

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES AND
IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.
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"I am not ashamed of the gospel of Christ."—Romans 1:16.

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The Church's Real Business

Our Lord Jesus taught us never to expect that Satan would be divided against himself. The prince of the power of the air believes in union. Good men have sometimes hoped to turn the differences of political parties to account, and to compel one or the other to undertake some needed moral reform to save their own political lives. But almost invariably they have been disappointed by the discovery, that, where the question at issue is a moral one, Pilate and Herod are made friends; and between them, the good they hoped for is crucified.

If a common and native love of evil unites the enemies of Christ against the cause of truth and righteousness, ought not a common and Spirit-born love of holiness to unite the friends of Christ, that under His command they may present a united front to the undivided forces of evil against which they contend? We therefore find ourselves looking about to find men with whom we can agree, and at whose side we may fight the good fight of faith. And as Pilate and Herod buried their differences, and joined hands to set at naught the Man of Nazareth, to mock Him, and crown Him with thorns, so would we sink our prejudices, which, perhaps, we have sometimes mis-called principles, and unite with all who love our Lord in sincerity and truth, to

"Bring forth the royal diadem
And crown Him Lord of all."

Indeed, we believe every one who really knows Jesus Christ will desire to cooperate with all, by whatever name they may be called, who believe in an inspired Book, in an atoning sacrifice offered by a divine Redeemer, a risen Intercessor, and, whether He come before or after the millennium, a coming, conquering, Lord.

But while we cherish this spirit, and maintain this attitude toward true Christians of every name; while we "endeavour to keep the unity of the spirit in the bond of peace . . . till we all come into the unity of the faith, and of the knowledge of the Son of God", we still maintain that they who believe in "one Lord, one faith, one baptism," have a special mission "for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ"; and we are therefore resolved to continue "speaking the truth in love, that men may grow up into him in all things, which is the head, even Christ."

When preaching in a strange city, at the close of a morning service a pedobaptist minister came forward to shake hands with us. You shall not know to what denomination he belonged unless you are able to guess when we tell you that he was from Scotland. The greater part of the next day we spent together on the train, and in the course of our conversation we asked him how he happened to drop into a Baptist church the morning before, for we knew that he was a stranger in the city as we were, and that he could not have been attracted by any interest in the preacher. He replied, "I was far from home, and was lonely and hungry, and I thought I would go where I should be sure to hear the gospel. For," said he, "we credit you Baptists with unswerving loyalty to the gospel of the grace of God." That was some years ago.

We felt grateful for that generous acknowledgment; for we have the profoundest conviction that the immutability of the principles which Baptists distinctively hold enables those who hold and are held by those principles (not those who, as a matter of expediency answer to the name of Baptist); to conserve in all its original simplicity, grandeur, and power, "the faith which was once for all delivered unto the saints".

Some years ago a company of astronomers gathered at a certain place in Spain to witness an eclipse of the sun. The shadow appeared at the time predicted to the very second. One of the astronomers-present, boasting of the exactness of his science, declared, that he could predict to the second the commencement and completion of an eclipse one hundred years in advance. But all he had learned to do was to read the face of the watch which the divine Time-keeper had made, and by Whose unchanging will its wonderful mechanism had measured the days and the years and the centuries with absolute accuracy ever since time began. And since God's laws, His methods of work, in the moral realm are as invariable as in the physical, we may by the aid of this inspired Book understand the relation of two worlds, and predict the conditions under which our sun must suffer an eclipse, and the conditions which must obtain if it is to shine on as one of the great lights in the world.

I.

At the outset let us clearly understand the character of the work Baptists have to do. A proper understanding of

the illuminating character of the candle's mission in the house may largely determine whether it is put under a bushel or on a candlestick; and it is important that we should know whether we are to be makers of bushels or candlesticks. The golden vessels of the temple are out of place on Belshazzar's table, as we are out of place when engaged in anything but in the work of God's appointment.

What are we building? Who is the architect? Where are the plans? What purpose is the building to serve? Is it an exhibition building in which men and nations may vie with each other, and in which gold medals are to be given to successful competitors? And, when the strife is over, is the building to be pulled down? Or is our building a great cathedral of unique and sublime architecture which no generation may finish, and which centuries cannot complete; but in which one generation of workers shall praise the Architect's name to another, until He Himself shall come and put on "the headstone thereof with shoutings, crying, Grace, grace unto it", thus completing a spiritual house, an house not made with hands eternal in the heavens?

We talk of sowing and reaping. But what manner of fields do we cultivate? What seed do we sow? What harvest do we expect to reap? Do we labour in fields which may be overrun with palmerworm, and caterpillar, and locust, and thus spend our strength for naught? Or have we learned the husbandry which makes the wilderness and the solitary place to be glad, and the desert to rejoice and blossom as the rose; until in its abundant blossoms, its joy and singing, the glory of Lebanon and the excellency of Carmel and Sharon, men see the glory of the Lord, and the excellency of our God?

We speak of "shield" and "sword" as though the Christian church were an army on the field of battle. If the figure be correct, for what are we fighting? What is the strength of the foe; what kingdom are we to establish? And when the battle is over, who is to wear the crown? What are the boundaries of the kingdom? If we define the King's dominions today, is there a greater power who may snatch the sceptre from His hand tomorrow? Or do we fight for One to Whom shall be given dominion, and glory, and a kingdom, that all people, and nations, and languages, should serve Him; whose dominion is an everlasting dominion that shall not pass away, and His kingdom that which shall not be destroyed?

To all these questions, Baptists will answer that the Bible defines the scope of our work; and that from its teachings we conclude that the mission of the church is distinctively spiritual; and hence that the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.

Notwithstanding there is danger, while holding all this to be true, of our failing fully to apprehend, in all our work, the Master's ultimate purpose, and by our misapprehension to deprive ourselves of the one motive which is superior to, because independent of, all the vicissitudes of life; and which therefore is the mightiest incentive to that perseverance which never faints this side of the gates of pearl.

There is "a spirit of wisdom", and "a spirit of revelation", in the knowledge of Christ. We must not print all our Baptist principles in the same sized type. All truth does not require equal emphasis: so read, it may cease to be the truth.

There is a disposition to rob Religion alike of its crown and its mitre, its sceptre and its censer; and to degrade the

Prince and Priest of spiritual realms to the position of a hewer of wood, and a drawer of water for the comfort of this present life. Hence the church becomes a kind of house-furnisher, and general caterer. And to clean up this old world—forgetful of its graves—to make one's self and one's brother as comfortable as you may, providing perhaps a couch on which in leisure hours to recline and dream pleasant and uncertain dreams about a future life, seems to be the end of much present-day religion.

