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

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THE GOOD SAMARITAN

In some of the great art galleries of the world we have seen pictures by which the artists who painted them were made famous. Some of these, at first sight, we found rather difficult to understand. We felt something of their charm, and yet we could not at first appreciate the greatness of the artists' genius which the pictures were supposed to exhibit. But further study disclosed the fact that their glory was partially concealed by an excess of national or racial colour. A certain work, for instance, was not a universal picture; it spoke for a particular race, or nation, or class. The pictures painted by Jesus of Nazareth are characterized by some local colour too, but the spirit of them is always universal. They do not belong to any particular place or time or people. His every word shows Him to be the true kinsman of universal humankind. And this is emphatically true of the picture of the Good Samaritan.

I.

First of all, it is painted on a background of universal human experience.

The path of life which all men tread leads down from Jerusalem to Jericho. It is true enough that the prizes of life are somewhere on the hilltop, and are won only by those who climb. But there is not one of us but knows that much of life is lived on the down-grade. It is easy to leave the high levels of our youthful spiritual aspirations, and noble ideals, and worthy endeavours. The first line in the copy-book was painstakingly written, but the page was soon blotted, and the writing deteriorated instead of improving. We found ourselves struggling to escape from our failures by turning over a new leaf.

Explain it as you will, it is universally true that men find it easier to take the road that leads down than to scale the heights: it is easier to travel from Jerusalem to Jericho, than from Jericho to Jerusalem. The Bible explains what men in their deepest consciousness know to be true, when it teaches that there is in all of us a natural tendency toward the downward path which it calls sin.

The "certain man" of the parable needs no name, for his experience is everybody's experience, every-

where, and in all ages. We leave our Jerusalems behind us. We turn our backs upon all holy ministries and motives and memories. We leave our holy cities where we learned to pray, and to dream, and to resolve, behind us. And the Jerichos of life, with their overhanging curse, have exercised a fearful attraction upon us all. There is no one of us who has not yielded to their fascinations, and in our own measure and degree we have gone down from Jerusalem to Jericho.

And on the road every one has the same experience. We have all fallen among thieves. We shall not attempt to identify them. It is usually difficult to catch a thief. But the portraits of these thieves are not in the rogues' gallery. They cannot be identified by any finger-print system. It must be recognized, however, that the road from Jerusalem to Jericho, notwithstanding the worthy efforts of all reformers, has always proved a dangerous path. No one has ever found a way of so policing it as to make it absolutely safe for travellers.

Who of us has not fallen among thieves? Who of us has found a place where the doors of life may safely be left unbolted and ajar?

The thieves may not always be incarnate, for there are robber spirits, there are predatory principles, which lie in wait for us all. The familiar line, "Procrastination is the thief of time", illustrates it. We recall some lines from "Childe Harold",—

"Years steal fire from the mind,
And vigour from the limb;
And life's enchanted cup
But sparkles near the brim."

Thus while irresolution steals time, time steals our physical and mental powers. Some fare worse than others, but we have all lost something on the road to Jericho: treasures of the memory, of the will, of the affections, of the conscience, have been taken from us, so that we know there are hostile spirits about us, and no one can ever afford to be off guard.

And still the picture portrays our common experience when it depicts the certain man as "stripped of his raiment, wounded, and half dead". With respect to the Jerusalem of our ideals and of our early de-

sires, and in relation to them, we all have found ourselves wounded, and helpless, and half dead.

Alas! for the tragic scenes on the road down from Jerusalem to Jericho! By experience and observation we all have seen them on the road that goes down to Jericho. And if by divine grace our faces have been turned toward Jerusalem again, and we are now climbing the upward way, we still must meet with others whom the thieves of the broad road have left half dead. Many have lost their beautiful raiment, many are wounded and bitter of spirit, many are without moral strength enough to know even the direction of Jerusalem, and are utterly powerless to take a step toward it.

II.

There is a selfishness which ignores all social responsibilities.

Sometimes it is exemplified by religious people. They feel no obligation to heal the wounds they did not inflict, nor to help carry the burdens they did nothing to impose. There is a kind of religiousness which exercises no social ministry, which concerns itself only with theories about God, and feels no sympathy for His needy human creatures.

It is sadly true that the religion of some people seems to make them no better as fathers, or brothers, or employers, or employees, or citizens, than some who profess no religion at all. It is not creditable to our profession that we should pass by on the other side, and ignore some urgent human need. But it is human nature to do so.

There may be wounded spirits in our own households whom we pass by, by withholding the help and sympathy we could so easily give. There are half dead people everywhere, people who missed the meadows, and the singing birds, and the fragrant flowers, and the joyous associations, and the enriching fellowships, and ministering sympathies, of life. They are to be found in all walks of life: in school, and shop, and office, and home, and church; and we can, if we will, put a distance between ourselves and them. We can become so engrossed in our evening paper as not to see the tired woman standing before us in the street car. We can leave the wounded on life's highway in their blood.

How can we do it? By merely going on our way. We can persuade ourselves that the obligation is another's.

And it is always easy to find a precedent for our selfishness. The Levite can always cite the example of the priest. There are always to be found footprints of some one who has preceded you on "the other side"; "He, willing to justify himself." We are all like that. Have you not heard it?—"Everybody does so"; "other people do not worry about it." We can always seek comfort in the reflection that we are not alone in our policy of leaving the half-dead victim of the robbers of life without help. It is, indeed, by some people considered rather clever to live in such a way as to leave all the worry to others.

III.

