

The Gospel Witness

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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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Whole No. 499

A Going Concern

In respect to the enterprises in which the Editor of this paper bears considerable responsibility THE GOSPEL WITNESS has been silent for a good many weeks. Among our readers there are many who have taken Toronto Baptist Seminary to their hearts, and are naturally anxious to hear something about it.

Beyond all question, in the judgment of every instructor and every student, from the establishment of the institution, we have never had such a happy fellowship as the whole Seminary family are now enjoying. To be among these young men and women is really a great privilege. We are sure the average mental strength of the student body is as high, if not higher than ever before. We have every good reason to believe that the entire company rejoice in the things of God, and are growing up into Christ.

Every member of the Faculty is full of enthusiasm for the work. It is the privilege of the President to have a larger part in the actual work of the Seminary than before, taking three lectures regularly each week; and we are happy to say that of all the work that comes to our hand there is nothing we enjoy more.

The Seminary has already eight graduates on the foreign field, and two more are en route as we write. Miss Millicent Maynard, who has had six and a half years' experience as a missionary in Brazil, has attended the Seminary while home on furlough. Miss Maynard will return to her field of labour either at the end of the year or early in the New Year. We believe the Seminary is really a great missionary enterprise, and it is the only Baptist educational institution in Ontario and Quebec that is training men to preach and practise the principles for which Baptists have always stood. McMaster University is ever drifting farther and farther away from the truth.

At the time the Seminary was founded we were unable to see into the future, but we can now see that the hand of God was in it. We are especially fortunate in having, as members of the Faculty, persons who know the circumstances which brought the Seminary into existence. Furthermore, they are all young people. An educational institution does not consist in buildings, but in its Faculty, and we now have a company of men and women who seem to have been foreordained to work together. The Faculty was never so well balanced, nor so strong as it is to-day.

We have no compromisers, and no unbalanced emotionalists, but a company of convinced believers, sound and sane, characterized by a spiritual intelligence, and an intelligent spirituality which, in these days of religious fanaticism on the one hand, and compromise on the other, are all too rare.

We are grateful to all the friends of the Seminary who have helped us in the past. It has been a work of faith from the beginning. We had no money to begin with—we have no money now. But hitherto the Lord has graciously supplied our need.

How we wish all our friends could drop in to the chapel service, which is held every morning at ten-thirty! There is nothing formal or stiff about it, but a hearty genuine devotional service. When any of our Seminary friends are in Toronto, we should be most happy to have them attend the chapel service which is held from ten-thirty to eleven in the parlor of Jarvis Street Church.

A New Venture.

Our readers will be interested in hearing of one new venture which is scarcely two weeks old. The Seminary has no dormitory, and hitherto has had no dining-room. The students live in rooming-houses. A few of them get board also where they room, but most of them have been doing their own housekeeping. We have feared for their health on this account, partly because we feared some of them had not the necessary funds to provide themselves with proper food; and further, even if they had, would not be likely to take the time necessary to prepare proper meals.

We began last week, however, having them altogether at one o'clock. A fine, full, nourishing, meal is served at that hour. The young ladies who are free from class work from twelve to one assist in spreading the table, and following the meal the dishes are washed by some of the students, and others are engaged in preparing the vegetables for the next day. Two splendid people, members of Jarvis Street Church, Mr. and Mrs. Cullington, have charge of the work of getting the meals, and another of our Jarvis Street members, Miss Mildred Brownlow, does all the purchasing. Some of the students are able to pay for their meals, some are able to pay only a little. The rest of us, who occasionally eat at restaurants, now eat

with the students, and put what we were charged into a box. In this way the cost of the meal is reduced to a minimum.

Many friends have sent in vegetables: potatoes, carrots, parsnips, turnips, and other things. *This is to advise our friends that the dining-room is now in very truth a going concern, and we shall be grateful for all the supplies friends of the Seminary can send in.*

It may be there are churches that would like to send the Seminary a shower of pickles or fruit. Of course, not literally, but bottles of pickles and fruit, and anything that can be used to make a company of hungry young people happy will be gratefully received. Some churches have already given the Seminary showers, and to these we express our warmest thanks.

Notwithstanding the foregoing, we would have our friends remember that there are some things which have to be bought with money. Some friends have been very generous in this matter, and have sent us donations of money. One Jarvis Street member sent us a cheque for nearly \$300.00, saying in effect, Use this for the students in whatever way you think it will serve them best.

In sending contributions, please specify, whether they are designed for the dining-room fund or for general expense. Of course, over and above the cost of the dining-room, we need, during the eight months of the Seminary year, an average of \$1,500.00 per month for operating expense.

In order to correct some false reports, we should like to state that the President of the Seminary receives for his work of administration and teaching in the Seminary exactly the same salary as he receives for editing THE GOSPEL WITNESS. The amount may be best represented as being a cipher with the rim rubbed off.

Please send in a contribution of money or food, and make us all still happier.

WHOLE BIBLE LESSONS - - 1932

Date	Lesson	Golden Text
Jan.		
3	The Law of the Offerings Lev. 6, 7	Heb. 7:25
10	Consecration for Service Lev. 8, Deut. 24	Heb. 7:26
17	Ministration in Service Lev. 9, Deut. 25	Heb. 9:11-12
24	Presumption in Service Lev. 10	Heb. 7:15-16
31	The Food for His Servants Lev. 11, 12	Jno. 3:6
Feb.		
7	Leprosy, a Type of Sin Lev. 13, 14	Rom. 6:12-14
14	The Day of Atonement Lev. 15, 16	Heb. 9:15
21	The Place of Sacrifice Lev. 17, 18	Heb. 9:22
28	The Walk of the Believer Lev. 19, 21, Deut. 22, 23	Eph. 4:1-3
Mar.		
6	The Separation of the Believer Lev. 22, Deut. 7	II Cor. 6:14
13	The Feasts of Jehovah Lev. 23, Deut. 16, 17, 26.	I Cor. 5:7
20	The Darkness Before the Dawn Lev. 24	Jno. 1:4, 5
27	The Sabbath Year Lev. 25, Deut. 15	Deut. 5:15
April		
3	The Condition of Blessing .. Lev. 26, Deut. 12, 28	Lev. 26:5
10	The Vow Lev. 27, Deut. 14	Lev. 23:21
17	Israel is Mustered by Moses Num. 1, 2	Col. 2:5
24	Israel in the Wilderness Num. 3, 4	I Cor. 14:40
May		
1	The Secret of Spiritual Strength Num. 5, 8	I Peter 2:9, 10
8	The Christian's Compass Num. 9	I Cor. 6:8
15	The Silver Trumpets Num. 10	Num. 10:35, 36
22	The Flesh-pots of Egypt Num. 11	Num. 11:17
29	The Murmuring of Miriam Deut. 18	Num. 12:8

June Date	Lesson	Golden Text
5	Israel at Kadesh-Barnea Num. 13, 14, Deut. 1	I Cor. 10:6
12	What the Law Is Num. 15, Deut. 2, 6	Rom. 8:22, 23
19	The Gainsaying of Korah .. Num. 16, Deut. 8-11	Jude 11
26	Aaron's Rod that Budded .. Num. 17, 18, Deut. 13	Num. 18:20
July		
3	The Red Heifer Num. 19	Heb. 9:13, 14
10	The Sin of Moses Num. 20, Deut. 20-21	Heb. 9:26
17	The Brazen Serpent Num. 21, Deut. 24	Jno. 3:14
24	Balaam, the Hireling Preacher Num. 22, 23, Deut. 25, 26	II Peter 2:15-16
31	The Prophecy of Balaam Num. 24, 25, Deut. 29, 30	Deut. 30:3
Aug.		
7	The Appointment of Joshua Num. 26, 27	Num. 27:16, 17
14	The Offering of Sweet Savor Num. 28, 29	Ps. 51:16, 17
21	The Vow and the Vengeance Num. 30, 31	Ecd. 5:4
28	The Choice of Carnel Christians Num. 32, 34, Deut. 32-34	Num. 32:6, 7
Sept.		
4	The Cities of Refuge Num. 35, 36, Deut. 19	Deut. 33:27
11	Joshua, the New Leader Josh. 1, Deut. 31	Josh. 1:9
18	Rahab and the Spies Josh. 2	Exodus 12:13
25	Joshua Crossing the Jordan Joshua 3	Josh. 3:13
Oct.		
2	Joshua's Two Memorials Joshua 4	Josh. 4:24
9	Joshua's Captain Joshua 5	Heb. 2:10
16	Joshua's Victory at Jericho Joshua 6	I Cor. 1:18
23	Joshua's Defeat Joshua 7	Rom. 6:23
30	Joshua's Conquest at Ai ... Joshua 8	Phil. 4:13
Nov.		
6	Joshua and the Gibeonites Joshua 9, 10	Josh. 10:25
13	The Success and Failure of Israel Joshua 11, 13, Deut. 27	Josh. 13:33
20	Joshua Allots the Inheritance Joshua 14-19	Josh. 18:3
27	The Priestly Inheritance of Joshua Joshua 20, 21	Josh. 21:43
Dec.		
4	The Altar of Reuben and Gad Joshua 22	Josh. 22:29
11	Joshua's Testimony Joshua 23	Josh. 23:14
18	Joshua's Death Joshua 24	Josh. 24:15
25	The Birth of Christ Luke 2	Luke 2:11