It is the Devil's old lie, retold a myriad times since Eden's tragedy, that it is better to live for Now than Bye-and-Bye; that a bird in the hand is worth two in the bush; that the deed of a cottage here is worth more than many mansions yonder.

And those who are old-fashioned enough to hold to the great principles of Baptist orthodoxy, may unconsciously yield to this influence, merely by misplacing the emphasis in delivering God's message to the world. By the ordinances we observe, as we observe them, in symbol we preach every fundamental doctrine of grace. And yet with it all, we may be shut in by the things we handle, and the things we see, until we lose the larger and proportional view of life, and the aspect of otherworldliness which is the Christian's distinguishing characteristic.

We have sometimes noted in missionary addresses much emphasis laid upon the importance of evangelizing the foreign peoples of our own land in order to make them good citizens,—and the point is well observed. It is extremely important. But when some day you dig a grave, you will change the emphasis. And we are sent to preach to men and women who are digging graves.

We believe the church's mission is to prepare men, primarily, not for now, but for Bye-and-Bye; for, to be prepared for Bye-and-Bye is the best possible preparation for Now; to make men good citizens of the New Jerusalem is to make them good Canadians.

When we lose sight of the other world, we see things out of their true perspective. Whether we urge the motive of fear, or love of the unseen Christ, the argument is the same. It is the Voice from beyond the river which leads to repentance; it is a vision, not of an earthly, but of an heavenly Jerusalem which moves men to greater missionary endeavor; it is a sense, not of Time, but of Eternity, which inspires men with the spirit of sacrifice essential to all true service. And only as we remember that we are servants of a King Whose kingdom is not of this world, and thus recognize the spiritual character of our work, shall we possess the spiritual qualifications which are essential to its accomplishment.

II.

If this, then, be our work, not to convert Israelitish brick-makers into Egyptian citizens, nor to persuade or compel Pharaoh to allow Israelites to use the bricks they make to build houses for themselves, but to establish them as a new and holy nation across the river, what manner of persons ought we to be in all holy conversation and godliness?

We must be the incarnation of the principles we advocate. Abstract principles may be of interest to a few philosophers, but the great world for whom Christ died, and whom we are to save, has little interest in mere abstractions. The principle of the Incarnation is that which has made the world's history, in its records alike of good and evil. It is not when it is written or spoken, but when the word, any word, is "made flesh", that men behold its glory or its ignominy.

Principles have power only as they become embodied in some living personality. England's history in Egypt may be

written in three words, Gordon, Cromer, Kitchener. Her history in South Africa may similarly be written without a verb: Kruger, Rhodes, Chamberlain, Roberts, Kitchener. Waterloo was a battle of principles, but it was of principles "made flesh". It is not the Magna Charta on sheepskin, but in Anglo-Saxon skin that has made the British Empire.

The same is true of present-day politics the world over. It is not political principles, however excellent, but their embodiment in some dominant personality, for which men take the trouble to go to the polls and vote. The history of the Christian church from Pentecost till now confirms the principle. Others had recognized the need of reformation, but it was not until the principles of the Reformation were "made flesh" in Luther the Reformation was effected.

And today the world asks of the Baptists—and it has a right to ask it, as it does of every other denomination in Christendom, "What sort of men do you make?" Some years ago in a small town in which we were pastor, there lived, and would have reigned, a little—he was not small in stature, but in every other aspect he was a little clergyman. Now, please do not be offended, you lovers of the cassock and of the historic Episcopate. We have the utmost respect for a man of any denomination. But this piece of humanity—or of divinity, whichever it was, was the product of the industry of a tailor, a laundry-man who could whiten and starch and stiffen a dignified clerical collar, a maker of broad-rimmed hats, and certain much-to-be-pitied educators who had been set the impossible task of trying to pack a little ordinary religious knowledge into a cranium of enlarged exterior proportions, with interior pill-box dimensions, and who, we judge, had succeeded in stowing away a few text-book title-pages, while, presumably, a bishop's imprimatur had completed the job.

We met this Rev. Mr. Importance on the street one day. We greeted him as cordially as his transcendent dignity would allow, and permitted him to catechize us on some Biblical subject. We had ventured to express what he evidently regarded as an unauthorized opinion, when he said, "I prefer not to discuss the question here, but come and see me in my study." We said we might do so at our convenience, and presumed to invite him to call on us; to which he replied, "I prefer that you should call on me, for I have a very large library, and there are many volumes I wish to consult." We never went to see his library. It may have been large, but certainly he did not carry a very large library under his hat—and what he carried under his hat was the only library in which his congregation and others whom he desired to influence were interested.

And Baptist principles on library shelves will not bring much to pass. Of course, we must have them there, but not there alone. If our principles are the principles of the living Word, they should develop a superior character in our people. There is no better proof of the inspiration and authority of Scripture than a man whose whole life has been changed by believing it. There is no stronger argument in favour of a regenerate church membership than a church whose members are walking in the Spirit, with the light of another world on their faces. The most effective tract on believer's baptism is the sixth chapter of Romans walking on two feet. Our mission is to make the principles of the Master's teaching, flesh. Then and then only will men behold their glory, and find them, in their measure, full of grace and truth.

ABOUT "THE GOSPEL WITNESS"

This paper is another missionary enterprise. Carrying no advertisements, it cannot possibly pay for itself. It is there-

fore dependent upon those who derive spiritual profit from its reading.

We addressed a letter some time ago to our subscribers, informing them that, in common with all other religious organizations, we were having a hard time to make ends meet in this period of depression. A number of friends have generously responded; even the smallest contribution has been given with a generous spirit.

Withholding the names we print a few of the letters recently received:

September 12th, 1931.

"THE GOSPEL WITNESS,
Toronto, Canada.

"Dear Friends:

"Please find enclosed our cheque for \$100.00 for the Seminary, also \$100.00 for THE GOSPEL WITNESS Fund. This is a portion of the Lord's money just recently come to hand. We believe and feel that it is His will that we at this time send you this portion of His bounty.

"Yours in His name,

(Signed) _____"

Chicago, Ill., Sept. 14th, 1931.

"Dear Sir:

"As I have at hand a yet undesignated fund of \$5.00, I do herewith bequeath it to your most welcome paper which I have been passing on to others to read so that as many as nine persons have read the one copy.