But our parabolic picture points out a "more excellent way." There is a neighbourliness which is commensurate only with its opportunities. Grace is

no respecter of persons. The priest and the Levite might have been expected to exemplify the neighbourliness the law commanded. They were the religious leaders of a people who regarded the Samaritans as a mongrel race, with whom they could have no dealings. And yet in a Samaritan's heart the love of God was shed abroad. Conventional religion is often unfriendly to the motions of the Spirit of God. It is quite possible to choke the Word, and hinder the free expression of the love of God. Most of us have suppressed our best impulses, and passed by on the other side, when our hearts would have done otherwise.

But the essence of this case is that the Samaritan made the need of a weaker man his special care. For him, opportunity meant responsibility. What he could do, he ought to do; and what he ought to do, he must do. And so also should we view the opportunities of service with which we all are thronged. Wherever there is a human need which we can meet, the ability to meet it constitutes an obligation.

The Samaritan refused to follow the example of others' neglect. We cannot justify our selfishness by citing the example of a multitude of other selfish people. Nehemiah found that the governors who had preceded him had exploited the people, but he said, "So did not I, because of the fear of the Lord." It requires a little resolution to refrain from crossing the corner of your neighbour's lawn when you see the footprints of others before you. It requires some strength of character to refuse to walk the easier path on "the other side". We should do what we can, where we can, and when we can, in spite of the world's selfishness.

The Samaritan not only supplied his present need, but he secured his future by making himself responsible for his care. It should be our endeavour to heal the wounds of the world, and ensure the safety of those who have fallen among thieves.

Nor is it enough that we provide for the necessities of to-day in respect to the world's needy ones. We ought to have an eye toward their to-morrows, and so live as to make the future better and brighter for all the needy of the world. How many opportunities present themselves to us day by day, not only to minister to our contemporaries, but to do something to ensure the safety of weaker souls who shall live in the days that are yet to come.

IV.

But the picture of the Good Samaritan cannot be fully interpreted without recognizing the one and only Neighbour Whose grace is adequate to the healing of the world's wounds. If eternal life were conditioned upon the keeping of the law, none of us would be able to live, for we shall never find the necessary help from priest or Levite. Who has ever loved God and his neighbour as he ought to do? Our neglect of our neighbour, of course, may be known to everybody; but only God knows how sadly we have neglected Him.

And the thieves among whom we have fallen, who have robbed us of the essentials of life, have left us mortally wounded. Verily the wounds of sin are real,

(Continued on page 12.)

The Jarvis Street Pulpit

THE FUNCTION OF TRUE RELIGION.

A Sermon by the Pastor, Dr. T. T. Shields.

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, June 7th, 1931.

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(Stenographically Reported)

"And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them."—Luke 15:2.

Prayer Before the Sermon.

O Lord our God, once again we confess the darkness of our understandings and the hardness of our hearts, and our utter inability, of ourselves, unaided by divine grace, to do anything with which Thou canst be well pleased. Yet we rejoice in Him Who is our Saviour, Who lived our life for us, and died our death for us, Who was raised again by the power of God, and ascended into heaven, where now, as our Representative, He intercedes in our behalf. We thank Thee, O Lord, that for His sake we are assured Thou wilt have respect unto our cry, and that the prayer of many hearts for divine blessing this evening shall be answered in the experience of earnest suppliants, not on the ground of their merit, but in fulfilment of the promises of a covenant-keeping God.

Look upon us, we beseech Thee, in our need, in our urgent need. We are sinners every one by nature. We have fallen short of Thy glory, even of the perfection that is in Jesus Christ. Only as His righteousness is imputed to us, and Thou dost look upon us in the face of Thine Anointed, can we be acceptable in Thy sight. May Thy believing children be led by Thy Spirit to rejoice with a joy unspeakable and full of glory in Thine abounding grace.

It may be there are some who hear us this evening whose hearts cry out to God for help, whom we do not see: people in hospitals, in sanatoria, and in the sick-room at home. Oh, look with compassion upon them. Where it can be Thy will to restore them to health and strength, graciously cause the tides of health to flow again as Thou shalt touch them with Thy healing touch. Where it is Thy pleasure that they should leave this world for another, we pray that they may have a clear view of the future, that through the blood of the Lord Jesus they may be saved, and may be able to read their title clear to mansions in the skies.

There are some who hear us who have not darkened the door of a place of worship for many a year. Some are far off from God, who have no religious interest at all. Yet, Lord, Thou canst smite the conscience and break the heart, and find entrance for Thy truth into that citadel of darkness. We pray Thee to claim the purchase of Thy blood this evening. May the slain of the Lord be many! May multitudes of men and women, some within this building, and perhaps hundreds in remote places, prove as they shall receive Thy truth in the love of it, that the gospel is the power of God unto salvation to every one that believeth.

Graciously bless, we pray Thee, every effort to do good: all Thy ministering servants at home and abroad, street preachers, hospital visitors, tract distributors, those who speak to but a few in lonely places—may the hand of the Lord be upon His servants to-night! May there be much rejoicing in heaven over good accomplished upon earth! Bless, we beseech Thee, all who are endeavouring to stay the tides of wickedness, and to make it easier for people to do right and more difficult to do wrong. Let Thy blessing rest upon the Convention in the city at this time. Nerve the arm of those who go forth to battle. Inspire with courage those who find it necessary to do the old thing over again. We pray that Thy righteous will may be done.

Bless us in our meditation upon Thy word. We acknowledge that this is Thy Book, a Book of divine inspiration, a Book of mystery to all save those whom the Holy Ghost shall initiate into the sacred secrets of God. Lead us into an

understanding of the heart of the gospel. Enable us every one to open our hearts to the Christ of the gospel. Send us away with melody in our hearts, and songs of praise and thanksgiving upon our lips, as Thou shalt bring us into tune with Thyself and with those who rejoice in Thy presence over sinners' repenting. We ask it in the name of Jesus Christ our Lord, Amen.