THE WEEK END IN JARVIS STREET

Sunday was a good day in Jarvis Street. The morning was dark with a light snow fall, and that reduced the attendance at the School considerably; it was only 1,030. Three responded to the invitation at the close of the morning service. In the evening the sermon appearing in this issue was preached, and there was a great attendance at the monthly Communion Service following. The Pastor baptized six candidates, and at the Communion Service gave the hand of fellowship to twenty new members, seventeen of whom had been baptized during the month.

AN IDEAL CHRISTMAS PRESENT

Give your friends fifty-two visits of THE GOSPEL WITNESS for a Christmas present. Send us two dollars for each subscription, and we will send a Christmas card to each person for whom you subscribe, informing them that THE GOSPEL WITNESS is being sent to them for a year with the compliments of a friend; and we will mention your name, or withhold it, as you desire. Send your order at once

The Jarvis Street Pulpit

PUTTING ON CHRIST.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, December 6th, 1931.

(Stenographically Reported.)

"For as many of you as have been baptized into Christ have put on Christ."—Galatians 3:27.

Prayer before the Sermon.

We draw near to Thee, O Lord, this evening with a desire in our hearts to worship toward Thy holy temple, even to worship Thee in Thy glorious sanctuary, which is Jesus Christ the Lord. Through the rent veil of His flesh we come into the presence of the Holy One.

We humbly bow before the mercy-seat. We acknowledge that we are included in the all who have sinned and come short of Thy glory, and that we are all dependent upon Thy sovereign mercy.

We thank Thee that Thou hast given to Thy church the priceless gift of the abiding presence of the Comforter. Thou didst say, If I depart I will send Him unto you. And when Thou hadst received the promise of the Father, Thou didst shed forth that which inspired men with wonder, and led them to worship. We plead this evening for an experience of His gracious ministry. We confess that we cannot even pray of ourselves: only as the heavenly fire kindles the incense can our prayers ascend to heaven; only the prayer that comes down from heaven can ascend to heaven. Therefore we pray that Thou wilt graciously help us this evening, that Thy Spirit may work in the heart of every believer here, making us to know that we are not alone. Thou didst say, I will not leave you orphans: I will come to you. We believe that Thou hast come to us. How many foretastes of the delights of heaven have we enjoyed as we have been conscious of the goings of God upon our own spirits, of the enlightening, illuminating, ministry of the Holy Ghost! Verily Thou hast revealed to Thy people that which eye hath not seen, nor ear heard.

We thank Thee that Thou hast brought us out of the darkness into the light, that we are no longer living in the far country, but in the Father's house, heirs of all its fulness, and daily experiencing its delightful companionships. We thank Thee that Thou hast saved us. There is no worthiness in us. We have done nothing but sin against Thee. Yet Thou hast in Thy mercy forgiven us. And whatever of good there may be in us, or may be accomplished by us, it has come from Thee. It is Thy work, and Thy doing; not ours.

We thank Thee for Thy holy Book. How full of wisdom it is! Herein Thou hast revealed for the instruction of Thy people Thy will and Thy purpose respecting things which must come to pass. Oh that it may ever be our Counsellor, that we may walk in its light, and delight in its directing power!

It may be there are some here this evening who are still without the fold, who have never yet come to the mercy-seat, who have never heard the voice of God speaking in their hearts, speaking words of pardon and of peace. We beseech Thee, Lord, to speak to such this evening, and lead them out of the darkness into the light. Cause them to say, I will arise and go unto my Father. May the lost sheep be laid upon the shoulders of the divine Pastor, and brought safely home, amid the rejoicing of men and of angels.

It may be, O Lord, there are some who, in their hearts, have received Jesus. Like Nicodemus, they have come to Thee at night; like Joseph of Arimathea, they are disciples of Jesus, loving Him profoundly, and yet secretly for fear of those who are about them, or for fear of the consequences of a bold and courageous testimony. We beseech Thee to lead any such to a bold avowal of their faith in Christ.

It may be there are some in special need of comfort this evening, who need the reassurance of Thy word. How Thou didst come to Abraham speaking Thy promises again and again, ever confirming his faith! We thank Thee, Thou great Teacher, that Thou dost have compassion upon us, and that Thou dost speak to us often. Thou dost—

"Tell us the story often, for we forget so soon,
The early dew of morning is passed away at noon."

If any have come into this place depressed in spirit, their souls disquieted within them, lift upon them, we pray Thee, the light of Thy countenance this evening, and give them peace.

We thank Thee for the privilege which is to be ours to-night as we gather about the Table of the Lord to remember in the way of Thine appointment the infinite sacrifice He made in our behalf. Thou Lover of our souls, be manifestly present with us. Help us to enter spiritually into the significance of the service, and, in remembering Thee, really by faith to eat the flesh of the Son of God, and to drink His blood, and thus have His life in us.

Take this service under Thy direction, Thou present and regnant Spirit of the living God; and direct our thought, and energize our wills in such a way that this service shall be edifying to Thy people, and that it may be the means of salvation to any who are still without the fold. Hear us, we pray Thee, for the sake of Jesus Christ our Lord, Amen.

We hear frequently of people's receiving Christ, accepting Him, surrendering to Him, following Him; but our text this evening speaks of putting Him on. What is the significance of that phrase? It is associated with the ordinance you have already witnessed this evening. We are told that by yielding obedience to that ordinance, and in the act of doing so, we "put on Christ".

I.

Obviously, the text requires EXPOSITION, before its application. A ministry extending now over a number of years has taught me that it is not wise too generally to assume that people understand even the most elementary things of the Christian religion. I heard one speak last week of what was involved in knowing the Lord, and abiding in Him. If what was said had been said by an African chief, by someone who vaguely and unintelligently worshipped some great Spirit living remotely from him, I should not have been surprised. But to hear what I heard from the lips of a Christian minister, without even the remotest allusion to the Lord Jesus Christ, was, to say the least, astonishing. It would seem that in a Christian city like this it is necessary to teach people the very alphabet of the Christian religion.

Perhaps there are few doctrines of the Word that have been more grossly exaggerated, misunderstood, misrepresented, than the doctrine of baptism. I have on my shelves a little book, brought me by some Christian friend, written by a Roman Catholic for Roman Catholics. It all relates to baptism, and is the most terrible, the most horrible, the most grotesque, misrepresentation of a Scripture truth that I have ever read. It contains instruction to nurses and doctors—let me not shock you, but merely say that, under the authority of the church, in special circumstances, even these might administer baptism in order that an unconscious infant, in some cases, unborn, should not be for ever consigned to perdition!

Nor is the error wholly with Roman Catholics. The great body of Christendom has perverted the doctrine of baptism. Nothing could possibly be plainer than the teaching of Scripture in this matter; and yet the great mass of people who call themselves Christian are a million leagues from the simple biblical truth respecting baptism.

Surely I need not tell you that *for the practice of infant baptism there is absolutely no scriptural warrant.* Infant baptism is a man-made ordinance. It never came from God. It was devised because man had misunderstood the purpose of baptism. If I believed baptism would save little children, or that the salvation of little children were in any sense dependent upon baptism, if I believed that it were necessary to salvation, I think I should go out from door to door to enquire if there were any unbaptized children in the home, and ask for the privilege of baptizing them. But what a horrible misrepresentation, what a libel upon God,—the idea that the salvation of the soul of an irresponsible child should ever be conditioned upon a merely external ceremony! The sins of all of Adam born were covered by the death of Christ. "For God sent not his son into the world to condemn the world, but that the world through Him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

We may leave the children in the hands of God. It was because men erroneously supposed that baptism was essential to the salvation of the soul, they naturally came to apply it to all who would submit; but it is the grossest misinterpretation of Scripture.