"In view of this fact, it would seem that the one copy I receive has been somewhat overworked, so I am enclosing a money order of \$5.00. May God continue to bless you in proclaiming the Good News of salvation in this manner, is the wish of

(Signed) _____"

We would remind our readers that THE GOSPEL WITNESS ministers to hundreds of lonely missionaries all over the world. The value of its pages to them may be judged by the following letter from a missionary of The Church Missionary Society in India:

_____India,

September 4th, 1931.

"Dear Sir:

"While staying in a friend's house last month I found a copy of your book, "Christ in the Old Testament", and I want to possess a copy of my own. As there is no mention of publisher or printer, I am venturing to send you a postal order to cover the cost.

"The book is not only helpful personally, but I am sure will be most useful in preparing lessons for our Indian Christian women.

"Thanking you,

Yours faithfully,

(Signed) _____"

C.M.S. Missionary."

The book to which this lady refers is made up of lectures that have appeared in THE GOSPEL WITNESS. We are happy to know that the messages of THE WITNESS prove themselves helpful from time to time to ministers and missionaries throughout the world.

We shall greatly appreciate the cooperation of our readers who may help us by sending us a contribution, and also by earnest intercession in behalf of the ministry of THE GOSPEL WITNESS.

The Jarvis Street Pulpit

CROSSING JORDAN AT THE FLOOD.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 13th, 1931.

(Stenographically Reported)

"These are they that went over Jordan in the first month, when it had overflowed all his banks; and they put to flight all them of the valleys, both toward the east, and toward the west."—I Chron. 12:15.

Prayer Before the Sermon.

We bless Thee, O Lord, for the privilege accorded us again in the quiet of the evening of Thy day of coming to this place of prayer, that we may unite our hearts in praise and adoration, that we may endeavour to exalt, to magnify, the name of Jesus our Lord. We thank Thee that we are not excluded from Thy presence as our sins so richly deserve we should be. We thank Thee that we have not to come to a locked door, but to one that stands wide open, which Thou dost, in Thy mercy, invite us to enter. We thank Thee that we are privileged to meet Thee at the mercy seat, where the blood is sprinkled. We rejoice that though we have ourselves broken Thy law, yet there is One Who has kept it inviolate, and in the ark of the covenant there rests the unbroken law, and Thou hast found a way whereby Thou mightest be just and yet the Justified of him that believeth in Jesus.

Therefore as we come to Thee this evening we offer no excuse, we have no plea to make in extenuation of our sin: we simply confess that we are sinners in Thy sight, that our only ground of hope is the mercy which Thou hast manifested in the person of Thy Son at a place called Calvary.

A company of people are here this evening wearied with many burdens, tried perhaps almost to the limit of endurance in many ways. Many there are who are like Naomi, ready to say, 'Call me not Naomi, call me Mara. How many have tasted of the bitter springs! How many have found that all things seem to be against them! We pray that we may find light in Thy light to-night. Help us, O Lord, that we may find in the Lord Jesus, not only the One Who saves us from sins—what more can He do than that? But He can do more: He saves us from sin, and makes us like unto Himself. We pray that we may find in Him a daily Companion, a Counsellor, a Helper, a Leader and Commander,—all that we need is in Him.

Open our eyes to behold Christ in His glory this evening, and may our hearts be refreshed as we drink of the brook in the way. Graciously visit this congregation this warm evening. Make every one of us to feel that Thou hast called us together for a special purpose, that Thou hast business to do with every soul in Thy presence. May none of us be numbered among the formal worshippers who merely bow the head in Thy presence, but whose hearts are far from Thee. Help us in sincerity and in truth to come where Thou art, to bare our hearts before Thee, and to cast all our burdens upon Thee, and to go from this place light of heart and swift of foot, ready to do Thy service, to tell to all around what a dear Saviour we have found.

Be mindful of all Thy people everywhere, of the whole household of faith, the company of the redeemed; and hasten the day of Thine appearing when Thou shalt gather us all to Thyself, and we shall be for ever with the Lord. For Jesus Christ's sake, Amen.

There is a tendency sometimes to assume that men of certain positions of prominence and responsibility are endowed with some sort of superior intelligence, and are immune to the influences which play upon ordinary folk. We assume that they have access to sources of knowledge from which the average man is excluded, and that their courses are taken on the ground of a

considered judgment because they believe that such courses are wise.

The heads of great financial institutions, of course, would never be troubled by sentiment, nor afflicted by any kind of panic; and when you find high-placed business men acting in a certain way it is usually assumed that they have some sound reason for their action. And yet I suppose if any of these gentlemen were surprised some night in the houses where they dwell with a cry of "Fire," or were subject to any sudden and special alarm, they would be found, for the most part, to behave like ordinary people.

In the days of the war, when passenger-carrying ships were suddenly attacked by hidden foes, and all on board were thrown into confusion, it was found on more than one occasion that the common man, the inconspicuous woman, was the person who acted with judgment and with extraordinary self-control.

I remember an old gentleman's telling me a story during the war. I had gone to England that summer on a ship called the *Arabic*. I remember there was a lady in attendance upon this church, who was a great talker, who had discovered, I used to think, the secret of perpetual motion. She came to me in great concern one day with a cutting from a newspaper, a despatch from Berlin in which someone had demanded that the *Arabic* and another ship should be specially treated as had the *Lusitania*. This lady said, "And I have booked my passage on that ship." It was before the days when trans-Atlantic traffic was restricted, just a few weeks after the sinking of the *Lusitania*. She said, "You know, I am a Britisher, and I do not like to show the white feather. Do you think I should be acting unworthily if I were to transfer to another ship, in view of the fact that this ship upon which I am to sail is marked for destruction?"

In reply to my enquiry as to whether there was another ship she could take, and whether she had urgent business in England requiring her arrival at a particular date, she said there was nothing urgent, and there was another ship sailing a few days later. "Then", I said, "I think you would not be un-British if you were to transfer to another ship." "I think that is what I will do", said she, "I will go down to the agent and make the transfer at once." I did not tell her I was going on that ship! Nor that I was rather thankful that she had stumbled upon that notice, for I confess I was not half as much afraid of German torpedoes as of her perpetual conversation.

The *Arabic* got through safely, but on her return trip she was torpedoed, and about half her crew was on the ship by which I returned, a month or so later. At the table where I sat was an old gentleman who had been

on the *Arabic* when she was torpedoed. He had been picked up after ten or twelve hours in a little boat, and went back to London, outfitted himself again, and took the first ship back to New York.