The words of the text were uttered as a complaint against Jesus Christ. They are an expression of the antagonism of a formal and conventional religion toward a religion that is serviceable to men and well-pleasing and glorifying to God. It is true that our Lord opened His heart to sinners. It is true that He did eat with them, that He spoke to them in a language they were able to understand.

The Scribes and Pharisees were unable to understand a religion which found its incarnation and supreme exemplification in our Lord Jesus Christ.

They conceived of religion as a means of classifying men, as the setting up of a standard for the appraisal of human worth. They had no thought whatever of religion as a thing of power, as having power to make men other than these religious standards of theirs declared them to be.

I use the term "religion" in the broadest sense. I am aware that there is much religion that has no kinship with Christianity—and, indeed, that there is much that is called Christianity that has no kinship with religion. But these men were religious, they were religious officials, they were men who were thoroughly instructed in the great principles of the religion they professed—but they had no idea whatever that religion could impart a new nature to a man, that it could inspire him with new desires, with new hopes, with new expectations. Their religion was merely a system of weights and measures, a way of measuring and weighing human character, and appreciating it, or, otherwise, discarding it. In other words, they had no idea whatever of the function of true religion.

That is my subject this evening, The Function of True Religion. But the Scribes and Pharisees were unable to understand its processes. The text which I have announced is the answer of Incarnate Truth to that stupendous error represented by the Scribes and Pharisees. Our Lord, in that connection, uttered the three parables which I read to you this evening. These parables had much in common, and yet each differed from the others at some points. While complete in itself, and full of teaching, there is a sense in which each of these parables is complementary to the others,

and they ought to be viewed together and related one to the other.

They all had this in common: something was lost; something was found; and the finding provided an occasion of great rejoicing.

Look this evening at our Lord's interpretation of what religion, true religion, as represented by Himself, is divinely designed to accomplish.

I.

First of all, IT MINISTERS SOMETHING TO THE JOY OF HEAVEN. If religion be true, it does something for God; and that is a principle that is almost entirely ignored in some quarters. Even Christianity is reduced in the thought of some to a kind of humanism which has to do with human obligations and human relationships, and which ignores the relationship of the soul to God. Our Lord Jesus Christ said that this religion effected a certain form of salvation, and that when that salvation was imparted it brought gladness to Heaven. Whatever man thought about it, there was rejoicing in the Skies.

We read the parable of the one going out after the lost sheep. We think much of the sheep, but we forget that that journey over the mountains brought not only salvation to the sheep, but ecstatic joy to the heart of the shepherd. Let me remind you, dear friends, that Jesus Christ came into this world not only to save sinners—He did come for that—but the salvation of lost men was really, in a certain sense, a means to an end. He came, if I may reverently say so, to minister to the divine completeness, to bring gladness to the heart of God Himself.

The woman swept the house for the piece of silver. It was an inanimate thing. It had no consciousness of being lost, nor any gladness in being found. But the woman had! The woman swept the house and searched diligently until she found it, and when she found it she was filled to overflowing with gladness, so that it necessitated her bringing together her neighbours that they might share her rejoicing.

Salvation is a far bigger thing than most of us have dreamed. The height and depth and length and breadth of it no mortal has ever estimated. The infinite reach of it the most vivid and daring human imagination has never conceived. God has been pleased so to exercise His will in the hearts of men that heaven itself shall be thrilled with triumph, and the multitudes of the heavenly host which sang over the fields of Bethlehem, shall sing in the halls of glory for ever and ever.

The son came home; and we are accustomed to speak much of the transformation effected, and of the manifest change which took place in his circumstances and in his whole outlook on life—and you cannot exaggerate that. You need not fear the excessive use of superlatives in trying to describe the joy of one who is restored to divine fellowship. But let it be remembered that in the parable a father is described who lived for one thing only, and who at last realized the thing for which he lived. His heart, too, was filled with joy, as the wandering, wayward, and wicked son came home again.

I remind you of that passage in the Acts of the Apostles which describes the church at Antioch at the

time the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." When did that happen? When did they hear the voice of the Holy Ghost? While they were busy in the bowling alley? While they were exercised in the kitchen? While they were training their young people for some dramatic performance? Were they engaged in such secular pursuits as these when they heard the whisper of the Holy Ghost? No! The record says, "As they ministered to the Lord, and fasted, the Holy Ghost" spoke to them.

What is a church for? What are we here for? To minister to men only? To clothe the naked? To feed the hungry? To educate the ignorant? To evangelize the unconverted? Is that all? That is a large programme, I grant you. But if we are redeemed men and women, we are here to "minister to the Lord." We have been saved by His grace that from us He might derive a revenue of glory, a perpetual stream of satisfaction. We are to minister to the heart of God.

Did you really worship God as you sang those hymns a few moments ago? Did you sing the words with understanding? Were you able to say with the Psalmist, "Bless the Lord, O my soul, and all that is within me"—do you know what that means? All that is within me of judgment, of intellect, of memory, of imagination, of reason, of affection, of will; all that is within me, regenerated, energized, quickened, and inspired by the Holy Ghost—"all that is within me, bless his holy name." We can enter heaven on earth. We can join with the angels, if so we are attuned to the divine will and nature, and recognize in ourselves what Jesus Christ came to do for us.

I speak this word not that I may dissuade any of you from any service in which you are engaged for the betterment of your fellows, not that I would underestimate the value of what is called Social Service in any of its aspects. We ought to do not less of these things, but more. Yet I beseech you to remember that if we are saved men and women we are brought into such relationship to God that the Lord will find in us some measure of satisfaction, grace bestowed, and returning to Him again with praise and adoration for all that He is and all that He has done.

