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

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Winning Souls

By Dr. Theodore Cuyler.

Some one asked Dr. Lyman Beecher in his old age, "What is the greatest of all things?" The sturdy veteran replied, "It is not theology; it is not controversy; it is saving souls." He had been the king of the American pulpit; but, as he looked back over his noble career, he felt that the greatest good that he had accomplished was in leading guilty and polluted souls to their only Saviour. David Brainerd, one of the most celebrated of our missionaries, while he was laboring among the poor, benighted Indians on the banks of the Delaware, once said, "I care not where I live, or what hardships I go through, so that I can but gain souls to Christ. While I am asleep, I dream of these things; as soon as I awake, the first thing I think of is this great work. All my desire is the conversion of sinners, and all my hope is in God." Our blessed Master came into our sin-cursed world to seek and to save the lost. To convert men to Jesus Christ by the aid of the Holy Spirit was the master-purpose of Paul and his fellow-apostles. The great Reformation, under the lead of Luther and Calvin and Knox, was far more than a protestation against Popish errors; it was a direct bringing of benighted souls to the cross for salvation. Whitefield and the Wesleys made this their chief business. The most successful preacher of modern times was Spurgeon; and he once asked me the question, "How far do your ablest American ministers aim mainly at the conversion of souls?"

The question that my beloved British brother asked me I would propound to every young preacher that reads these lines. No minister is likely to succeed in anything that he undertakes with only half a heart; he can never do what he does not even attempt to do. If your whole heart is not bent on the glorious work of converting sinners, by the help of God, you will never accomplish it. You may produce much valuable and elevating thought; you may argue ingenious-

ly against current skepticism; you may unfold sound principles of morality; you may say many eloquent things about "developing humanity," and in behalf of benevolent reform; but if you stop short of leading immortal souls to Jesus Christ, then your ministry will be at the most vital point, a failure. Nor is it a vague idea about "reaching the masses," or saving people in the general, that must inspire you. Men are saved or lost individually. The Bible declares that "he which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins." A single soul was a sufficient audience for the Son of God at the well of Sychar and in the inquiry-room of Nicodemus.

Aim then, my brother, to make your preaching direct, pointed, individualizing. Let every unconverted person in the house be made to feel, "That means me." Not every sermon is to be addressed to the impenitent, by any means; but when you are presenting Christ, present him as each man's Saviour; and when you discuss the guilt and danger of sin, bring it home to each individual sinner. "Thou art the man," sent Nathan's parable into David's heart like an arrow. Do not be afraid of any sinner in the house; and pray God to help you love every sinner before you so fervently that you will tell him plainly that if he does not repent and accept Christ, he will be lost forever. Do not be afraid of the word "hell" any more than of the word "heaven." Oh! it is sheer cruelty to conceal from your hearers that the wages of sin is death. If you are faithless and cowardly, the blood of souls will be found in your skirts. Preach, therefore, plainly, lovingly, and pungently the guilt of sin and the doom of sin, and pray that every impenitent soul before you may be convicted by the Holy Spirit. Aim to reveal to every sinner his or her own personal guilt before God, for nobody is likely

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The Jarvis Street Pulpit

"TO-DAY, AND TO-MORROW, AND THE DAY FOLLOWING."

A Message for War-Time (and Equally for Any Time of Great Distress.)

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, Sept. 20th, 1914.

"Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy, and sell and get gain.

"Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away.

"For that ye ought to say, if the Lord will, we shall do this, or that."—James 4:13-15.

"And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and do cures to-day and to-morrow, and the third day I shall be perfected.

"Nevertheless, I must walk to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem."—Luke 13:32, 33.

The first of these passages implies that it is a gross presumption to make definite and unconditional plans for to-morrow: "Ye know not what shall be on the morrow." The second is the word of One Who is so sure, not only of to-morrow but of "the third day," that He challenges whoever will to prevent His carrying out His programme.

What shall we do in the light of these things? We cannot, we dare not, be utterly heedless of to-morrow. The day must not find us unprepared. Even in the matter of buying and selling—and some will say that in nothing more than in buying and selling—we must get ready for days to come.

But how are we to save our planning from presumption? How can we order a programme that will set even death itself at naught until "the third day"?

Only by fusing the elements of these two texts, by merging the human in the divine. Then the presumption of the one will be neutralized by the prescience of the other; the sordidness of the one will be redeemed by the benevolence of the other; the vulnerability of the one will be forfeited by the invincibility of the other; the evanescence of the one will be counteracted by the persistence of the other.

I.