This old gentleman had been warned by his doctor to avoid all excitement, and had been told that even the sound of a motor-horn might end his life. He saw the torpedo-boats coming, saw the ship blown up, got into a boat, and pulled at the oars for ten or twelve hours, until everybody in the boat but one officer was sick,—while the old man of seventy was still rowing. A destroyer came at last and picked them up, and he said, "I confess I was about at the end. One of the Jackies said, as he pulled me up the rope ladder while another pushed, 'Come on. Grandpa, we will look after you.'" Then quite solemnly this old man said, "I had no time to go to see my doctor, but when I get through my business in New York and return to England, I think I will go to see him, to find out if he is ready to revise his opinion of my heart condition!"

Then he told me the story of when that ship was struck—three boats were torpedoed together, the other two first, and then the *Arabic*. He said he had been a little late for breakfast, and on entering the dining-room, saw through the port-hole the other two ships which had been torpedoed, sinking. He said, "This is no place for me. Breakfast or no breakfast, I must go on deck." After he got on deck he saw the wake of a torpedo, and in an instant it struck. He observed a woman who had a little girl with her, to whom she was talking soothingly, for the child was crying. As she helped the child into the lifeboat he said he heard her say, "You must not cry, dear. You remember before we left I told you that we should probably have a nice ride in a little boat before we got home." The old gentleman said, "She was such a fine example of British composure and self-control that I have thought of her ever since."

We assume that high-placed men are free from anything that could result in panic. But a gentleman who occupied a high position in life told me of an incident that occurred at the outbreak of the war. He was a guest in a London hotel when a very prominent Canadian came in, a man who has long been a resident of England, and whose name appears in the paper nearly every day as the advocate of certain new political policies, a man no longer in the House of Commons, but in the House of Lords. The incident of which I speak occurred before he had been elevated to the peerage. I will not mention his name—and I am sure you could never guess it. I will call him John, although that was not his name.

When the war broke out my friend saw this great financier, whose name had been a name to conjure with in financial circles, come hurriedly into the hotel, greatly excited. He had in his hand a black bag, and what do you suppose was in it? As soon as war was declared he ran to the bank and got all the gold he could, for he seemed to fear the British Empire, for whose interests he is now profoundly concerned; was going to pieces in a moment. The man was panic-stricken, he was like a little child. We must not suppose there are always sound reasons for the fear that grips the hearts of prominent men.

Everywhere today men's hearts seem to be "failing them for fear, and for looking after those things which are coming on the earth."

I read last week that the savings in the banks of the

United States, the savings account, aggregate something in excess of twenty-eight billions of dollars; and that the savings in the Canadian banks, in the savings account, are greater than they have ever been in all the history of Canada, and that they now aggregate, if I am not mistaken in my figures, something in excess of fourteen hundred millions of dollars. There is plenty of money, but it is not in circulation. The economies which are now being preached and practised may have the effect of accentuating our difficulties, and may take still more money out of circulation.

But there are no economists in the world who can find a solution of the present problem. I suppose after a while something will happen which will compel everybody to spend money who has it to spend, and when they do it will provide work for those now unemployed.

But fear of something, nobody knows what, seems to have gripped the hearts of men, so that in business and in private life people everywhere are endeavoring to husband their resources, to conserve the little they have, lest some terrible calamity should come, and they should be without resources at all.

Where the wisest men have no solution, it would be utter presumption for me to suggest one. Nor do I offer any suggestion, for the very simply and sufficient reason that I have none to offer. And yet I want to get a lesson from the present situation, and to try to show you something of the quality that I believe is necessary in individual men and women today.

David "kept himself close because of Saul the son of Kish". He was in Ziklag. Anointed as king, he had not yet come to the throne. He had manifested himself to the few as he did not manifest himself to the many. He was known and recognized as the Lord's anointed by the few, as he was not recognized by the many. Those who knew him, and had the discernment to recognize that the kingdom, by the power of God, was to be established under his hand, turned their back upon Saul; they forsook him, and followed David out into the wilderness. They joined their fortunes with him; they accepted all the risks of war; they identified themselves with David and his cause.

Among them there were certain who had a particular exploit to their credit. Courageous men they were, all of them, many of them with faces like lions. Numbered among the mighty men, helpers of the war, who had come to David to turn the kingdom from Saul to David, according to the word of the Lord, these particular men had done one thing which marked them out as extraordinarily courageous spirits. It is said of them, "These are they that went over Jordan in the first month, when it had overflowed all his banks; and they put to flight all them of the valleys, both toward the east, and toward the west."

They crossed the Jordan, not when the water was low, and when it was easy, but they crossed the Jordan at the flood; and won a glorious victory for their master.

It never was easy to follow the Lamb whithersoever He goeth. It never has been easy to be a Christian, except, of course, in the merely formal and nominal sense. It is not difficult to make a profession of religion, and to find membership in a so-called Christian church; but to be true to Christ, and to His Word, and to all the interests of His truth; and to follow Him all the way, never has been easy, and perhaps it has seldom been more difficult than it is to-day. Beyond all question, we are living in a time of testing and of sifting; and I

commend to you this evening the example of these courageous spirits who crossed the river at the flood. I think if the same spirit could possess men to-day in all walks of life we might soon have a better condition of things about us.

I.

These men were REMARKABLE FOR HAVING DONE THE UNUSUAL THING. Ordinary men waited until the flood had subsided, until the fording of the river was comparatively easy. But these men, coming to its brink when the river was at flood-tide, went right over. It is written down by the pen of inspiration to their credit, that they did an unusual thing.

There is a place for the unusual, the extraordinary, the uncommon, in every life. I would not underestimate the value of the commonplace, of the commonplace days. We none of us have many great days. We speak about "red-letter days", and there are a few, I suppose, in everybody's life. But the majority of our days are spent in doing ordinary things, in a very ordinary way; and when the day is done it is rather difficult to write about it in your diary. I wonder how many of you keep a diary? I suppose you all began to do it, but not very many continue. One of the reasons for stopping is that there is not much to write about. So many days are prairie days, just average, ordinary, days; most of life is lived on the dead level. We begin in the morning, and we go through until evening, and at the end of the day ask ourselves, "What have I done?" Nothing extraordinary. Most days are ordinary days,—and most people are ordinary people. It is easy to remember some people, and very difficult to remember others. Some of us are so commonplace, we are like so many others that we pass in the crowd and nobody sees us. We need to be introduced over and over again.

Many people have tried to test my memory after this fashion: "You do not remember me, do you?" They think they are reflecting upon me! I feel like saying, "Why did you not give me something to remember?" There are a few people one cannot forget; we remember them because they are unusual.