II.

I desire for a moment to endeavour to ANALYZE THIS HEAVENLY JOY which is the fruit of the Redeemer's work; for, of course, He is the Good Shepherd, and He is the woman who swept the house; it is He Who looks toward the far country and awaits the returning prodigal. "This man receiveth sinners, and eateth with them." And he enjoys it. Whether you enjoy your religion or not, the Lord Jesus does.

The satisfaction here described in these three parables is threefold. I say, Jesus enjoys His religion. I spoke to you who were here Thursday evening of the gladness of Israel when the Lord turned the captivity of Zion: "We were like them that dream. Then was our mouth filled with laughter, and our tongue with singing." We ought to be able to laugh and sing. The Christian religion is a laughing religion, and it is a singing religion.

I know you will remind me that my Lord was "a man of sorrows and acquainted with grief". Yes; but He "bore our griefs, and carried our sorrows"; and

I read of Him, that "for the joy that was set before him endured the cross, despising the shame." He was inspired, borne onward, in His arduous ministry, which cost Him the last red drop of His blood, by the certainty of that joy which awaited Him when the task was completed.

What is the joy of the Lord? It was first of all *the joy of achievement*. The sheep did nothing. Please do not misunderstand me. Let me guard my speech carefully. We are not to understand that God expects no response on the part of human nature to divine grace. In fact, it is of the very essence of grace that it secures its own response, for that is grace. But this is but one aspect of the truth represented here: The sheep was perfectly passive. It did nothing. The Shepherd did everything, and He accomplished that upon which His heart was set. He went after that which was lost until He found it, and when He had found it He laid it upon His shoulders rejoicing. When He came home He summoned his friends and neighbours, bidding them share His gladness on this ground, "I have found my sheep which was lost. I did it. I have conquered. I am victorious. I bid you come and share with me my glorious triumph."

I weary of hearing men talk about the religion of Christ as though it had fallen upon evil days, as though God were beholden to the caprice of men, as though the gospel could never succeed unless first of all we should manage to close up the movies and a few other things. Close them up by all means. They are the Devil's traps, I have no doubt. But the gospel triumphed in Jerusalem under the most difficult circumstances. I believe that when the Lord Jesus commanded His disciples to begin at Jerusalem He resolved that He would win His first victory in the place where He had been rejected. He said in effect, "For all ages to come I will demonstrate my ability to triumph over all the powers of earth and of hell, and the gospel shall win its first victory in the very city where I was crucified, and where they said, 'Away with Him; He is not fit to live.'"

The gospel of the Lord Jesus Christ is the mightiest exhibition of divine power the world has ever seen. It is not an experiment. It needs no amendment. It does not need the wisdom of your scholastic gentlemen who are always trying to "restate" that which God has adequately stated once for all ("Hallelujah!") in "the faith that was once for all delivered to the saints". It needs no restatement. The gospel is an instrument to operate in the sphere of human life where God shall show, as we sang to-night, His superior power and guardian grace.

I would give up preaching at once if I had to go and ask the city council to pass legislation to make it possible for me to preach. I would give up preaching at once if I had to secure the endorsement of scholarship or of advanced science. I thank you for nothing, and will preach this gospel in the teeth of hell, and challenge the imps of the pit to do all they can to keep men from Christ. This Good Shepherd will go out after His sheep "until he find it".

What a beautiful world this is! Even when superficially viewed, how glorious it is—the trees and the shrubs, the flowers, the grass, and the birds, the brooks and the sea, the mountains and the myriad stars—how indescribably glorious it all is! It is no wonder an

inspired writer said, "The heavens declare the glory of God; and the firmament sheweth his handywork." It is no wonder the New Testament says, "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Or again: "He left not himself without witness, in that he did good, and gave rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

All that is external, but if you remove the wrapper what treasures are inside! Did you ever see a snowflake under a microscope? Did you ever examine a flower under a microscope? Go to some great gallery where the masterpieces of men are assembled. As you stand at a very respectful distance the pictures look their best, but if you examine them closely they are like big daubs of paint. You are inclined to say, "I could do better myself." But God's work will stand the most minute inspection, no matter what you examine. I wish I could have five or ten years off, and live to be a bit older, so that I could work with the microscope, for I believe if every preacher could be a man of science he would be the better for it. What wonders are stored in this world!

It may be that the ninety and nine are other worlds unfallen, that have never departed from the truth. Who knows but that the lost sheep is a lost planet that has wandered away from God? Or to what glories we shall be admitted when we have got back again into our inheritance? When you have examined all that this world can disclose to us, and when you have pushed your investigation through the infinite spaces and examined world upon world in the regions beyond—all this material universe put together does not reveal the mighty power of God as it was revealed in the Cross at the place called Calvary. That is the supreme glory; that is the supreme achievement. It is in that God finds His profoundest satisfaction: in going out after His sheep until He finds it,—

"God in the gospel of His Son

Hath all His mightiest work outdone."

If you are Christian workers, take hold of your sword afresh, take hold of your plough afresh, "forasmuch as ye know that your labour is not in vain in the Lord". We are certain to triumph even as He triumphed, to overcome even as He overcame, and to sit down with him in His throne at last.

Then I think another element in this divine joy is *the joy of possession*. Some people are very fond of possessing things. There are some people who never give anything away. How they hug everything to their bosom! I remember once a little boy when I was at a certain camp. He was the echo of his father. If he saw a hammer he said, "That is mine." If he saw a chair he said, "That is mine", or "That is my father's". Whatever he saw was "mine". There is a legitimate joy in possessing things. This woman had a piece of silver, and she lost it; and she resolved that she would find it—and when a woman resolves, well, you know the rest! (Laughter).