If there are any paedobaptists here, that is, any who have been brought up to believe in the baptism of infants—please do not be offended. I do not ask you to accept anything I say unless it is supported by Scripture. But I do suggest that you examine the Scripture for yourself, for nowhere will you find one shred of support for the practice of infant baptism.

Faith is indispensable to baptism. Baptism has no proper place in the life of anyone until that person believes. I believe that very little children can sincerely trust the Saviour, and when they thus trust they are proper subjects of baptism,—not because they are children, but because they are believers. But that is the first principle, that no one has any right to baptism who has not received Christ, who has not intelligently believed on him. "If thou believest with all thine heart, thou mayest." That is the one prerequisite.

That applies to baptism of infants by immersion equally with that of baptism by sprinkling. Of course, sprinkling is not baptism at all. The Book of Common Prayer gives precedence to immersion, and sprinkling or pouring is permitted only when someone shall certify that the candidate cannot well endure to be immersed. No one was ever regenerated by baptism. There is nothing in Scripture to warrant such belief.

But let me give you the exact words of the Prayer Book. After certain scriptures and prayers have been recited it is directed:

"Then the Priest shall take the child into his hands, and shall say to the godfathers and godmothers,

Name This Child—

And then naming it after them (if they shall certify

him, that the child may well endure it) he shall dip it in the water discreetly and warily, saying,

'I baptize thee in the Name of the Father, and of the Son and of the Holy Ghost. Amen.'

But if they certify that the child is weak, it shall suffice to pour water upon it, saying the aforesaid words."

When baptism has thus been administered we read: *"Then the Priest shall say:*

"We receive this child into the congregation of Christ's flock and do sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully fight under his banner against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto his life's end. Amen.

"Then the Priest shall say:

"Seeing now, dearly beloved brethren, that this child is regenerate and grafted into the body of Christ's church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that this child may lead the rest of his life according to this beginning."

We intend no offence when we say there is surely no scriptural warrant for baptizing an irresponsible infant in any way, nor is there scriptural warrant for saying in respect to anyone so baptized: "Seeing now, dearly beloved brethren, that this child is regenerated and grafted into the body of Christ's church." No one was ever regenerated by baptism. There is nothing in Scripture to warrant such a belief.

I would call your attention also to something which is of greater moment to the majority of people who worship here. One may be baptized on profession of faith—and that baptism may be administered by immersion. It may be administered in the name of the Father, Son, and Holy Ghost, and yet mean nothing at all. Among the converts in Samaria was one Simon the sorcerer, of whom it is said, "Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done." And when the apostles went down to Jerusalem to give them further instruction, Simon, who had given out that himself was some great one, and had deceived the people with his sorcery, saw in this new religion a chance to carry on his magic art, he therefore came to the apostles saying, "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." He offered them money. Then Peter said, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity."

That was said by an inspired apostle, to a man who had professed to believe, and who had been baptized. Members of Jarvis Street, let me admonish you to put no confidence in ordinances as a means of salvation. Nothing but the blood of Jesus, nothing but the regenerating power of the Holy Spirit, can possibly fit us for the presence of God.

But now, what is baptism? What is meant by "putting on Christ"? *Such as believe become members of a new society.* They find citizenship in heaven. They belong to a spiritual kingdom, and are subject to an invisible

King: "For our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change the body of our humiliation, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

You will remember how Paul once asked a Roman centurion, "Is it lawful for you to scourge a man that is a Roman?" The centurion told the chief captain, who came to Paul saying, "Art thou a Roman? . . . With a great sum obtained I this freedom." He was a naturalized citizen of the Roman Empire, and had bought his citizenship; but the apostle, though a Jew, proudly answered, "But I was free born." And such as are citizens of the heavenly kingdom are born into the kingdom. They are "born again". We become citizens of that spiritual society. We are members of that holy nation. We belong to a new race of which Jesus Christ is the Federal Head, the King of kings, and Lord of lords.

When a man seeks citizenship under another flag, there are certain steps which must be taken, and at last he is required to swear allegiance to the country of which he desires to become a citizen. In that oath of allegiance he puts that country first, before all other countries. When thus he has taken the oath of allegiance he becomes a naturalized citizen of that country, with all the privileges and responsibilities belonging thereto.

Baptism is God's way for us publicly to avow our allegiance to our new King. Once we were of the world, we found our associations in the world. All our treasures were here. Our understanding was limited by these temporal boundaries. But we have come to see the heavenly kingdom, and we have now become citizens of that everlasting kingdom which shall never pass away. God has provided a means whereby the new-born may thus openly avow their allegiance to Christ: "For as many of you as have been baptized into Christ have put on Christ."

A man enlists in the British army, but he wears civilian clothes. He receives the king's shilling, and, having received it, in symbol he receives the King. He becomes, by that act, a recruit, a soldier in the army. But you meet him as he walks down the street, and you do not know him as a soldier. He is dressed as other men are dressed. But the time comes when he puts on the king's uniform, he wears the king's livery; and no one may wear that uniform who has not been enlisted in the army. He puts on the king, so to speak, by the uniform he wears. Thus, if we enlist in the service of the Lord Jesus, if we have received Him as our Saviour, it becomes a duty for us by baptism to "put on Christ".

Baptism is a confession of faith in Christ. What a striking figure it is! "All that a man hath will he give for his life." There is a man perhaps in this city who has large possessions. He is rated as a prosperous and wealthy man. You may walk through the streets and point to large buildings and say, "Mr. So-and-So owns that, and he owns this."

But supposing the day should come when such a man lies down to die—as it will if the Lord should tarry. Men will carry him out by and by to the cemetery and lay him away. What does his burial mean? It means that all his wealth, and the prestige it gave him, are left behind. They are his no longer. He is gone into the grave.

What does baptism mean? It means—or it ought to mean—that we have given ourselves wholly to Christ. "Know ye not, that so many of us as were baptized into

Jesus Christ were baptized into his death?" He said, "The world knoweth me not", and told us that the world would not know us, that it would not love us. We are aliens. We do not belong here. We are citizens of another country. Our habits of life, our conversation, our whole outlook, are distinctive; and by our relationship to Christ we are differentiated—or ought to be—from all others. Into the grave have we gone with Him. We have yielded everything, that we may put Christ first. We have "put on Christ". And surely baptism was designed that thus we might confess our faith in Christ.

What sort of faith? How much faith? What does it mean to trust Christ? It means to go with Him into the grave. It means to trust Him *with* everything, and *for* everything; to be buried with Him, and then to rise, "to walk in newness of life".

Not only does it mean a confession of faith in Christ in respect to our salvation, but it is a confession of "the faith of Christ". I have been asked sometimes, "Is baptism a saving ordinance?" Not to the person baptized, but it is often made a saving ordinance to those who witness it, in this sense, that it is such a striking illustration of the whole plan of redemption that I have known many people, witnessing the ordinance, to say, "Now I understand what it means to trust Christ."

We shall come presently to the Lord's Table, and we shall hear His words again, "As often as ye eat this bread, and drink this cup, ye do shew (literally, ye do proclaim) the Lord's death till he come." Every time we observe the ordinance of the Supper, we proclaim our confidence in the death of Christ. Our observance is a declaration to the world that that is the ground of our confidence, and that we have no other hope but that Jesus died.

But the same is true, in principle, of the ordinance of baptism. As often as the ordinance is administered, the gospel is thereby preached. I know of no simpler way of putting the gospel than to say that when Jesus Christ died on the cross, you died; when He was buried, you were buried; and when He rose again, you came out of prison with all debts paid. It is your privilege thus; in obedience to His command, publicly to proclaim the gospel of the saving grace of our Lord.

That is why, in this place, we do not ask anybody to wait for baptism. I am sorry to see even Baptist churches making an exhibition of baptism about Easter time. When persons are converted, when they are really saved, they ought not to be used to contribute to an Easter time exhibition. They ought immediately to obey their Lord. There is only one thing I love more than baptizing, and that is preaching—but they go together. Baptism is the most beautiful illustration of what it means to be a Christian; it is God's illustration,—a symbol representative of the burial and resurrection of Jesus Christ.