I remember Dr. McArthur, of Calvary Church, New York City, telling me of two assistants he had. He spoke of one as a man who was always doing something. He was a positive character, and his name was Peter. Dr. McArthur said, "Whenever Peter came into the room something was bound to happen. If he could not do anything else, he kicked over a chair—but something had to happen. When the other man comes in nobody notices him. Nor do they pay any attention when he goes out, because there is not enough of him to make an impression."

Most of us are commonplace, easily lost in the crowd, because there is nothing striking about us. And yet the common and ordinary folk have their value. I am not pleading for the extraordinary to the neglect of the ordinary. In a long railway journey every foot of steel is of importance. You hear the wheels click, click, click, over the joints of steel, but pay little attention to it. By and by you come into a station, and everybody becomes alert to see what town it is. But every foot of steel has contributed to your safe arrival. The commonplaces of life lead us up to life's crises—if we have any. The common days are leading us forward to some "red-letter day" experience, and are going to provide us an oppor-

tunity of doing something that is really worthwhile some day.

These men that came to Jordan's bank must have trod many a weary mile through the wilderness, and every grain of common sand had its ministry in bringing them up to the place of achievement. We need to redeem the time, and count every day as a period of value, that we may be ready for Jordan at the flood when we come to it.

These men crossed the Jordan *at a difficult time*, "in the first month". Most people, looking for an easy task, wait for conditions to grow easier. "There will be a better day to-morrow", they say, "and a still better day after that. Let us wait a while." But these Gadites discovered that to cross the Jordan without waiting involved *the overcoming of a great difficulty*. It always does. The overcomers are men in all walks of life who take the high road, not the low road. They are people who dare to go forward in spite of difficulties.

"A right good thing is prudence,
And they are useful friends
Who never make beginnings,
Until they see the ends;
But give me, now and then, a man,
And I will make him king,
Who will dare to take the consequence,
And go and do the thing."

Get over the Jordan. Face your difficulty; overcome it, whatever it is.

These men, doubtless, were tempted to wait. All they had to do was to wait and the water would go down of itself. Why take the most difficult path when it would be easier not to do so? Somebody told me the other day of a little boy whose mother sent him on an errand and said, "You must wait until the motor-cars have passed." He was a very obedient child. When he had been absent for an hour or so, somebody went to look for him,—and found him still waiting until the motor-cars should all have passed!

You have heard of a stranger trying to get across London Bridge? There are many bridges at London, but I mean *the* London Bridge. Having seen him waiting there for some hours, a man approached him and said, "What are you waiting for?" "I am waiting", he said, "for this procession to pass by."

There are many people who spend their lives waiting for the "procession" to pass by. But the proper time to cross the Jordan is when it is at the flood.

I do not know what to do with these "stop" streets, do you? Do not report me to the police, but I will tell you what I do: I always stop, and then after I have stopped I go on a little bit, to say to Mr. Motorman, "Please remember I am here; that having stopped, I am not supposed to wait here all day until everybody has passed." I move a little bit further forward until by and by they have to let me pass. I stop, but I cannot wait all day until the "procession" goes by.

That is a parable of life. If you wait until there is no obstacle, until there is no difficulty, you will wait for ever. You must cross the Jordan at the flood; you must do the unusual thing.

There is room for the exercise of that principle *in business life*. I think it is legitimate to offer a suggestion to the business man. I do not know that we need any new thing. It seems to me that almost everything we need has been manufactured. I suppose we shall

have new things. But who is the successful business man? Why is it that one man will go into a place that is thronged with business institutions, some of them struggling for an existence—and that man will go over Jordan at the flood, and succeed where others have failed? How does he do it? He does the unusual thing. He has an unusual name, or does business in an unusual way. He attracts attention somehow; he gets away from the commonplace, from the everyday, ordinary, way of doing things.

A woman can go down the street with a red coat on, and nobody pays any attention to her. No; that is wrong! No woman can go anywhere without people looking at her! But there is nothing extraordinary in a woman's wearing a red coat. But let a man put on a red coat and go down the street, and the whole town would talk about it. But I wonder why he should not? I wonder why we poor men should be required to wear ordinary colours to which nobody will pay any attention? If there is nothing about you to attract attention, why not put on a red coat? If I were a business man I would make my little corner of the town buzz with talk about my store, by some means. I told you, did I not, about the Jew in New York who said, "I do not care what you say about me, so long as you mention my name"?

There is room for the unusual in *the world of letters*. The Wise Man said long ago, before the days of printing presses, "Of making many books there is no end; and much study is a weariness of the flesh." How few of the books that are printed are read, really read! Here and there there is an outstanding book—but why is it outstanding? Is it new as to its matter? No; but the author writes in an unusual way—he goes over Jordan at the flood. He says it in a way which arrests attention. It challenges men's thought.

And especially in *the Christian life there is room for the extraordinary*, as well as the ordinary. Thank God for the ordinary saints who go quietly on doing the will of God from the heart, witnessing to those around that they are genuinely the Lord's. Nobody can possibly overestimate the value of the contribution that is made to the ongoing of God's cause by commonplace people, who live a commonplace life, who are content faithfully and quietly to live as Christians. But what little people we are! What a prairie-like existence we live as Christians! How monotonously level is the average Christian life! Most of the saints could wear ready-made clothes of one size and design, if clothes could be made for spirits.

Did you ever cross the prairie? Did you ever grow weary of looking out of the window and seeing the ocean of level land, mile after mile with scarcely a tree, until by and by you caught sight of the mountains and said, "Thank God for the mountains." They seemed to challenge you, saying, "Come up and keep me company! Be neighbour to the stars!"

And have you not been among people like that? thousands of them, church members? They were all good people, good, honest, souls with whom no fault could be found. Their one defect is that there is nothing extraordinary, nothing religiously conspicuous about them. You feel like saying, "O Lord, send me somebody above the usual stature; let me hear a little unusually gracious conversation, something different and distinctive."

It means something to be an unusual Christian of that type. We need an unusual development of Christian

character; we need to give ourselves with an unusual ardour to the doing of God's work. But how refreshing it is to meet somebody who seems to have God in him, and God about him to an unusual degree! I think of a few men whom I have met, just a few, of whom every memory is an inspiration. Every time I think of them I feel mean and small. The very record of their lives and of their glorious achievements in the Lord's name becomes a challenge to higher things, to get across the flood while other people are waiting for an easy time.

I do not believe there ever was a day in the world's history when there were larger opportunities for the people of God to render Him conspicuous service, to do the daring and unusual thing than to-day. Let us see to it that we become stalwarts in the Christian faith. Do not be content with doing what others do. You can always find plenty of people to keep you company at the bottom, or at the rear; but it is true in religion as in other things, that there is always room at the top. There is room for distinguished service in the name of the Lord.