This woman swept the house until she found it. She regained possession of her lost treasure.

What has sin done? The little "white lie", "the fib", that slight departure from the line of righteousness, that thing for which we make allowance, but which in

God's sight is abominable—what did sin do? It attempted to rob God. It impoverished Heaven. It destroyed His handiwork. May I reverently say, it: it made God poor. That is what sin did. It threatened to thwart Him in the accomplishment of His supreme purpose. "God hath made all things for himself." Everyone and everything must glorify God at last. But sin would have robbed Him of His revenue, would have taken something away from God, it would have robbed Him of His authority, of His sceptre, of His throne, of His crown, and of His kingdom. That is what it would have done. And God set out, in the person of His Son, to regain that of which the thieves of the pit had deprived Him.

Every time a soul is saved He regains possession of a piece of His lost property. "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Whenever a soul, touched by the power of God, does really repent and believe, and is made partaker of the grace of eternal life, Heaven declares a dividend; it enriches God; He gets back His own. That is salvation.

I wonder are there some men of business here? I wonder do you look at the preacher as a man who has a little job on Sundays, that he does because somebody has to do it? Of course, you go to the bank! You are a big man of business are you not! You examine your balance sheets, and all the rest of it; and by and by you will reckon how much profit you have made for the year. I would not change jobs with you for a million a year. What is the mere getting of dollars and cents? I am in bigger business than that. That is only a little office boy's job.

It is God's business to find His lost coin, to repossess Himself of His lost property. And when at last He has it,—well, the coin did not know it; but the Owner knew it. And sometimes you may be doubtful, trembling, like our good old Methodist friends who used to speak about "seeing the end of a praying life"! You say it tremblingly as though it would not be proper to say even that with assurance, as though it were a sign of humility. But whatever your estimate of your salvation, if it is what the Lord has done in you and for you, then the Lord says, "It is mine. I have found my sheep which was lost."

I do not know whether that woman tied her money in the corner of her apron after she found it, but I am certain she never lost it again. Our Lord said, "I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand. They are mine. When the day of reckoning comes, and I make up my jewels, they will all be there; not one will be missing." Hallelujah for a conquering Saviour Who will never be defeated.

But there is something better than that. Another element in this divine joy was *the joy of fellowship*. It could not be experienced by a sheep. The sheep knows its shepherd, and I know that figure is frequently employed—and, after all, we behave like sheep. But we are more than sheep. "How much then is a man better than a sheep?" our Lord said. You cannot represent all there is in grace by the finding of a lost coin or a lost sheep. In these two parables you have an exemplification of the power of grace: seeking the sheep, and finding it; seeking the coin, and repossess-

ing it. But in the third parable you have an illustration of the attraction of grace, in the story of that lonely young man in the far country—shall we ever get to the end of it?

Charles Dickens was once asked what, in his judgment, was the sublimest thing in all literature. He said, Incomparably the parable of the prodigal son. He said there was nothing like it anywhere so true to universal experience. This young man was at the end of everything, envying the very beasts, coveting their husks, apparently alone, until one day a word escaped his lips that he had not uttered for many, many years—in utter want and destitution, in the land where no one knew anything about grace, for "no man gave unto him", somehow, he knew not how or why, there came to his lips a phrase he had not uttered perhaps in many decades: he said, "My father"; "In my father's house." And he was turned from the swine troughs with a new desire, and a new purpose, and a new direction in life, and he moved toward home.

What had happened in his absence? The house had been silent. There had been no music, no merriment; the harps, if harps there were, had been suspended on the willows or some other drooping tree. The servants had gone about their tasks with no gladness, the smile had left their faces, for the master of the house was plunged in gloom. A shadow had fallen upon everything. Plenty was there, fulness of everything; but no light, no gladness, no merry-making of any sort.

What did sin do? I think it silenced the harps of angels. I think it took the song from the lips of seraphim. I think it cast a shadow on the throne of God itself, and from the heavenly watchtower wistfully and earnestly and longingly did the great father-heart of God look—yes, look, for we see with our hearts and not with our eyes—until at last he came for whom He longed. And He fell on his neck and kissed him, and fellowship was restored.

I was in a home recently, a beautiful home where there appeared to be everything to minister to the comfort of life. But the shadow had fallen, and I stood with weeping friends as the master of the house, now cold and still, was borne from the door and carried away to be buried out of sight. I said to myself, And he built the house, and he intended to live in it. Every comfort, every joy, awaited him—but death came.

When God said in the beginning, "It is not good that man should be alone", His own heart spoke. That is why He made you and me. O wonder of wonders! That is why He created a race out of which His Son should have a bride to be His companion forevermore. And when a soul is saved that broken fellowship is restored; men are brought back to God again. Our Lord Jesus said—let me put it familiarly, and almost colloquially. I can almost imagine His saying, "I wish you could get a glimpse into heaven's gates; I wish your ears were keen enough to hear what I can hear as these sinners come to my Father." Long before this radio was discovered by man, there was communication between heaven and earth, and Christ never lost the echo of the heavenly strain. I think on that day when He said to a certain woman, "Hath no man condemned thee? She said, No man,

Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more"—I am sure He heard the angels sing! I think He said, "Thine accusers are wrapped in the silence of their prejudices; they are out of tune with heaven's rapturous melodies. The function of religion is to retune men to the heart of God. In all this I greatly rejoice to-day."

The religion of Christ is something better than laboriously trying to imitate a pattern. It is something more than saying prayers, however good they may be. It is something more than the intellect laying hold of truth and saying, I am saved. That is all in it, but it means the reception of Jesus Christ into heart and life, even as we are received by Him as sinners.