HUMAN PLANNING IS SAVED FROM PRESUMPTION BY THE COUNSEL OF DIVINE PRESCIENCE. It is presumption for me to plan for a day I cannot see, or for the morrow of which I cannot be sure. But here is One Who speaks confidently of "the third day". His programme is prepared. To Him the third day is not three revolutions of the earth distant; it is among the things present and patent: "Behold," saith He, "I do certain things on the third day." Neither evening shadows nor morning mists hide from His view the content of what, to me, are far distant and uncertain hours. Therefore I will keep Him company, I will abide by His counsel, and walk in His wisdom into the certainties and obscurities of to-morrow and the third day.

This is the only wisdom for those who are in quest of moral and spiritual betterment. What foes will assail me in the coming hours? What soul-assassins lie in ambush about to-morrow's path? What reinforcement of evil power will accrue to the common temptations of life in the new and strange circumstances of the third day?

And no outposts advise me in advance of the enemy's approach; no air-scouts peer into the future to warn me of his strength.

But listen: "Behold, I cast out devils, and I do cures to-day and to-morrow." This is the determination of One Who knows where the enemy lieth in wait. His plans are based upon accurate knowledge, and cannot prove abortive. "Behold, I cast out devils to-day and to-morrow." Then He shall be my Commander; and I will be at once His obedient follower and His sworn ally in His combat with evil.

But can I thus take advantage of His foresight and foreknowledge? Listen again: "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not."

But Simon is sure of to-morrow! "Lord, I am ready to go with Thee, both into prison, and to death." But the Lord of to-morrow answers, "Ah, Simon, you cannot see to-morrow. The evening shadows and the fall of night obscure thy vision. But with Me it is already morning, and I see the fierce assault the enemy will make upon thee; and ere the cock crow, I have heard thee deny Me thrice. This is my third day, Simon, of which I spake, and it finds me unsurprised."

Our only safety is to view to-morrow through His eyes, and to heed His premonitory whisper, "Behold, Satan hath desired to have you that he may sift you as wheat, but I have prayed for thee." Thus by His prayer and our own we shall not be led into temptation, but delivered from evil.

Nor can I commend a wiser course to *the man of business* than to save himself from presumptuous planning by this means. This is not the language of the ancients, surely, "To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell and get gain." You have said that. Perhaps you have said it to your sorrow. You are not saying it to-day. You are putting the case interrogatively. Just now you can neither buy nor sell. And yet you must prepare for the future. But you say the business world was never more confused; the future was never more difficult to forecast. This is a time when all criteria fail; for new and strange conditions have arisen, and no man can see the end. You would give a great deal to be able to read next month's papers in

advance. No, not the war news only, or chiefly, but the financial page. You are rather fond of managing your own business, but you would almost be disposed to take into partnership without other capital, anyone who could certainly unveil to-morrow to your view.

I would introduce you to One Who knows the news of the third day better than the king; and before further planning for a year's buying and selling, you had better take counsel with Him.

But some one will enquire whether the Christian religion has any such practical bearing upon the every day affairs of life. May a man learn on his knees what the most expert broker on 'change could not tell him?

I have read of one whom this Lord of the third day took into His confidence, and to whom it was given to see the harvests of fourteen years in advance, and whose foresight promoted him to great wealth, and usefulness, and honour. And if you would know the number of the lean and ill-favoured years, the secret is within the keeping of the God of Joseph still, and He is the God of to-morrow's markets.

But so persistent is our unbelief, that some one will say that such providences as are manifestly not dependent upon human agency, as the years of plenty and of famine, may be endured; but where life is disturbed by warring human passions, how may a man find guidance to order his affairs amid such variable elements as these?

Have you never read how, when Samaria was besieged, and famine prevailed, so that an ass' head was sold for fourscore pieces of silver, Elisha said, "Thus saith the Lord, To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria. Then a lord on whose hand the king leaned answered the man of God, and said, Behold, if the Lord would make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shall not eat thereof." And the war was ended on the morrow, and the siege was raised, "For the Lord made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host." A human imagination in the hand of God may be mightier than a million men. "So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the Lord."

That is my word to you this morning, ye men of business—nay, I dare to believe it is the word of the Lord to you. Do your business on your knees. Make your plans for buying and selling in counsel with Him Who can safely plan for the third day. He knows when the war will end, for He will end it; and He will take you into His confidence, as he did Joseph and Elisha, and tell you what the price of flour will be to-morrow, if you really take him into partnership with you. Your business will be safe and profitable only as it is ordered by the wisdom of the Lord of the third day's markets.

II.