Then I must tell you that *there is a special promise in the Bible to those who are thus baptized.* It is said that baptism gives to the believer "the answer of a good conscience toward God".

I wonder if I may venture to tell you my own experience? I do not know that I have ever related that aspect of it. Before I was converted I imagined that if ever I was saved, it was going to be rather an extraordinary affair. I expected some sort of emotional revolution, some magnetic, electric, touch from God that would make me to know that I had come into contact with the Divine. The Lord gave me none of that, and I have been thankful many times since that He did not. I was led to see His

word, and simply to accept the naked word of God; and without emotion, but by a purely rational process—I trust, illuminated by the Holy Spirit—I was led to see that Jesus Christ died for me, and that if I would confess my sins, He would forgive me. I confessed, and said by faith, "Either I am a Christian, or God is a liar. I have committed myself to His word."

Had you said, "Are you happy?" I should have said, "No; not particularly so." "Have you had any emotional experience, any flood of joy in your soul?" "No. With me it was purely a business transaction between this bankrupt sinner and its chief Creditor. I have been to Him, and acknowledged my debt. I told Him that Jesus Christ died for me, and I have accepted His promise." Many a dark day has come since, when that was all I had—nothing but the word of God. I have been thankful often that that was all I had. Our feelings may vary, our emotions may deceive us; and if we are dependent for our peace upon these, we shall be driven with the winds and tossed. But if we learn in simple faith to rest on the word of God alone, we shall be wise indeed. That is always the same.

I began to wonder what Christians meant when they spoke about their gladness and joy. I did not know what they meant, but I knew I was a Christian. I was young at the time, but as a matter of course I made application for baptism. When they asked me about my faith, I told them my story as I have told you. "Have you any excessive joy, any gladness?" "No", I replied, "I am going to do as I am told and obey the Lord. He is my King, and I must keep the law of His kingdom, and that is 'putting on Christ' by baptism."

I remember that night I played the organ (Do not ask me to take your place, Brother Penney; I have forgotten how). Then at the proper time I gave place to somebody else; I withdrew, and prepared, and was baptized. Never shall I forget that hour. I suppose I had read it, but it was not present in my mind at the time; I came upon it afterward and said, "That is exactly the experience I had." I read to you about the baptism of the Lord, how out of heaven a Voice said, "This is my beloved Son, in whom I am well pleased." These natural ears did not hear a voice, I did not see the form of a dove; that was for Jesus only, the sign and seal of His Messiahship. But I heard a Voice within, and I was overwhelmed with the consciousness that God, in His infinite grace, had made it possible for a poor sinner to do one thing with which He was well pleased. I knew it was His will. I did it because it was His will. And in my heart of hearts I heard Him say, "Well done. I am pleased with thy obedience." I believe that is what is meant in the third chapter of Peter's first epistle, "The answer of a good conscience toward God".

There is more joy in that than in all the plaudits of the world. Just to hear a Voice from heaven, just to have the approval of God Himself, is a bit of heaven. I think we may have it as we observe the other ordinance, that of the Supper. That, too, is His command. If we come to it with the proper spiritual preparation, in obedience to His will, having first put on Christ in baptism, keeping the ordinances in their Scriptural order—if we come for no other purpose than that our souls may hold communion with our Lover in the skies, He comes to us, He holds tryst with us, He tells us yet again that He is pleased with us.

It is a great joy to walk in the way of His command-

ments: "Moreover by them is thy servant warned: and in keeping of them there is great reward."

II.

Do you belong to Christ? Have you accepted His word? This is the text that was used in my conversion, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The Lord gave me the simplest text in the Bible—I suppose, because I had not sense enough to understand any other. It was as simple as it could be, that if I would confess, He would forgive. I confessed, and believed that either I was saved, or God was a liar; and knowing it was impossible that God should lie, therefore I said, "My soul is saved. All my sins are blotted out."

Are you trusting in Christ? Have you thus confessed to Him? "He that believeth on him"—do you really believe? Do you really trust? Very well, then, claim it—"is not condemned." Put the hand of faith on that and say, "I am not condemned, because I believe." If thus you believe, and you are Christ's, may I ask you, Have you "put on Christ"? Have you taken the oath of allegiance publicly? Have you put on the uniform? If you have not, will you do so? Will you yield obedience to Him? How our hearts should be filled with gratitude for His abounding grace! How willing we should be to do His will!

Suffer this simple word. I beg of you not to allow your native, your natural timidity to deter you in the way of obedience. Put a cheerful courage on; be bold for the Lord. I remember some years ago a young lady's saying to me, "I should be afraid of that ordinance." I said, "You would? Why?" "I fear I might strangle", she replied. "What if you did? Jesus Christ *died* for you." Is there anything—anything—we should hold back from Him? I beg of you, "put on Christ". Let the whole world know that you belong to Him, and that you walk with Him on resurrection ground.

Let us pray:

We beseech Thee, Lord, to help us to-night. Ere this public service close, if there be one who has not yet received Christ, gracious Spirit, help him or her to receive Him now. And then we pray that everyone who has thus received Him, may be made willing to put on Christ. For Thy name's sake, Amen.

THE TEN PLAGUES.

A Lecture by Dr. T. T. Shields.

Delivered in Jarvis Street Baptist Church, Toronto,
Thursday Evening, December 3rd, 1931.

Seventh in a Series of Thursday Evening Lectures on
Biblical Theology which are included in the
Curriculum of Toronto Baptist Seminary.

We shall turn this evening to the seventh chapter of Exodus. The chapter opens with a word that involves, to the superficial observer, some difficulty. It speaks of *the hardening of Pharaoh's heart*. We live in a world of law. We are subject to law. I know there is a sense in which we are not under the law, but under grace. But God does not set aside His laws. Even in the realm of grace He provides means for its fulfilment so that "what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Which is to say,

that because we cannot of ourselves fulfil the law, the gracious Spirit possesses us so to energize us, as to enable us to do the will of God as we could not do it of ourselves.

I say, that in all realms we are subject to law. We live in a world of law and order, and God observes Himself the laws which He has ordained and set in operation.

Pharaoh's heart was hardened for the reason that the attitude he assumed could not do other than harden his heart. It is for ever true that the gospel, and all divine communications, are either the savour of life unto life, or of death unto death; and unless we avail ourselves of the privileges which are ours by divine grace, the commandment which was ordained to life will be found to be unto death. For example: "God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil!"

There is a familiar principle which you have seen operate perhaps in your own experience at some time. If you sleep heavily enough to need an alarm-clock, if you do not do as the alarm-clock tells you, by and by it will lose its power to waken you. The divine communications made to Pharaoh were bound to have one of two effects: either to break his heart, and lead him to an acceptance of the divine terms; or, otherwise, by his presumptuous rejection of the divine overtures his heart would become harder and harder with each communication. That is a principle we all need to observe. We must remember in our Christian life that we are never standing still: we are either going forward or backward. The authority of God's word over our lives is either increasing or diminishing. "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." The more we yield ourselves to the authority of the divine Word, the more completely shall we be dominated by it. But if, on hearing the word we do not yield obedience to it, it will, little by little, cease to have authority over our lives. In other words, we shall harden our hearts or soften them by the attitude which we assume toward the divine communications made to us.

Now I desire to call your attention to a very important and somewhat profound principle. The conflict in Egypt now enters another stage, and it is manifestly a *battle between supernatural powers*. Not only in the New Testament, but in the Old, was it true—as now it is true—that "we wrestle not against flesh and blood"—against visible foes—"but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Our foes are spiritual foes, and against them we must do battle continually. We shall see these superhuman, supernatural, forces manifesting their opposition in the development of God's plan for the deliverance of His people.

Here I would call your attention to the fact that *not all supernatural powers are divine*. I suppose it never was more necessary for us to recognize that principle. The devil is spoken of as one who has the power of death. He was described by our Lord as "the strong man armed" who keepeth his palace. So mighty is he that even an archangel feared to rebuke him. There are those who are not afraid to speak evil of dignities, but

any who have had experience of satanic power, and who have recognized that power as satanic, will speak with bated breath of that great enemy. That he is very real; that he is very active in the world about us, there can be not the shadow of a doubt. I know of no doctrine of the Scripture that seems more credible, and, judged by our own experience, is more easily believed, than the doctrine that there is a malignant spirit who seeks to destroy, to devour, the people of God.