If there was joy in the Shepherd's heart, there must have been some sort of comfort at least in the heart of the sheep in feeling the warm, strong shoulders of the Shepherd under his weary form. Do you know what it is to be saved—really to know it? Not to be a church member only, not merely to be baptized, not to live a morally respectable life. If you are a Christian you ought to do that. But I mean, to feel that you have been brought into living union with God Himself; as the sheep was secure on the warm, strong shoulder of the shepherd, to be able to say, "The eternal God is my refuge, and underneath are the everlasting arms."

There is a hymn we sing about heaven, but I think we could sing it about our earthly experience as well:

"Safe in the arms of Jesus,
Safe on His gentle breast,
There by His love o'ershaded,
Sweetly my soul shall rest."

That is what it is to be saved.

And the joy of possession? Would you not like to be owned by somebody? I remember meeting a very distinguished man once. I have met a few! They do not come my way so often now: they are afraid of me. But I have met a few. This man had his wife beside him—an equally distinguished lady, a beautiful character. As he introduced her to me he said, "And this is the little woman who owns me." I shook hands with her and said, "I am honoured and delighted to have the opportunity of meeting the proprietress!" He did not look as though he were sorry to be owned, to be possessed by somebody. And as for his wife, she looked as I imagine a costly jewel might feel—if it had feelings—when safely sheltered by some strong arm. It must be a joy to be worth being owned.

Some years ago I preached in a certain place where there was a man they used to call "Pater". I will give you his name, Henry Sharp, of Winnipeg. I preached there a few Sundays, and we became very much attached to each other. One day I was standing on a street corner, waiting for a street car or other vehicle to pass, when suddenly two strong arms were thrown around me from behind, and a voice said, "I have you. Nobody shall hurt you while I am around." I looked around, and here was this great father in Israel. I can feel his arms about me yet! It is a great thing to be owned by somebody. The one thing for which I am profoundly thankful is that I have become the property and possession of Jesus Christ my Lord

("Hallelujah!" "Praise the Lord!"). I know He will look after me.

And as for the fellowship of it, I cannot describe it, can you? When the day is done, and the daily toil is over, and you go to your home and there find refuge from all the storms that have beaten upon you, what a satisfaction it is to enter into fellowship with those who know and love you! But better still to have access by one Spirit unto the Father, to know that He has put on us the best robe, and that He has prepared the banquet, and sometimes to look at His special love token, the ring on our hand! Then we can say, "My Beloved is mine, and I am his for ever." Hallelujah, what a Saviour!

Let us pray: O Lord, forgive us if we have ever complained, and help those of us who are Thy children to revel in the luxuries of divine grace. We are children of a King. Help us to behave as princes, to show forth the praise of Him Who has called us out of darkness into His marvellous light. Is there a weary prodigal somewhere who has heard this message by radio—in a garage, in a restaurant, at home, in a camp, somewhere where prayer is seldom offered? Yet God has spoken. Oh, Thou sovereign Saviour, stretch forth Thine almighty arm and take that man, save that woman; cause them to hear Thy voice. And here in this building: should there be any without Christ, help them to receive this message. This man receiveth sinners and eateth with them. He will receive us to-night. The Lord bless us every one, for His name's sake, Amen.

THE MUSIC OF THE GOLDEN BELLS.

A Sermon by the Pastor.

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

Reprinted by Special Request.

(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 minis-

tered 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 tomorrow 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 step-

ped 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 rang 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 might 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—ye; 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."

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REV. ALEX. THOMSON, EDITOR.

Lesson 26

Second Quarter

THE PASSOVER.

Lesson Text: Ex. 11-12.

Golden Text: "And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt", Ex. 12:13.

I. THE TENTH PLAGUE PREDICTED, (11:1-10).

Ten plagues in all fell upon Egypt as a judgment from God upon Pharaoh for his refusal to let Israel go. Nine of these are recorded in previous chapters, each of them manifesting the omnipotent power of God, and speaking clearly and forcibly to His enemies. But the last one was the most severe and terrible of all. As a result of it Pharaoh would relent, Moses was informed, and not only let the Israelites go, but thrust them out of the land, (v. 1). In preparation for this exodus the Israelites were enjoined, through Moses, to borrow, or demand, jewels of silver and jewels of gold from the Egyptians; and, due to the favour of God, their demand was to be complied with, (v. 3). Egypt at that time was a country of considerable wealth, and able to afford what it gave, and the Israelites were entitled to all they received as a recompense for their arduous and unrewarded labours. The greatness of Moses is referred to (v. 3). This is in contrast to the previous estimate in which he was held, (5:20, 21), and was due to the power of God manifested through him. A description of the tenth plague is then given, wherein we learn of its terrible nature. In previous plagues animals had died, but in this one death was to be visited also upon human beings, (vs. 4-6). From this judgment the Israelites were to be exempt, (v. 7), the Lord putting a difference between His own people and the Egyptians. The attitude of Pharaoh and his people is stated, first as it would be after the plague, (v. 8), and then as it was prior to that judgment, (vs. 9, 10). Note the omniscience of God, His care for His own, His intervention in the affairs of men, and His definite purpose and plan.