As for the church: oh for an *unusual church*, for a church that is like a great mountain, for a church that is different from all other churches because it serves more strenuously and more sacrificially! I was talking to an aged man this morning, a man of eighty-two years, who was not a Christian. I was called to his side by one of the deacons, and he said, "I never have prayed." When I tried to explain things to him, he said, "Nobody ever said that to me before. Nobody ever explained things like that to me before." He had lived in Canada, in a Christian country, for eighty-two years, and never once had a man sat down with him with an open Bible to tell him how to be saved!

What is becoming of the churches? I remember during the war a chaplain's coming to me, a man with twenty or twenty-five years' experience in the ministry. He said to me, "One of the boys came to me the other day and asked me what he should do to be saved. Was not that wonderful? In all my experience as a minister I never before had anybody come to me and ask what he should do to be saved." Twenty-five years of official service with no personal contact with a lost soul!

Do you know that Toronto is a great missionary opportunity? We shall soon become a pagan city. There is not much of the old Book being proclaimed from the pulpits of this city to-day. Is there not room for us to be extraordinary, to do the unusual thing; to be at it seven days in every week, and twenty-four hours of every day? We should face every imaginable difficulty, put a cheerful courage on, and cross the Jordan at the flood always. Do not talk about hard times, do not worry about the depression; let us do something in the name of the Lord.

II.

Let me point out to you that THERE WERE SOME SPECIAL ADVANTAGES TO BE GAINED IN CROSSING JORDAN AT THE FLOOD.

In the first place, *there is always a reward to be found in doing well*. Do you know what it is to win a game? It is perfectly legitimate to win a game. And if you are of the right sort you will want to win it for the sake of winning it in obedience to all the rules; and if nobody knows that you have won it you will have the satisfaction of knowing that you have done well. Do you know what it is to be a good workman? I do not mean to earn big wages. The carpenter, the bricklayer, the merchant, the

preacher, the doctor, the lawyer, the prime minister, any one of them who works solely, or chiefly, or primarily, for pecuniary reward, is not worth a dollar a day of anybody's money. Years ago I read an essay by John Ruskin on "Work and Wages". I cannot recall the exact language in which it was couched, but in principle he said that the man who put wages before work was not worth any wages. That is true. But it is a delight to see a man doing a piece of work in such a way as to give evidence that he enjoys the doing of it, that he is passionately in love with his work, and is doing his work as well as it can possibly be done for the sheer satisfaction of doing it well.

I have seen men who worked only for wages. I remember I had a contract with a builder once to put up a door in a certain place. I called him and said, "Do you see that door?" "Yes, sir." "Did you pass that workmanship?" He said, "That is all right." Then I said, "I do not need a square or a spirit-level: my eye is enough. That door is off the square." "Oh", said he, "it may be just a little bit; but it will do." I replied, "No, it will not do. It would make me ill every time I went into the room."

Can you live in a room with a picture on the wall off the square? I saw a man put on an electric switch-plate, and when he had finished, it was off the square. I said, "Man, would you let that pass like that?" "Yes, sir." "Can you leave a job like that and go home and sleep?" "Yes, sir." "Then," I said, "I am ashamed of you."

We ought to find our satisfaction in the thing we do apart from any wages. These men who went over Jordan at the flood, when they got on the other side, probably mutually congratulated each other when they had time to do it, after they had disposed of the enemy. But whether anyone praised them or not, there was satisfaction in the achievement itself. There is what Whittier calls "a dear delight in doing good". Let us get over Jordan at the flood. We shall enjoy overcoming difficulties. People who essay the seemingly impossible do not need the movies. They have movement enough in crossing the flood!

I recall a story told of Dr. P. S. Henson, a distinguished minister in the United States. He was a little man with one eye. Somebody came to him and told him that he ought to pray the Lord to give him another eye. To which he replied, "I do not need another: I see too much with one." "What do you do for exercise?" he was asked. "For exercise?" he said, "why, I preach!" Why not? Why not find your enjoyment in the work itself, whether you get any wages or not? We shall be independent of what people say of us, if we live strenuously and daringly. We shall find such exhilaration and inspiration in getting across the flood that we shall find our chief joy in doing hard things, and shall understand Christ's saying, "The kingdom of heaven suffereth violence, and the violent take it by force."

Their crossing *surprised the enemy*; it really did. They were sitting down at the other side of the flood as securely as though in a fortress: "Nobody will ever come across this flood," said they, "we are safe here." But these brave men went over, and caught the enemy unaware. There is a way of surprising the devil. I have always been thankful that the devil is not omniscience. Must we admit there are hard times? Then give the devil a taste

of the hard times. Let us get over Jordan, and show what can be done in the name of the Lord.

And then, while Jordan was at the flood, *the grain was golden in the fields: it was harvest time*. Had they waited until the waters subsided the fields would have been bare. They would not have got the profit they obtained by "crossing at the flood." When they went over the fields were ready for reaping.

It is always so. When Jordan overflows his banks the golden grain is ready for reaping, and whoever will have the stout heart to cross at the flood will be sure of his reward.

III.

Let me say this, and I have done. **THEY WERE NOT WITHOUT EXAMPLES IN THIS MATTER.** Joshua crossed the Jordan at the flood; and, strange as it may seem, he crossed it dry-shod. Joshua led the hosts of Israel into Canaan when its waters had overflowed his banks. But a miracle was wrought then. God made the waters to stand up in a heap while they went through dry-shod. Some of the people of David's day may have said, "Is it not unfortunate that Joshua is not here? We should like to see a miracle like that." I believe in all the miracles of the Bible. I believe Joshua went over Jordan dry-shod when it was at the flood. But this was a greater miracle than in Joshua's day. In his day God operated directly on the waters, and made an easy path for men; but in David's day God put His Spirit into the hearts of men, and instead of conquering the flood directly He made men to conquer the flood.

Some people are more willing to speak with tongues miraculously than to labour to master their own language.

God does not work at all times in precisely the same way. One man says, "I used to be a great smoker, but the moment I was converted the Lord took away the appetite." God does that in some cases. But I heard of an old minister, past seventy years of age, in a ministerial company, when they were discussing that very thing one day, and somebody told of how the Lord had taken away his appetite, who said, "When I was converted I was very fond of smoking. After the Lord saved me, I saw that it was at least a weight, and I put it aside. That is a good many years ago, but I have to confess that I enjoy the smell of a good cigar, and there is nothing my natural appetite would rather do right now than smoke one. But I shall not do so, lest I make a weaker brother to stumble."