That power was operating in Egypt. We shall see that the miracles, *the signs, which Moses wrought by the use of the rod, in the name of the Lord, were counterfeited*, they were duplicated: "The magicians of Egypt did so with their enchantments." If you are determined to live on that plane where you are to be regulated by signs and tokens, and walk by sight instead of by faith—for that is what that passion for signs and tokens means: it is the substitution of things visible for things invisible; it is walking by sight and not by faith—I say, if that is the plane of life you choose for yourself, you must remember that there are magicians who will compete with Moses. On that plane you will find plenty of room for the exercise of the gift of discernment of spirits. There will be abundant deception where men are ruled by signs and wonders.

I do not pretend to be so well informed, or to be able, with such oracular exactitude, to expound the book of Revelation, as some of my brethren. There are some people who seem to know exactly to the last detail what the book of Revelation means. I expect to know what it means some day. I know it is part of the Word of God. Some day we shall all understand it; but we can understand some principles even now, and here is one of them: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon"—a lamb and a dragon!—"and he exerciseth all the powers of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders"—mark what he does—"so that he maketh fire come down from heaven on the earth in the sight of men, and deceived them that dwell on the earth by means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live"—and now mark this; it is almost enough to make one's heart stand still—"and he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

That beast had the power to call down fire from heaven, to work signs and wonders in the presence of the people, and actually to give life and to take life away!

When you ask for a life that is to be regulated by these signs and wonders, you are entering a realm where deception is marvellously easy. In these days when you read of tongues, and various sorts of healing, and all sorts of supernatural manifestations—granted that they are not frauds; for the sake of argument, assuming that they are supernatural, they are not therefore necessarily from God. We shall have to have a surer standard by which to measure the value of these supernatural manifestations than our own erring judgment.

I think it would not be irreverent to say that Moses, great man as he was, by his multiplied objections, demanding at last that God should use this wonder-rod in

his hand, exposed himself, up to a certain point, to the gravest possible danger. The magicians could not speak the word of God. The magicians could not speak as Jehovah spoke. Had Moses been content with the mere word of God, he would have learned that there is no possibility of duplicating that. The closer we keep to the word itself, the more we learn to depend upon the naked word of God, and walk by faith, the safer we shall be.

Observe that "Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods. And he hardened Pharaoh's heart, that he hearkened not unto them; as the Lord had said." The fact that the magicians were able to do exactly what Moses did, blinded Pharaoh to the great truth that Moses was really the servant of the God of all the earth.

You will observe in this same chapter the first plague is brought upon Egypt. *But before sending the plague, God warned Pharaoh.* God always lets men know in advance the consequences of their disobedience. What a mercy that is! Every word in the Bible which tells us that the "wages of sin is death", is a communication of mercy to us, to warn us away from that which would bring us to disaster.

The waters of the river are turned to blood, and "there was blood throughout all the land of Egypt". The Egyptians had to dig wells, because they could not drink the water. Then followed the plague of frogs—and the magicians had equal power with Moses. They brought forth frogs too.

In the eight chapter, from the eighth to the fifteenth verses, Pharaoh relents somewhat, and begs Moses and Aaron to entreat the Lord that He may take away the frogs from him and from his people.

Another principle: Repeatedly God laid His hand upon Egypt, and sent one disaster after another upon Pharaoh and his rebellious people, but it did not have the effect of breaking Pharaoh's heart, nor of leading him to genuine repentance. Even at last, with the death of the first-born, when Pharaoh, fearing the further consequences of refusal, let Israel go, he immediately relented and pursued after them.

There is a theory abroad that during the horrors of the Great Tribulation men will turn to God by the million and be saved. I am positive it is not in the Book. I am positive it has no warrant in Scripture, and absolutely no warrant in any analogy of history. The hearts of men are not softened by that means. Here is a prediction of the hardening effect of trouble in the Great Tribulation:

"And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."

There is only one way by which the stony heart of an unregenerate sinner can ever be softened—as it was in the Old Testament dispensation, and in this, and in any and every dispensation of the future—and that is by the power of the Holy Ghost. Unless the quickening Spirit of God, of His own sovereign volition, wills to

break men's hearts, and save them, they will never be saved. It will not be effected by any judgments that ever did come, or can come. There is only one way by which God ever saved anybody, does now save them, or ever will save them, and that is of His abounding, sovereign, grace. The hope of men in all dispensations is in the grace of our gracious God. The theory which assumes that God will save men by one principle in one dispensation, and by another in another, is absolutely without proof in the entire Word of God from Genesis to Revelation. It is a man-made theory that is without scriptural foundation, and the further we keep away from it the safer we shall be.

I need not go into all these plagues in particular. They came, and when Pharaoh relented, they were withdrawn. Another plague succeeded, and that was withdrawn. Another plague succeeded, and was withdrawn at Pharaoh's repentance.

I have seen that happen. Not very far from here I was called in to see a physician who was supposed to be at death's door. I have seen many people with death in prospect, but I never saw anybody so terrified at the approach of death as was that doctor. Death, to him, seemed to be a horrible monster present and overshadowing him. I went to his room, and he begged me to tell him what to do to be saved. I explained the way of life to him. He professed to accept it. Then he said, "Are you sure?" I went over it again, for he wanted to be certain. He said, "You are not making a mistake? You are absolutely sure?" I gave him the word of God for it, the sinner's only stay.

The doctors said he could not live very long, probably not more than a day. I called on him twice, and found him in that frame of mind. He was desperately afraid to die, with a perfect horror of death, and extremely anxious to know exactly what he should do to be saved.

Contrary to all the doctors' predictions, when the turn in his disease came, there was a turn for the better. The doctors told him he would recover. So I went to try to see him, to give thanks with him for the promise of continued life. But he refused to see me. I went again—but he refused to see me. Again and again I went, only to be told that Doctor So-and-So did not wish to see anybody. I said, "Tell him who is here. He was anxious enough to see me before." But he refused. He recovered, and went on still in his iniquity. The fact of the matter was: he was like Pharaoh, afraid to meet God, afraid of Death. He wanted the present judgment removed, the present danger lifted. But as soon as it was passed, his heart was as hard as Pharaoh's.

Let us never forget that the One Whom men despise, "him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." When we find ourselves repenting of our sins, let us fall upon our knees and give God thanks for the spiritual discernment to know when we have done wrong, and grace to be sorry for it. The worst of all judgments is for anyone to be left alone in his smug complacency, assuaging himself that for him mistakes are impossible. That is a hardness of heart very much like Pharaoh's.

There came a point beyond which the magicians could not go. When the plague of lice was sent upon Egypt the magicians had no power to effect such a miracle. Why their power should have been stopped there, I do not

know. I call your attention to this fact, that in all these plagues *God was manifesting his own power*. In the gospel of John we have an account of the first miracle which Christ wrought, which was really a sign: "This beginning of miracles (signs) did Jesus in Cana of Galilee, and manifested forth his glory." His miracles were designed to be signs. That is what they really meant. They were signs, they were tokens of His Messiahship. Study the miracles, or signs, which were wrought by our Lord Jesus, and observe in what departments of life He exercised His sovereign power. See if there be any realm in which Jesus Christ was not sovereign.

The same principle, I believe, was intended to be manifest here, for you remember, in effect, God had said to Moses, "I will let Pharaoh know who I am before I have finished My dealings with him."

First of all, He showed *Himself sovereign of the waters*: then of the things that moved in the water: from the water there came the plague of frogs. He showed Himself sovereign also over the insect world, in sending the lice and the flies. How horrible they are to contemplate! I remember coming back, during the war, with a man who had just returned from Egypt. He told me of his experiences, and said, "I do not know what it was like when the plague of flies came upon Egypt, for it seems to me there is a plague of flies there all the time!" We have enough of them in Canada sometimes. How annoying one fly can be! But when the air was filled with them, when the houses were filled with them, what a fearful visitation that must have been! But with it all, God was showing that He had power in these realms of life, for He is the God of all the earth.