II. THE INSTITUTION OF THE PASSOVER, (12:1-30).

The passover was one of several feasts of the Lord observed annually by the Jews. It was basic to the others, and of great significance historically and typically. It was observed on the fourteenth day of the first month, (12:6; Lev. 23:5), the feast of unleavened bread on the fifteenth day of the same month, (Lev. 23:6-8), that of first fruits the day after the sabbath of this observance, (Lev. 23:9-14), the feast of weeks fifty days after the passover, (Lev. 23:15-22), trumpets, the first day of the seventh month, (Lev. 23:23-25), the day of atone-

ment on the tenth day of the seventh month, (Lev. 23:26-32), and the feast of tabernacles on the fifteenth day of the same month, (Lev. 23:33-44). These typify the death of Christ, His resurrection, Pentecost, the return of our Lord, and the repentance and national restoration of Israel to her land. The passover was instituted in Egypt, (v. 1), and commemorated the deliverance of Israel from judgment in Egypt, (v. 27). In its observance a lamb was taken out of the flock on the tenth day of the first month, (v. 3); it was kept up until the fourteenth day of the same month, (v. 6), then slain on that day in the evening, (v. 6). The blood of the lamb was sprinkled on the lintel and two side-posts of the door, (v. 7), and the lamb itself was roasted and eaten inside the house, with unleavened bread and bitter herbs, (v. 8).

The typical teaching is most precious, instructive, and significant. It typifies Christ our Passover, (1 Cor. 5:7), and speaks of redemption through His blood. Several things may be noticed in relation thereto. First, the choosing the lamb. It must be without blemish, (12:5). Our Lord was without blemish, (Heb. 9:14), and definitely chosen by the Father, (John 3:16). The lamb was then taken out, speaking to us of our Lord's earthly life. Note the new time reckoning, (v. 2), and the dating of our time by our Lord's presence on this earth. The number ten is also significant, in relation to testing, as in the case, among other examples, of the ten commandments, (20:1-17), the ten virgins, (Matt. 25:1-13), and the ten talents, (Matt. 25:14-30). During this time the lamb was looked upon as the passover lamb. During the time of our Lord's ministry He was designated as the Lamb of God which taketh away the sin of the world, (John 1:29). The lamb was then slain. Our Lord is designated as the Lamb slain from the foundation of the world, (Rev. 13:8). He was led as a lamb to the slaughter, (Is. 53:7), and we are redeemed by the precious blood of the Lamb, (1 Pet. 1:19). Note the necessity for our Lord's sacrifice, its sufficiency, and its substitutionary nature.

After the Lamb was slain its blood was sprinkled, as directed, on the outside of the house, in order to save those inside from the judgment coming upon those outside. It is of significant interest to note that the lamb had to be slain in order to provide a means of salvation for Israel. And salvation for men now is based on the death of Christ, and not on His unblemished life or perfect teaching. Without the shedding of blood there is no remission, (Heb. 9:22). It is of further interest to note that no blood was placed on the threshold of the house. No one was permitted to step on the blood; and we should beware of trampling on the blood of Christ, (Heb. 10:29). The Israelites depended upon the blood shed and applied for their salvation, both actions being necessary. They did not only rely upon their feelings, or experiences, nor even upon their condition. It was their position inside which made them secure. They could not see the blood from the inside: it was

God Who saw it, and passed over them, (v. 13), and in simple faith they trusted in His word.

Inside the house the lamb was eaten. It was roasted with fire, (v. 9), a type of judgment which has passed upon our Lord. He was punished in our room and stead, (1 Pet. 2:24). The lamb was not to be eaten raw, (v. 9), there must be a remembrance of our Lord's atoning work. Nor was it to be sodden at all with water, (v. 9), no contamination was allowed. No bones were to be broken, (v. 46); it was to be eaten whole. We must have a whole Christ on Whom to feed.

The Lamb was to be eaten with unleavened bread, (v. 8). Egypt's leaven had to be put away. Leaven is typical of evil. Note the leaven of the Sadducees, (Matt. 16:6, 12), and of the Pharisees and Herod, (Mark 8:15). The injunction is given to purge out the old leaven, (1 Cor. 5:6, 7; Gal. 5:9). Unleavened bread is typical of separation from evil. There must be holiness of life in feeding on Christ. The lamb was to be eaten with bitter herbs, (v. 8), reminding us of our Lord's sufferings. Only the circumcised were to eat of it, (v. 48), implying that they must be members of the nation. Only the saved can feed on Christ. Those who ate it were to do so prepared for a journey, (v. 11). The Christian is a pilgrim and a stranger on this earth, (1 Pet. 2:11; Eph. 6:14). At midnight the Lord smote all the firstborn in the land of Egypt, (v. 29), every house being affected, (v. 30). This most fearful judgment aroused the Egyptians to the serious nature of their condition, and resulted in their urgent request to the Israelites to leave their land. Note the judgment of God, past and future.

III. THE EXODUS OF ISRAEL FROM EGYPT, (vs. 31-51).

In the night Pharaoh made his urgent request that the Israelites leave Egypt, and take their property with them, (vs. 31, 32). This implies a changed attitude on his part, brought about by the judgment of God, and dictated by fear, (v. 33). It is a fearful thing to fall into the hands of the living God, (Heb. 10:31). In response to the request, the Israelites set out from Egypt. They "took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders", (v. 34). They asked the Egyptians for jewels of silver, and jewels of gold, and raiment, and received the same by the favour of God, (vs. 35, 36). These constituted the reward, in part, for their many years of labour in Egypt. The term "borrow" used in this connection does not give the proper sense; it should be "ask", "demand", or "require". Putting forth such a request under the circumstances was quite legitimate. Setting forth, the people journeyed to Succoth, "about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle", (vs. 37, 38). The number is significant, implying a great multiplication of their original small company.

The Union Baptist Witness

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PRAISE HIM! PRAISE HIM!

To have been able to maintain our Liberian work, send forward our missionaries' allowance drafts regularly, in advance, and care for all incidental expenses in connection with our work at Grand Bassa and the new station in charge of Mr. and Mrs. Mellish, is certainly something about which we can "sing praises".

The establishment of a Mission work in the Republic of Liberia is faced, at the very outset, with difficulties. The roughness of the country, the climate and the high cost of living, are all to be taken into consideration and endured. Nevertheless, the Lord has been with us and with our missionaries and has supplied every need.