But let us go a little further. By the blending of the elements of these two texts, **THE SORDIDNESS OF OUR PURPOSES IS REDEEMED BY THE BENEVOLENCE OF THE DIVINE.**

"To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain." And is that the measure of our interest in to-morrow?

Is that the cause of our anxiety, the end of all our cogitations, to "get gain"? Is it from this low level that we presume to challenge the future, to dare its uncertainties, and brave its danger—to "get gain"? Is that why the war disturbs us, because it reduces the probabilities of our getting gain?

Let us be honest with ourselves. Have not some of us lived and planned on that low level? And we should be far less concerned about European affairs, terrible as they are, if we were really able to continue to do "business as usual." It is because we cannot we are troubled; and cast about to find some help, willing, perhaps, to put a little religion, or a little more religion, into our business, if that can save us from bankruptcy or further embarrassment.

The second part of my text is the announcement of One Who is determined to do "business as usual" in spite of the menace of a military despot with an unsheathed sword. But what is His business? "To buy and sell, and get gain"? Oh, no! He is no shopkeeper! Is that all you are? Engaged in the mere commonplace, sordid business of shopkeeping, and for the sake only of shopkeeping? The Lord of the third day is engaged in a nobler calling: "Behold I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected."

"I cast out devils". His is a moral undertaking; a vast spiritual enterprise: He is at war with evil. He is engaged in the destruction of the foes of humankind, in the expulsion of moral evil, in the sanitation of the world. "My programme," saith He, "is fully arranged. My engagements are unalterably fixed. Behold, I cast out devils to-day and to-morrow."

And He will not leave that programme and come down to shopkeeping to "get gain." We shall have to lift our business up to the level of His. Are we ready to do it? "Behold, I cast out devils to-day and to-morrow." Still buying and selling, are we prepared to set our faces and our hearts against all moral evil, and in our buying and selling, and by and through it, to become factors in the execution of His inexorable programme reaching unconditionally and irresistibly into the third day? You know what I mean? That all business, individual business, corporate business, and national business, can be and should be sublimed to the height of worship. To find a place for God in the world, to find out a place for the Lord, an habitation for the mighty God of Jacob, is the supreme business of every man in whom God has found a place for Himself. And that is done by casting out devils who have usurped His place.

But there is more than casting out devils. "Behold I do cures to-day and to-morrow." Neither will he turn aside from His ministry of healing to help you "get gain." But again it is possible to make your buying and selling "do cures to-day and to-morrow." No devil is cast out, but he leaves the soul torn and bleeding. No moral evil is expelled from a human life but through a broken heart. And He of the fixed and certain programme will "do cures to-day and to-morrow." The Red Cross will follow in the wake of His word, and from Sinai, Calvary will not be more distant than the third day.

Can we bring the whole business of life into agreement with His programme, to cast out devils and do cures, and wound to heal, and kill to make alive again? That is "to buy and sell and get gain," indeed, to traffic in the wis-

dom "whose merchandise is better than the merchandise of silver, and the gain thereof than fine gold."

III.

And the next thing is this: **THE VULNERABILITY OF HUMAN PROJECTS IS FORTIFIED BY THE INVINCIBILITY OF THE DIVINE.**

You cannot be sure of to-morrow. You may have no power to effect your purposes. But here is One Whom nothing can turn aside. He will cast out devils and do cures for the next two days, Herod notwithstanding. "Go ye, and tell that fox, I shall do business in spite of him, to-day, and to-morrow, and the third day." Oh, yes, I know Who He is! I know the resources of Deity are His. But He is the Son of man, too; and I think it is legitimate to discern in His holy and successful defiance of His enemies, the principle of the invincibility of a high moral purpose. The purpose of mere gain-getting is inherently mortal; it is death-stricken at the outset. Death laughs at shopkeepers and shopkeeping. To-morrow he will put the shutters up! But the work of casting out devils and doing cures cannot be stopped, it moves irresistibly forward by the sheer weight of its own moral momentum. Its convoy is the chariots of God, and they will clear a path through the armies of hell, for God Himself is the Driver of them!

And when all of life is permeated by this purpose of moral progress, it resolves itself into a mighty conflict inevitably ending in a triumphal procession. Then we may talk of the future, and boast even of the third day.

If Britain were a nation of shopkeepers only we might well be afraid of to-morrow. If her relations with other nations were determined solely by a purpose to get gain, no navy could long defend her shores, no army uphold her honour on the field. "The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? Why tarry the wheels of his chariot?" And the answer is, "The kings came and fought, . . . they took no gain in money. They fought from heaven; the stars in their courses fought against Sisera." They always do, they could not do other, for Sisera fought against God, and all the stars are on God's side.