In each case, Pharaoh hardened his heart. After the plague of flies, Pharaoh proposed a compromise. That is often the way with the evil one—to propose half-way measures. You must not be deceived when you think somebody is really turning to God. If the Lord is dealing with him, he will come in due time; but we have seen many people who gave some evidence of a change of mind, who were yet in the frame of mind which possessed Pharaoh when first of all he said, "Sacrifice in the land." When they would not do that, he said, "Ye shall not go very far away." Again he said, "Go now ye that are men." When that would not do he said, "Go, but leave your flocks behind." But the servant of God was absolutely uncompromising in presenting Jehovah's demands. He said, "There shall not an hoof be left behind."

I believe that is the way the church in all ages has lost—inasmuch as it has lost—by compromise. When you abide by the truth, you will be called narrow, and sectarian, and by many other epithets. But we have no authority to reduce the standards set by the Word on the principle: "Not in the land; not leaving some behind; not leaving the flocks. We will entirely separate ourselves from the world and all that therein is."

What a picture! You students should find scores of sermons in that, the philosophy of compromise proposed by Pharaoh and refused by Moses, and Moses' insistence upon full and complete obedience to the word of God.

If I understand our Baptist position, it is not that we think ourselves better than others—if there are people who are Baptists who think that, they are not very good Baptists—but if I understand the Baptist position it ought to make us the humblest people on earth. We have come to see that poor bankrupt sinners, as we were, have been

saved by grace, and that we have nothing whereof to boast here or hereafter, but shall need all eternity in which to praise the Lord. The position we take is that we must insist, because redeemed by grace, that God shall have His way, and that we cannot and will not compromise where the Word of God is concerned. It is simply an insistence upon the supreme authority of God Himself as manifest in the Person of His Son, and as revealed and certified in the inspired Book. It is worthwhile being a Baptist on those terms.

Another point to which I call your attention is that the fifth plague was a murrain of beasts, a disease that fastened itself upon the animal creation in Egypt; and the sixth, boils and blains on man and beast, each was a disease, and it came by divine order.

Incidentally, it was a revelation of God's sovereign power in the animal world. He is sovereign of the sea, of the air, of the earth, and of the heavens—and all that therein is contained.

Also incidental to my purpose this evening, I would warn you against another doctrine—the theory that everybody who is sick, is sick by the will of the devil; that it is only the devil that makes people sick! Did you ever hear that? That is a popular philosophy to-day. And inasmuch as all sickness comes from the devil, therefore God's people ought to be delivered from it! According to this theory, it is a serious reflection upon your spiritual state if you should have a headache, or are sick in any way. There is nothing new about that, because that is what Job's friends said to him. "Ah", you say, "but Job was made ill by the devil. Was it not the devil that smote him with boils?" Yes. I have known some who have been afflicted by that terrible malady who say it is very much like the devil to do it!

We read in the New Testament of a woman of whom it is said, "whom Satan hath bound, lo, these eighteen years." I think there is no doubt that the devil does make people sick. He has the power of death, and has the power to afflict men with many diseases. Especially if people do his will do they invite all these calamities to come upon them.

But the magicians had nothing to do with this murrain of beasts, or with the boils and blains, except to suffer their affliction. The murrain of beasts fell upon the animal world by direct divine decree: God does afflict His people sometimes. And, in any case, He permits it to come—as He did in the case of Job; for you remember the devil had no power over Job until the Lord gave him a limited authority, until He lengthened his tether. He was afflicted, not because he was more wicked than other men, but, on the contrary, because he was described by God Himself as being "perfect and upright, and one that feared God, and eschewed evil". I warn you against that error.

There was the murrain of beasts, and then the plague of boils and blains, the plague of locusts, and the plague of darkness. God did then begin to put a difference between the Egyptian and the Israelite. "There was a thick darkness in all the land of Egypt three days . . . but all the children of Israel had light in their dwellings." There is a great difference between the Egyptian and the Israelite, and God wills that there should be a sharply drawn and easily discerned distinction between the two.

At last they are threatened by the death of the first-

(Continued on page 12)

Baptist Bible Union Lesson Leaf

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REV. ALEX. THOMPSON, EDITOR.

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FOURTH QUARTER.

CHRIST, THE PEACE-OFFERING.

Lesson Text: Leviticus, chapter 3.

Golden Text: "It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood." Lev. 3:17.

DAILY BIBLE READING:

Monday: Lev. 17:10-16.

Tuesday: Deut. 12:1-19.

Wednesday: I Cor. 10:14-24.

Thursday: Psalm 72:1-20.

Friday: Luke 2:1-14.

Saturday: Rom. 5:1-11.

I. THE NATURE OF THE OFFERING.

This is the third of a series of offerings, each diverse, yet in some respects similar. The reason for more than one offering is to be found in the purpose of each one, and in the typical teaching attached thereto. They all find their fulfillment in our Lord, and it takes a combination of all to set forth in some measure His great work of redemption. The title of this offering is suggestive, reminding us of Christ our peace, (Eph. 2:14), and by implication the need for peace on the part of man, due to his sinful state before God, (Rom. 3:23). The offering was presented by the Israelite as an expression of friendship and communion with God, secured by the shedding of the atoning blood. Peace was the thought in mind, peace with God, on the basis of the substitutionary sacrifice. In the offering there is a recognition of sin on the part of the offerer, a necessary first step in procuring peace with God, and of entering into fellowship with Him. Note the need for this recognition in the present day. God has remained the same, man has changed, therefore the admission of guilt must come from him. Such an attitude being adopted, forgiveness is readily given, and peace is the result, (I John 1:9). The offering presented by the Israelite was taken from the herd, (v. 1), or from the flock, (v. 6), either a lamb, (v. 7), or a goat, (v. 12), of the latter, its blood was sprinkled roundabout the altar, (v. 2), part of the animal was burned, (v. 5), and the most of it eaten by priest and people, (Deut. 12:5-7; 16:18).

II. THE PRESENTATION OF THE OFFERING.

In presenting the offering the Israelite offered an animal "without blemish", (v. 1), typical of our Lord in His holiness of life, and reminding us of the fact that God desires from us the best. Nothing short of this is acceptable with Him, or meets adequately the typical requirement. Our Lord was not

only without blemish, He was absolutely perfect. He was God's unspeakable gift unto man, (2 Cor. 9:15), the best that heaven could give. In the actual presentation of the offering the Israelite was instructed to "lay his hand upon the head of his offering", (v. 2). As in the case of the burnt offering this act meant more than a designation of the victim to death, it implied the acceptance of the animal by the offerer as his substitute, and from the offerer to the offering prefiguring our Lord as the bearer of our sin symbolised the transference of the obligation to suffer for sin, (I Pet. 2:24), the substitute for sinners. In all these offerings of shed blood the thought of substitution is clearly manifest, teaching God's plan of salvation. There can be salvation in no other way. Man cannot save himself, he is dependent wholly upon the work of another for this. It is either accept the substitute or suffer the consequences of sin, (Rom. 6:23). Explain the futility of trusting to birth, position, good works, or any human effort for salvation, (John 1:12, 13).

III. THE SLAYING OF THE OFFERING.

Upon the laying on of the hand the Israelite killed his offering "at the door of the tabernacle of the congregation", (v. 2). There was nothing secret about this ceremony. It was a public acknowledgment of acceptance of and union with the substitute in its sacrificial death, from which we may learn that our acceptance of Christ should be publicly confessed. Secret discipleship is possible, but is neither brave, nor right. The members of the early church were bold in the service of our Lord, (Acts 4:31) and such fearless testimony is needed in these days. In reference to the slaying of the offering, typical of the death of our Lord, it should be noted that its death was necessary as a sacrifice for sin, a living offering was not acceptable in this respect. Sin called for death, (Gen. 2:14), and the penalty must be borne by the substitute; not that the shedding of the blood of an animal could take away sin, (Heb. 10:4), but the act must be true in figure, teach the proper lesson, and point forward to the effective sacrifice which would take away sin, (I John 3:5). The death of the victim therefore sets forth the penalty of sin, its heinous nature, God's attitude toward it, and His plan of salvation. In order to benefit from the offering the individual had to be identified with it in a personal way; and if we are to benefit from the death of our Lord, there must be union with Him by faith. This is the only way in which the sinner can enter a state of peace with God, (Rom. 5:1). Peace is impossible where sin is unconfessed, and unjudged. The unforgiven cannot enjoy peace, (Is. 48:22), because sin is its antithesis. Sin is lawlessness and makes peace impossible. Emphasis may be laid upon the necessity for surrender to God on the part of sinners, and explanation made of God's love and mercy manifest in His plan of salvation. After the slaying of the victim Aaron's sons sprinkled the blood "upon the altar roundabout", (v. 2). The thought of atonement for sin is not quite as prom-

inent in this offering as in that of the sin offering which follows, consequently the ceremony attached to the presentation of the blood is not as elaborate, yet its significance is clear. Sprinkling the blood roundabout the altar meant the disposal of the same Godward, as the altar was His, and this being done by the priest, implied the presentation of the blood of atonement unto Him by the hands of a mediator, prefiguring our Lord's work of mediatorship, more clearly seen in the sin offering. It meant also the presentation and acceptance of the life of the victim, as the life is in the blood. It is of interest to note that the offerer did not do this part of the service; it was done for him by the priest, so there are two aspects to salvation, the Divine and the human. Our Lord has died, and has presented His blood unto the Father, (Heb. 9:12), the sinner accepts the work done on his behalf and trusts the Divine Substitute.