In the one case the man went over dry-shod: in the other case, God put His Spirit in the man and made him master of the flood.

Do not judge everybody by your experience. It is true there are difficulties enough in our day. Perhaps you have dipped into history, and have wished you had been born in a day when there were great things to be done. I believe there never was a day when heroic men were more needed than to-day.

But we have a still more striking Example. Did not Jesus Christ cross the Jordan at the flood? Was He not born in Bethlehem of Judaea "in the days of Herod the king"? Why did Jesus come to the world at that particular time, when the worst of all tyrants was on the throne, and when iniquity was at the flood? "The Lord sitteth upon the flood; yea, the Lord sitteth King for ever." He crossed it; He made a way for us through sin and death, to glory, by Himself dying in our room and stead. We

have but to follow His example, and we shall do the unusual; for I declare to you, that, after the passage of all the years, Jesus Christ still stands out in solitary grandeur. There is no one like Him; He is the most unusual, extraordinary character of all history. He was bound to be so, for He was not only man, but God. He lived as no other man ever lived, and died as no other man ever died, and then burst the bands of death and rose triumphant over the grave, and ascended into the glory, and is seated on the right hand of God, "from henceforth expecting till his enemies be made his footstool".

He is our great Exemplar as well as our Saviour.

Who of us will cross the Jordan at the flood? I am not arguing that you should be odd. There is no virtue in that. I am not pleading for foolhardiness, but for bravery and true courage in the service of the Lord.

The motive which animated these men was this: they were there to establish the kingdom of their master. They crossed the flood in David's interest. That should be the motive actuating every one of us, to see that Jesus Christ shall come into His own, that He may see of the travail of His soul, and be satisfied; that He may have the heathen for His inheritance, and the uttermost parts of the earth for His possession.

He will have them in any event. There never has been any doubt about the ultimate triumph of Jesus Christ. Neither the failure of the church, nor the combined efforts of earth and hell, can prevent that. Our sovereign God shall see to it that—

"Jesus shall reign wher'er the sun
Doth his successive journeys run."

But he wants men—I do not say that He needs them. He could do it Himself, but He is pleased to use poor human instruments. If we will but yield to Him, He will make us such heroic spirits as were these Gadites, and we shall be able to run through a troop and leap over a wall.

"The Son of God goes forth to war
A kingly crown to gain
His blood-red banner streams afar
Who follows in His train?
Who best can drink His cup of woe
Triumphant over pain,
Who patient bears His cross below,
He follows in His train."

Let us unite in prayer: O Lord, we thank Thee that Thou hast not only saved us, but has called us into fellowship and co-operation with Thyself. Thou hast ordained that we should be workers together with God. We thank Thee that Thou art ever looking upon us, and we pray that Thou wilt give to each of us the discernment which will enable us to do the appointed task at Thy time. Bless our meditation this evening, and glorify Thyself in Thine own way, through this service, Amen.

THE SEMINARY OPENING.

Toronto Baptist Seminary will begin the fall term Tuesday, September 29th. New students are required to register September 24th; students of other years will register on the 28th. The public service in connection with the opening will be held in Jarvis Street Church, Thursday, October 1st, at eight o'clock.

At this writing there is promise of a good attendance. We have received a good number of applications both from the United States and from Great Britain and Ireland, but prac-

tically all these students would have to work for their maintenance during their course. On account of the general depression and unemployment, the Immigration Authorities will not permit anyone to enter Canada at present who cannot show that he or she has money enough for self-maintenance without competing with the workers already here. For this reason most of those who desire to attend the Seminary from the Old Land and the United States will be unable to do so this year.

Of the students of last year several have been unable to find any employment whatever during the summer, and are therefore unable to return to the Seminary this year. It is too early to give the figures, but it appears that we shall have a very substantial student body notwithstanding the depression.

Financial Support.

We need not tell our readers that the Seminary is very urgently in need of money. We have no endowment, and while our expenses are less during the summer than during the Seminary sessions, our summer obligations are by no means insignificant. Yet we have found in the few years of our operation that contributions to the Seminary almost cease during the summer months, our friends apparently assuming that we need money only while the Seminary is in session.

This, of course, gives us not a little anxiety, and does not make it easy to carry on the work.

Many of our students are preparing for missionary service. There are people who give to missions in China, in Africa, and elsewhere; but there are comparatively few soundly evangelical educational institutions to-day from which the evangelical missionary forces may be replenished. It is surely a duty, therefore, for those who believe in the "faith once for all delivered unto the saints" to assist in supporting those institutions which exist to train pastors and missionaries who will be entirely loyal to the gospel.

It may interest our supporters to know that the President of the Seminary receives not a cent of remuneration or honorarium for his services; that we have three instructors who give their services absolutely without charge; and that each instructor who is paid receives only a meagre honorarium which cannot do more than pay the expense involved in the service rendered. In other words, the Seminary is conducted with the utmost economy. No tuition fee is charged any student: only a registration fee of \$8.00, which is required as a guarantee of good faith.

The Seminary has already trained missionaries for service in Jamaica, Central America, Palestine, Africa, and China, as well as for the home field. Where can anyone find a worthier missionary enterprise? Send us your contribution at once, and make it as large as you possibly can.

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Baptist Bible Union Lesson Leaf

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No. 4

REV. ALEX. THOMSON, EDITOR.

Lesson 40

October 4, 1931.

FOURTH QUARTER.

THE CONSECRATION OF THE PRIESTS.

Lesson Text: Exodus, Chapter 29.

Golden Text: "And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office." (v. 44).

DAILY BIBLE READINGS.

Monday: Num. 28:1-10.

Tuesday: Num. 18:1-7.

Wednesday: Heb. 5:1-14.

Thursday: Isa. 61:1-11.

Friday: Luke 4:14-21.

Saturday: Eph. 4:17-32.