And whoever is dominated by a noble purpose has all the stars to help him, while Sisera's mother ever waits for his chariot in vain.

And this is Britain's programme: "Behold I cast out devils, and I do cures to-day, and to-morrow." No, I do not mean Germany or the Germans, although in Belgium and France their armies have acted more like devils than men; but I mean the principles that dominate Germany and the Germans. The devils of autocracy and predacious militarism, and all their vile progeny, must be cast out. And then we must do cures! What broken hearts must be bound up! What wounds to be mollified with ointment!

Our maple leaf, and all other national emblems of the Empire, must be like the leaves of the tree of life, "for the healing of the nations."

And if our shopkeeping be to this end; and all our national enterprises of war and peace are designed for the moral uplift of the world; while our programme is to cast out devils and to do cures, nothing can bar or even retard our progress; we shall be absolutely invincible, and may be sure of the third day.

IV.

LIFE'S EVANESCENCE WILL BE COUNTERACTED BY THE DIVINE PERSISTENCE.

"For what is your life? It is even a vapour that appeareth for a little time, and then vanisheth away."—"The third day I shall be perfected." Thus we find our complement in Christ. Without Him, life is fleeting and unsubstantial; in Him all broken threads are caught up in the loom of His designs, and there His pattern is wrought out to perfection. He finishes what He begins. Putting His hand to the plough He never looks back. And not even Herod and all he represents, can shorten His working day, or hinder the work of the hour; and on His third day everything He has begun shall be finished.

And only His foresight, His goodness, His invincible holiness. His essential immortality, can give completeness to life. But in partnership with Him, the Herods notwithstanding, on the third day our divinely appointed ministry of grace shall be perfected.

Is there one here still outside the arms of this message? Do you feel that something has been missed? I fear there may be some. For who can trace the path of these three inexorable days of moral purpose without shrinking, in spite of the certainty of the end?

As individuals we shudder in anticipation. Almost certainly for many it involves privations, and tears, and blood. If Herod cannot prevent us, he will be there to set us at naught. And when we think of the Empire's path in the exercise of her moral ministry, we know that it is dark with sorrow, and red with blood.

"The earth is full of anger,
The seas are dark with wrath,
The nations in their harness
Go up against our path;
Ere yet we loose the legions,
Ere yet we draw the blade,
Jehovah of the Thunders,
Lord God of Battles, aid!

"High lust and forward bearing,
Proud heart, rebellious brow,
Deaf ear and soul uncaring,
We seek Thy mercy now—
The sinner that foreswore Thee,
The fool that passed Thee by—
Our times are known before Thee—
Lord, send us strength to die!

"From panic, pride and terror,
Revenge that knows no rein,
Light haste, and lawless error,
Protect us yet again.
Cloak Thou our undeserving,
Make firm the shuddering breath,
In silence and unswerving
To taste Thy lesser death.

"Even now their vanguard gathers,
E'en now we face the fray,
As Thou didst help our fathers,
Help Thou their seed to-day.
Fulfilled of signs and wonders,
In life, in death, made clear,
Jehovah of the Thunders,
Lord God of Battles, hear."

And in answer to our prayer, the God of battles puts His arms about our grief-stricken race to say, "My way, too, lies always through Gethsemane, to the place of a skull, and then, and thus, out into the new day of resurrection glory. We will walk together the only path than can end in peace."

THE LEVITICAL OFFERINGS.

A Lecture by Dr. T. T. Shields.

Delivered in Jarvis Street Baptist Church, Toronto, Thursday Evening, January 14th, 1932.

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

(Stenographically Reported)

We come this evening to the book of Leviticus. You remember hitherto God has been speaking to His people from the mountain, and in various ways. We concluded our study of Exodus with the setting up of the tabernacle, with its ark in the Holy of Holies. Now God speaks to Moses out of the tabernacle: "The Lord called unto Moses, and spake unto him out of the tabernacle of the congregation." Thus it is said, "The Word was made flesh, and dwelt among us", or tabernacled among us. The tabernacle was, in its completeness, a type of our Lord Jesus in His character as Redeemer, as High Priest, as Sacrifice, as Mediator, as the Way to God.

We read in the New Testament, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." The Lord Jesus is the divine Ultimatum: "Last of all he sent unto them his son." He is the summing-up, the epitome, the final word of God to man. There will be no fuller—there can be no fuller—revelation of God than that which is communicated to us through the Lord Jesus Christ.