IV. THE BURNING OF THE OFFERING.

After the slaying of the victim part of it was burnt on the altar. Unlike the burnt offering where the whole was thus disposed of, certain specified parts only were thus consumed. These were esteemed the best parts of the animal, (vs. 3, 9, 14, Ps. 63:5, Is. 25:6), and being offered in this manner were looked upon as being devoted to God, (v. 9). The whole animal was to be consumed in a feast of peace, after the sin question had been dealt with in the blood of atonement, and that which was burnt was God's part of the feast, therefore the prohibition concerning the fat and the blood, (v. 17). The whole was His but He retained those parts for Himself, and invited the others, with the priests, to partake of the rest at His dwelling place, (Deut. 12:18). This was the feast of peace.

V. THE EATING OF THE OFFERING

Instruction concerning this is not found in the chapter of our lesson, but in order to complete the typical figure we refer to it here noting the nature of that which was eaten with the peace offering, (7:12, 13), and the specific instructions concerning the cleanness of the offerer, in observing the rite; (7:19-21), wherein we may learn the fact that God is particular concerning those who have fellowship with Him. The peace offering is typical of our Lord, and we are called upon to feast on Him, (John 6:53-55). There is this difference between type and antitype, however, in that the former was dead, whereas the latter is alive, but there is also the similarity in that both have tasted death. In feasting thus on Christ we must do so in holiness of life, for only in such a state can we enjoy His fellowship. Explanation may be made of the basis of peace, in the sacrifice for sin, emphasizing the nature of this peace, the necessity for it, the blessed consequences ensuing from it, and hereafter, the feast of peace, now, with its spiritual significance, and the nature of our preparation for participation therein. The goodness and mercy of God are manifest in these provisions, and should receive due recognition in the teaching of the lesson.

Baptist Bible Union Lesson Leaf

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No. 4

REV. ALEX. THOMSON, EDITOR.

Lesson 52. December 27th, 1931.
FOURTH QUARTER.**CHRIST THE SIN-OFFERING.**

Lesson Text: Leviticus, chapters 4 and 5.
Golden Text: "If a soul commit a trespass, and sin through ignorance, in the holy things of the Lord; then he shall bring for his trespass unto the Lord a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering."—Lev. 5:15.

DAILY BIBLE READING:

Monday: Numbers 15:22-31.
Tuesday: Isaiah 53:1-12.
Wednesday: Heb. 9:1-15.
Thursday: Gal. 1:1-12.
Friday: Phil. 2:1-11.
Saturday: Mark 15:22-38.

I. THE NATURE OF THE OFFERING.

Unlike the preceding offerings expiation for sin is the prominent thought in this offering. The others were not lacking in such teaching, but another aspect of truth was prominent in each case, although all were based on atonement for sin. As in the other cases specific directions are here given relating to the nature of this offering, and the procedure to be followed in its presentation. Two kinds of sins are referred to in the chapters before us, the one relating to sins of ignorance (4:2), the other to sins of trespass (5:6). In relating to the former, certain classes are noted, and instruction is given concerning each class. The procedure to be followed in all is similar, with but a slight modification in certain cases. The first is that of the priestly class (vs. 3, 12). In this case a bullock without a blemish was the offering (v. 3). It was brought to the door of the tabernacle of the congregation, the offerer laid his hand upon its head, and then slew it (v. 4). The officiating priest took the blood into the tabernacle (v. 5), dipped his finger in it, and sprinkled it "seven times before the Lord, before the veil of the sanctuary" (v. 6). Some of the blood was put upon the horns of the altar of incense in the holy place, and the rest was poured out "at the bottom of the altar of the burnt offering" (v. 7), situated in the courtyard of the tabernacle. Various parts were then separated from the animal, as in the peace-offering, and burnt on the altar (vs. 8-10), and the rest burnt without the camp (vs. 11, 12). In the case of the whole congregation which composed the second class (v. 13-21), the same procedure was followed, the elders of Israel, representative of the nation, laying their hands upon the head of the offering (v. 15). In relation to rulers, composing the third class (vs. 22-26), a kid of the goats was the offering specified, "a male without blemish" (v. 23). The hand of the offerer was laid upon it as in the other classes, but in this case there is a difference in relation to the disposal of the blood. This was taken by the priest, some of it put upon the horns of the altar of burnt offering, and then poured out at the bot-

tom of the altar (v. 25). The blood of this offering was not taken into the holy place of the tabernacle. Direction is given in the fourth place concerning the sins of the common people (vs. 27-35). A kid of the goats is likewise the offering here, "a female without blemish" (v. 28), or a lamb (v. 32), and the same procedure is followed as in that relating to the rulers. The variation in the application of the blood in these offerings is due probably to the fact that the priest alone was permitted to enter into the holy place, and on his behalf, and for the cleansing of his place of service, the blood went all the way with him. The rulers and the common people were not permitted to enter the sacred sanctuary, but the whole congregation, being considered a priestly nation (Ex. 19:6), and including officiating priests, the same procedure was followed as in the case of the priests.

The trespass offering was provided for those who had sinned unwittingly or were in doubt as to their sin. In relation thereto certain sins are mentioned as, failure to give evidence concerning the guilt of one who had sinned (5:1), uncleanness (vs. 2, 3), and an oath (vs. 4, 5). The offering to be brought in each case was either a female from the flock, a lamb, or a kid of the goats (v. 6), or if unable to give a lamb, the offerer might bring two turtle doves, or two young pigeons (v. 7), direction being given as to their disposal (vs. 8-10). But if he was not able to provide these, he was instructed to bring the tenth part of an ephah of fine flour (v. 11), a sufficient quantity for a day's sustenance (Ex. 16:18). The offering was thus made to suit the ability of the offerer. The last part of the chapter deals with a trespass in the holy things of the Lord, instruction being given for restitution in such case (vs. 14-19).

II. THE SIGNIFICANCE OF THE OFFERING.

The significance of the sin-offering relates first to the typical teaching wherein our Lord is prefigured as the great Sin-Offering, the Sinless Lamb of God (John 1:29), Who laid down His life for sinful men. Unlike the type His offering was made once for all (Heb. 9:24-28), and His blood is efficacious for the cleansing away of all sin (1 John 1:7). In this offering our Lord is seen as the Holy One (Heb. 7:26), the Substitute (v. 4; 1 Pet. 2:24), the slain One (v. 4; 1 Cor. 15:3), where blood was poured out on account of our sin, and brought before the Father for us (vs. 5-7; Heb. 9:12) the offering of sweet savour unto God (vs. 8-10; Eph. 5:2), who suffered without the camp (vs. 11, 12; Heb. 13:12).

In the offering there is a recognition of sin, individual and national. There is a species of false teaching to-day which denies the reality of sin, treating it as a negation, and therefore non-existent. Such teaching is both foolish and unscriptural. Sin is positive, very much so in some cases, and is recognized by God as an ever-present evil. Denial of the existence of a reality does not dismiss its presence, it only places us in a greater danger of its power. There must be recognition of sin on the part of the sinner before there can be forgiveness. It is well to note the fact that God takes account of national sins (v. 13), as well as of the individual kind. Nations were

punished in the early days for their sins, and in these times they also reap what they sow. In teaching, seek to point out the fact of sin, and by the Holy Spirit produce conviction of sin.