I. THE ANOINTING OF THE HIGH Priest (vs. 1-9).

The garments of the priests having been described, the Lord gives directions concerning the consecration of the priests. This was a solemn, impressive, and significant service, sacrifices being offered, and the public ceremonial of anointing, and setting apart to the duties of the office taking place. Instruction is given first concerning the bringing of the offering, consisting of a young bullock, and two rams, and unleavened bread, and cakes (vs. 1-3). The service of consecration is then explained. Aaron and his sons are directed to be brought to the door of the tabernacle and there washed with water (v. 4). This is significant of purity, and emphasizes the fact that those who serve the Lord must be clean. Our Lord was sinless, holy, and His servants must also be holy. Sanctification or complete setting apart to His service is necessary. (I Thess. 4:3). Regeneration is referred to as a washing (Titus 3:5). Our Lord gave Himself for the church that He might "cleanse it with the washing of water by the word" (Eph. 5:25-27), and He informed His disciples that they were clean through the word which He had spoken unto them (John 15:3). Other Scriptures teach similar truth (I Cor. 6:11; Heb. 10:22) implying the provision and necessity for spiritual cleansing. After the ceremonial washing, the high priest was clothed with the holy garments (vs. 5, 6), these being typical of Christ, as noted in the previous lesson. In type, therefore, he was putting on Christ, something every child of God is enjoined to do (Rom. 13:14; Gal. 3:27; Eph. 4:24; Col. 3:10). Aaron's sons were also clothed, although in a somewhat different manner. They had coats and bonnets put upon them, and were girded with girdles (vs. 8, 9), reminding us of the necessity of being clothed in the garments of righteousness before engaging in the service of God (Rev. 3:18; Rom. 5:17). The old clothes with all their filthiness must first be stripped off (Col. 3:8-11), then the new clothes put on (Col. 3:12-15). Being arrayed in the holy garments the high priest was then anointed with oil, the same being poured upon his head (vs. 7). He was thus publicly set apart to the duties of his sacred office, typifying the anointing

of our Lord by the Holy Spirit at the beginning of His ministry. (Acts 10:38; 4:27; John 1:41). There is a sense also in which the saints have received an anointing (II Cor. 1:21; I John 3:20-27). The service of consecrating reveals the character of God in the requirements demanded of the high priest, and it implies Divine approval and recognition of the qualification of that person for the office. It also means the assumption of the duties and privileges by the individual and the beginning of the work.

II. THE OFFERINGS OF CONSECRATION (vs. 10-37).

The first of these offerings was the sin offering (vs. 10-14). This is a type of Christ our sin-bearer. Several things are worthy of note in respect to it. First Aaron and his sons put their hands upon the head of the bullock (v. 10). This was an act of identification with the victim, an acknowledgement of the guilt of sin, and an acceptance of the animal as a substitute. Christ as our substitute bore our sins (I Pet. 2:24), but in order to participate in the blessed consequences of His sacrifice there must be identification with Him by faith, thereby acknowledging guilt and accepting the substitute. Emphasis requires to be placed upon the scriptural teaching of substitution, and its necessity in reference to salvation. After the placing of the hands upon the bullock, it was slain, direction being given to kill it before the Lord (v. 11). To be a sin offering it was necessary that the animal should die, prefiguring the death of Christ the sin bearer. Explanation should be made of the necessity for His sacrificial death, and the nature of sin as manifested in that act. The heinousness of sin in God's sight is not realized by people in general as it ought to be, but a view of Calvary with the Son of God hanging on the cross will help us in our understanding of it, and will aid us in shunning it. It will also reveal unto us the great love of God. Following the death of the animal its blood was put upon the horns of the altar and poured "beside the bottom of the altar" (v. 12). The life is in the blood (Lev. 17:13, 14), the blood of this offering belonged unto God, and was poured out before Him, speaking of the blood of Christ poured out for us. His blood was precious and avails for all (I Pet. 1:19). The inward parts of the animal were burnt upon the altar (v. 13). These are symbolical of inward energy and devotion and remind us of our Lord's acceptability before the Father, as one having truth in the inward parts (Ps. 51:6). The flesh, skin and dung were burnt without the camp (v. 14), reminding us of our Lord suffering without the gate (Heb. 13:12).

The burnt offering follows the sin offering (vs. 15-18). In this a ram was used. Aaron and his sons laid their hands upon the animal (v. 15), it then was slain, and its blood sprinkled upon the altar (v. 16), after which it was cut in pieces, its inwards and legs were washed and the whole was burnt upon the altar (vs. 17, 18). In this offering we have a type of the devotedness of Christ unto death. The sacrifice is not looked upon as bearing sin, but as wholly consecrated to the will of God. In the sin offering only part of the animal was burnt on the altar, in this case the whole of it was thus disposed of. In laying

their hands upon the head of the animal Aaron and his sons partook of the efficacy of the offering, and stood before God accepted in that account. Christ was both sin offering and burnt offering; in the first He bore our sins, in the second He was the sacrifice of a sweet savour unto God (Eph. 5:2). And in Him His own are acceptable unto the Father (Eph. 1:6).

Direction concerning the ram of consecration follows that pertaining to the burnt offering. Aaron and his sons were instructed to lay their hands upon its head (v. 19), manifesting, as in the previous cases, their identification with the offering before God. The ram was then slain and its blood put upon the "tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot", and then sprinkled "upon the altar round about" (v. 20). In this it was signified that the priests were wholly the Lord's, bought with blood; and that henceforth their ears, hands, and feet were to be used only in His service. They were definitely claimed by Him, to be at His service unreservedly. Every saint of God, being a priest, is likewise claimed by God, his body is the Lord's (Rom. 12:1; I Cor. 6:20), being the temple of the Holy Ghost (I Cor. 6:19) and all his faculties, money and time are expected to be at the disposal of God (II Cor. 8:5). The blood of the animal and the anointing oil was then sprinkled upon Aaron and his sons, and their garments (v. 21), setting them apart by blood unto the service of God. After this parts of the ram and bread were placed in the hands of Aaron and his sons for a wave offering before the Lord, and directions were given concerning the disposal of the same, (vs. 22-28). It is significant to note in this respect that consecration means to "fill the hand of" (v. 9 margin). We think of it generally as implying surrender. This is required, but the full meaning would seem to be that we should be filled with Christ, the parts of the animal in the priests' hands typifying our Lord.

III. THE CONTINUAL OFFERING (vs. 38-46).

Following the consecration of the priests, directions are given concerning the continual burnt offering, continual because offered night and morning (vs. 38, 39). As already intimated, this typifies our Lord in His devotedness unto God, a sacrifice of a sweet savour unto God. With this offering a meat offering and a drink offering were to be offered (vs. 40, 41), typifying respectively the devotedness of Christ in life, the oil reminding us of the relationship of the Holy Spirit to Him in birth and throughout His life, and His joy in doing the Father's will; wine speaking of joy. This was to be a continual burnt offering (vs. 42). Note further the meeting place with Israel (vs. 42, 43). The people were not allowed in the holy place, nor in the holy of holies: they met at the altar of sacrifice. This is the meeting place with sinners in these days. There is no other meeting place. Christ and His redemptive work form the only medium of approach unto God, but each sinner has the privilege of approaching on this basis, and none has ever been turned away.