This week, we are especially praising Him that the funds for the immediate needs for the establishment of the new station have been contributed and cabled to the field.

Through the kindness of the Rev. A. J. Lewis, who knows the need and the missionaries' desire as probably no one else in our Union, an amount of \$500.00 has been cabled. This liberal contribution was sent for the most part from the Women's Missionary Society of the Benton Street Regular Baptist Church, Kitchener, and the balance from members of the church and the Pastor.

"Praise Him! Praise Him!
Jesus, our blessed Redeemer!
Sing, O earth—His wonderful love proclaim!
Hail Him! hail Him!
Highest archangels in glory;
Strength and honour give to His holy name!"

Such help released the amount which is necessary for the reconstruction of Mr. Lewis' house to accommodate a missionary couple and which was borrowed to finance the first expense of settlement on the new station and will probably mean that the other missionaries may be able to go forward months sooner than otherwise.

It is expected that during the Special Convention Sessions, an announcement of the greatest interest concerning outgoing missionaries will be made.

A PRAYER REQUEST.

With the cable bearing the encouraging news regarding the special gift for the new station, it was necessary to send a message of sorrow. At twelve o'clock noon on Tuesday, June 9th, Rosie Evelyn Mellish, daughter of Mr. and Mrs. G. W. Mellish, 2256 Bloor Street West, Toronto, and sister of our missionary, Rev. Gordon D. Mellish, passed away.

A cable was immediately sent to Rev. H. L. Davey, and for the second time since the establishment of our Liberian Mission, it will be Mr. Davey's hard task to break the news of loss to his brother missionary. Let us very definitely remember Mr. Davey on his trip inland during the rainy season and let us uphold him as well as Mr. and Mrs. Mellish in prayer as they receive this heart-breaking news of the death of their beloved young sister.

Then to Mr. and Mrs. Mellish, Sr., and to Gladys, the sympathy of our whole Convention is expressed. Rosie will be greatly missed in the home, in Runnymede Church and Bible School, and by her host of friends in Toronto and in Fenelon Falls where the family spent the summer months. Although a sufferer from heart trouble since an attack of rheumatic fever, it was hard to think of Rosie as an invalid for she was always bright and usually looked well. For several weeks now, however, she has been very ill, yet her leaving us is a real shock. We rejoice with the parents that we know "that to be with Him is far better" and in knowing that Rosie was accepted in Him, a child of the King.

ANNOUNCEMENT RE CONVENTION.

The Special Convention Sessions will begin at 2 o'clock (D.S.T.), on Tuesday, June 16th, in the auditorium of the Jarvis Street Baptist Church, Toronto. Visitors will be accommodated in the gallery of the church. The Enrolment Committee will be ready to register delegates at 12 o'clock noon, and delegates should register as early as possible. **BE SURE TO HAVE CREDENTIAL FORMS AND SEE THAT YOUR CHURCH CLERK SENDS IN THE NECESSARY FORMS TO THE OFFICE PRECEDING THE CONVENTION.**

For delegates and visitors who may wish to avail themselves of the convenience, meals will be served in the basement of Jarvis Street Church at thirty-five cents. There is to be the evening meal on Tuesday and the two meals on Wednesday and probably two meals on Thursday.

Again those delegates who require billets are asked to advise Miss Violet Stoakley, 130 Gerrard Street East, Toronto, without delay.

* * * * * ESSEX.

A Missionary Rally is to be held in the Essex Baptist Church on Monday, June 15th, afternoon and evening sessions. The Rev. A. J. Lewis is to be the special speaker and a Missionary Offering for the Liberian work will be taken. Those who are within motoring distance of Essex will surely try to avail themselves of this opportunity to hear our returned missionary.

* * * * * WHEATLEY.

The Anniversary services held by Immanuel Baptist Church, Wheatley, on May 17th and 19th, were greatly enjoyed. Although the church was organized some time ago, the first anniversary of the dedication of the church building, was the occasion of the meetings. Friends from Kingsville helped in testimony and in song and Rev. W. N. Charlton of Chatham with members of his Junior and Senior choirs assisted on the Tuesday evening. Mr. Charlton's choirs are well-known through their radio broadcast and it was a privilege for many to meet them and enjoy Mr. Charlton's splendid Scriptural messages as delivered in Immanuel Church.

* * * * * SUNDERLAND AND CANNINGTON.

Pastor Robert Brackstone had a day of blessing with the Cannington and Sunderland churches last Lord's day. At Sunderland the Lord's presence was in the service and the day was crowned with blessing when two young men professed faith in the Lord Jesus at the evening service in Cannington.

Mr. Brackstone remains to serve the churches next week also.

THE GOOD SAMARITAN.

(Continued from page 2.)

and deep, and fatal. Nor can mere religion save any of us.

Perhaps the priest and Levite had no oil or wine. At all events, a religion of ceremony and of form cannot minister to minds diseased. It has no balm for a wounded conscience, nor can it restore a ruined moral nature, nor reclothe the soul in garments fit for the purity of the Holy City. In respect to this spiritual ministry which we all so greatly need, the priest and Levite always pass by on the other side. Only the Lord Jesus Christ can meet our need; and that is the

ultimate meaning of the parable. It is a picture of the ministry of divine grace, of the One Who, though despised and rejected, never passes the needy by. It is impossible that He should be unmindful of the need of any one of us. He bindeth up the broken-hearted, and healeth all our wounds. He takes away the smart of sin, and makes provision for our complete restoration. He takes us with Him on His journey. He not only carries our burdens, but He carries us beside. He makes Himself responsible for our future. Grace guarantees our eternal felicity. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."