The nature and penalty of sin are also made manifest in this observance. The world has a very weak conception of sin. It recognizes wrongs done against men, and property, and seeks to punish such misdemeanours, but it pays little, if any, attention to offences against God. Its views of the punishment of sin is also weak, and objection is made to teaching concerning hell. God is said to be too good to treat His creatures in such manner, forgetting that it is God who reveals this future retribution, (Matt. 24:41). The death of the victim in this sacrifice emphasizes as no other observance could, the terrible nature of sin, in claiming a life, and the penalty due to sin, seen in that death. This is God's view of sin, and we do well to pay heed thereto.

The need for expiation for sin arises out of its nature, and God's demands upon men. But inasmuch as man cannot atone for his sin, God has provided a Substitute for him. That Substitute is the perfect Son of God. From the foundation of the world He was the slain lamb, (Rev. 13:8). This inability on the part of man to atone for his own sins is not always realized. Total human depravity is recognized by all who really seek salvation in God's way, (Rom. 3:10-18). A substitute, therefore, is necessary, if man is to be saved.

Our Lord suffered in our room and stead, being punished for our sins, and now, through personal faith in Him, our sins are forgiven, (Acts 13:38). Such forgiveness of sins could come in no other way, as the justice of God required that the sin question be dealt with. He could not overlook sin, but now that it has been dealt with, He can, on that basis, grant forgiveness. This blessing is given to all who apply for it, and if any fail to receive it, it is the fault of the individual, not of God. Such forgiveness is full, free, complete and eternal. Justification is an added blessing in that while forgiveness might leave the past in memory, justification clears the past out of memory, and the justified one stands before God perfect in Christ Jesus, (Eph. 1:6), His sins are blotted out, (Is. 43:25), they are behind God's back, to be remembered again no more, (Heb. 8:12). Note the blessedness of such a position.

The manifestation of the righteousness and mercy of God is clearly seen in the provision made for his salvation. Sin is dealt with justly, and yet man is saved from its eternal consequences. Such an attitude on the part of God is due to His love for His creatures. He is love, (John 4:8), and He so loved the world that He gave His only Son to die for it, (John 3:16). It is His nature, therefore, to be merciful. He seeks not the death of the sinner, but that all should come unto Him and live, (2 Pet. 3:9). The duty of man is, therefore, clear. He should trust Him. Failing to do so he must bear the eternal consequences of his sins. God has done His utmost to make salvation possible.

The Union Baptist Witness

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OUR LORD IN THE MIDST

During the past few weeks, the churches of the Union have had a visitation of blessing that has filled hearts with praises and has swept many into the Kingdom. Some forty baptisms are reported from Home Mission fields alone and the waters have been stirred throughout the churches of the Convention in a way that has not been manifest for many days.

The report of the special meetings at the Westboro Church for which prayer was asked in a recent issue is given with thanksgiving and the Pastor's own words are used:

"You will be glad to know that we are having a shower of blessing at Westboro. Rev. Clifford J. Loney was with us for the week of November 29th and souls were saved at every service. Thirteen decisions were registered during the week and every convert was a real work of grace. Mr. Loney and I dealt with two young men until 11.30 Sunday night and saw them get the victory. A young boy of nine is witnessing and testifies that it took him three recesses to win his chum. Eight members of his household have come to the Lord.

"Two meetings were held for children when a total of about three hundred heard the Gospel in object sermons. There were many decisions among the boys and girls and every name was taken of those present.

"Sunday night was a mountain top experience. Six accepted Christ, three more came to a decision on baptism. Nine who were baptized in the early part of the service were joined by five others who came forward for church membership and all fourteen received the hand of fellowship at the largest communion service we have yet held. Many others are thinking seriously and will, no doubt, make their decisions soon.

"Our people are rejoicing in the blessing and the Pastor witnesses that preaching is the most enjoyable business on earth. The church has invited Brother Loney to come back again in February. Our beloved President is an evangelist of the first order and is most practical, thorough and so sincerely humble that all who heard his marvelous messages are calling out for more. May God keep the fires burning!"

With the Rev. Donald Fraser, we join in prayer that through the length and

breadth of our Convention, the Lord will visit the churches with revival fire.

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LIBERIA.

A cable advises that the outgoing missionaries reached Liverpool, England, on Monday morning, December 7th, after a good voyage. During the five days in London, the missionary party are being entertained in the home of friends of Rev. and Mrs. Hancox. They will have much to do before they sail on Saturday, December 12th, and again we remind our readers of their prayer covenant with the Lord concerning these messengers.

And from Liberia, in response to the cable sent advising of the going of Rev. and Mrs. Hancox and Miss Stacey, the following message is received: "All arrangements are made. Greetings. Davey."

One can surely read between the words and catch something of the expectancy and anticipation with which preparations are made for the new missionaries.

In reporting the labors of our workers in Liberia, we have probably kept to telling of the advances being made and of the people, neglecting possibly to give a picture of the land itself. If this has been the case, the following article from the official publication of the Swift Company will be enjoyed. The article accompanied a letter from Mrs. Mellish and is illustrated by a picture taken by our missionaries.

"If you know how Africa looks on the map, you will remember how the upper third of the western coastline bulges out into the ocean then recedes abruptly towards the east. Well, tucked up under that bulge, nestling, so to speak, under the wing of the dark continent, is the vest-pocket sized country of Liberia.

"The country extends inland for about 200 miles, but only within the first 25 miles is there civilization. Beyond this limit lives 95 per cent. of the population.

"Among the few white people in Liberia are the missionaries, those pioneers of Christianity who are to be found in all the odd, wild corners of the earth. It was from the Canadian-born wife of one of these that the following letter was received by Swift Canadian Company, Ltd., Toronto."

In the letter, Mrs. Mellish tells something of the work and refers to her love for anything Canadian, making mention

of the Swift's product which they procure and which seems to carry a breath of home with it as the Canadian factory is so well known to her.

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SOUTH LONDON.

From the South London Regular Baptists a greeting is sent to the churches with the following report:

"The past three weeks have been for us momentous ones, since our breaking away from those of our brethren at Wortley Road Church, who decided that they would have no more to do with the one who was mightily used of God to lead them out of the wilderness of modernism; no more to do with the Union with its fellowship and attending blessings, and voted for independence. For some, it meant severance from a church sanctuary where they had worshipped for many years, where they had been used of God for the furtherance of His Kingdom on earth, parting with those with whom in the past, 'They took sweet counsel together and walked into the House of God as friends', but, thank God, Zion does not break up when the assembly is gone, it remains; it abides; we do not leave the holiness in the material house, for it never was in the stone and wood, but only in the living assembly of the faithful. God opened up the way and provided us with a large schoolroom where we can assemble and meet together and worship the Lord in the beauty of holiness:

'Jesus where'er Thy people meet,
There they behold Thy mercy seat;
Wher'er they seek Thee, Thou art found,
And every place is hallowed ground.'

"We were greatly cheered and encouraged to have Brother Atkinson with us the first Sunday, then Brother Wood and Brother W. S. Whitcombe. We thank God for these brethren and take courage. Next Lord's day we are looking forward and will welcome to his home, Student-Pastor Robert Brackstone.

"The Union Baptists of South London are confident that the Lord is calling them out to a place of larger service and are praying that no opportunity be lost, but that the whole district will be reached with the gospel of God's grace, 'Thanks be unto God which always leadeth us in triumph in Christ and maketh manifest through us the savour of his knowledge in every place'. We are depending upon God—He never fails."

THE TEN PLAGUES —(Continued from page 9)

born. We covered that recently in the Bible School. Those of us who are Christians know the significance of it. We know that Christ, our Passover, was sacrificed for us. Study it well, and there you will see the whole scheme of redemption foreshadowed, salvation by the blood: "When I see the blood I will pass over you." It is in that particular connection it is said, "These things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

Thus far, I think we find the God of the Old Testament none other than the God and Father of our Lord and Saviour Jesus Christ. The revelation of God's purpose in the Old Testament, interpreted in the light of the New, is found to be precisely the same as in the New, in perfect agreement with it; and that the Old Testament saints, like the New Testament saints, were saved by grace through faith. Notwithstanding God had reserved some better thing, that they without us, or, apart from us, should not be made perfect.