean?
Is it not a warning?
Is it not a threat?
Is it not a promise?
Is it not a warning?
Is it not a threat?
Is it not a promise?

Study
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II.

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

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

It is more than a warning
it is a threat

The Bible says
of St. Paul
in 1 Cor.

Christ died
Christ was buried
Christ rose
Christ ascended
Christ will come again

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

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

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

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

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

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

Can a God die? Always with God. Through His death.

Translated See Rev. Love me embrace where for me damn to be God. Phil. 2:6 says he thought it not of being like God. But he was like God. I do not know what it means; but if we could know what it meant for the Lord of Light to taste of death for every man, we should know that behind that cross there is something of which we ought all to be afraid!

MAN'S SIN

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." The Holy Spirit came; the promise made to His disciples was fulfilled; and He brought to their remembrance all that Jesus had spoken of Him.

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

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

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

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

doe fire purgator or hog
of destroy. Jesus says
a. 1. 2. 7. 8. "destroy" which was
the valley of Jehonath. 11. "destroy" a. 1. 2. 7. 8.

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

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

This is fine what pit he does
not believe it himself.

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

ABOUT KEEPING SWEET.

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

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

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

THE NEED OF BOLDNESS.

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

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

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

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

DR. W. L. PETTINGILL.

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

THE WHOLE BIBLE S.S. LESSON COURSE.

LESSON XXII.

MARCH 2, 1924.

THE TABERNACLE—Exodus 25-27.

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

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

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

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

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

CHURCH NEWS AND ANNOUNCEMENTS.

LAST SUNDAY.

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

THE NEXT AFTER-SERVICE COMMUNION.

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

ABOUT CHURCH FINANCES.

Our Church Year will end March 21st. It has been a year of marvellous blessing. More people have been added to the church than in any other year in its long history. And still the revival spirit is with us, and week by week large numbers are being converted. We ask all our members who are regular contributors to the Weekly Offering Fund to endeavour, so far as possible, to pay up all arrears during the month of March; and all other members, who contribute in other ways, but not by envelope, to make their offerings during the month of March as generous as possible, so as to ensure that the year shall close with a balance on the right side in all funds.

JARVIS STREET CHURCH DIRECTORY.

- T. T. Shields, Pastor, 94 Winchester Street. Tel. Randolph 6223.
 George Greenway, Treasurer, 28 Broadway Avenue. Tel. Hudson 6810.
 Violet Stockley, Church Clerk and Office Secretary. Tel. M. 2670.
 W. J. Hutchinson, Sunday School Superintendent, 295 George St. Tel. M. 3221.
 C. Leonard Penny, Director of Music, 26 Earls Court Ave. Ken. 5175w.
 William Fraser, Pastor's Secretary, 42 Nanton Ave. Tel. Randolph 1288.

The Church Calendar

- Sunday.** For the week beginning February 24th, 1924.
 9.45—Bible School, including an Intercessory Class. W. J. Hutchinson, Supt.
 11.00—Public Worship. Dr. W. L. Pettigill.
 6.00—Prayer Meeting in Church Parlor.
 6.30—Communion Service.
 7.00—Public Worship. Dr. W. L. Pettigill.
 Baptism will be administered.
Tuesday, Thursday and Saturday—8.00—Prayer Meeting.
Tuesday—8.45—Address on the Bible School lesson: Exodus 25-27.
Wednesday—1.00—Women's Gospel Service. 7.15—Junior Mid-week Service.
The Parliament St. Branch, 250 Parliament St. Sunday: Bible School, 1.00. Evangelistic Service, 7.00—Rev. W. L. McKay will preach.
Monday—8.00—Young People's Meeting.
Wednesday—8.00—Prayer Meeting.
Friday—7.15—Junior Meeting—Mr. F. Turney and Mr. W. J. Hutchinson.