Here I lay down a principle which is of very great importance. I have emphasized various aspects of it already, but I again call your attention to it in relation to the chapters before us.

It is assumed apparently in some quarters that God deals with His people at one time and under certain circumstances on the basis of one principle, and that at other times, and under other circumstances, He deals with men on the basis of other, differing, and sometimes contrary principles. It is necessary to the understanding of the Word of God that we should remember that God does not change. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." The God Who made the heavens and the earth, Who created man in His own image and likeness, is the God and Father of our Lord and Saviour Jesus Christ. His attitude toward sin, toward moral evil, has always been the same. His nature has not changed. If it is impossible for God to save you and me without blood, it was equally impossible for Him to save our first parents without blood. If the cleansing of the blood of Christ be necessary to our salvation; and to the salvation of all New Testament saints, then the cleansing of the blood of Christ was necessary to the salvation of all who preceded us.

"These all, having obtained a good report through faith, received not the promise: God having provided some

better thing for us, that they without us (apart from us) should not be made perfect." It is necessary for us to apprehend the relation of the law to the gospel, and that we should for ever rid our minds of the idea that Sinai and Calvary are contrary to each other, that the law and the gospel are opposed to each other. Nothing could be farther from the truth. We are told in the New Testament that the law had a "shadow of good things to come, and not the very image of the things." All the ceremonialism of the Levitical system represented, but an outward form, the substance of which is to be realized through the coming of Christ, and the power which His resurrection from the dead released and put at our disposal.

It seems clear to me that nothing is more plainly taught in the Scripture than that all men, from the first soul that ever was redeemed and regenerated, until the last of the ransomed shall be brought to stand without fault before the throne of God—that all have been, are now, and will yet be saved on precisely the same principle.

The law was intended to be our school master to bring us to Christ. The law, even in its ceremonial aspect, involving all these sacrifices and priestly ministrations, was designed to teach us our own helplessness, our own need of Christ. In these sacrifices before us we have an anticipation of the wealth of grace that is treasured up in Christ, an earnest in symbol of the unsearchable riches of Christ. How far the Old Testament saints who observed them were able to penetrate into their inner spiritual meaning, I do not know. Some of them went very far. Even Abraham rejoiced to see Christ's day; "he saw it, and was glad". The Psalms reflect heights and depths of spiritual experience which none of us have exceeded, and to which few have attained. But they had only the pictures, they had the symbols, where we have the person of Christ, and the reality of all that is here pictured.

I would have you students particularly accept that as a working hypothesis at least, that if you go back into any one of these chapters in the Old Testament where these offerings in detail are set out, with the light of the New Testament, or in the light of the New Testament, you will find that these Old Testament scriptures are veritable treasure-houses of gospel truth. You will understand them in the light of the New Testament. If I can do anything to make you see the unity of Scripture, the gradual unfolding of God's eternal purpose of redemption, if you can come to see that God from everlasting to everlasting is the same, I shall feel that I have made some little contribution to your understanding of the Word of God.

I.

We have here the shadow of the gospel. In the first chapter is given the regulation respecting the burnt offering. I think I might sum up the contents of that chapter by saying that it represents THE DISCIPLINARY PURPOSES OF GRACE IN THE SOUL. We are brought, by divine grace, to a knowledge of the truth; we are made heirs of God, and joint-heirs with Christ, having first of all been born again. We become children of God. The first lesson a child has to learn is one of obedience. He must be made to know and to feel the authority of the will of his parents, and be subjected to them. That is what the burnt offering represented, the surrender of the offerer to God, the appropriation of the atoning sacrifice, and then the abandonment of the whole man to God.

I need not go into the details of the offerings, because we have covered them so recently. But you will recall the consecration of the priest involved the burnt offering and the ram of consecration. It is for us to surrender to Christ, and then comes the process of discipline. You remember how the ram was killed, how it was cut in pieces, how it was inwardly cleansed, how it was put piece to its piece, and then without any reservation it was offered as a whole burnt offering unto the Lord. And you and I must be subjected to that discipline from now until we are perfected in glory. We must be a burnt offering, always subject to the will of God, always committed definitely to His service, living in continual recognition of His authority over us. The sacrifice must be bound with cords to the horns of the altar. As we are thus yielded before Him, we are to be cut in pieces. The Word of God must have its place, its authority in our lives. It will cut us, break our bones, and discern the thoughts and intents of the heart. Then it will come like a cleansing tide, and by "the washing of water by the word," our glorious Bridegroom shall sanctify His bride that He may present it unto Himself "a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

That should be the abiding attitude, the permanent attitude, of the believing soul toward God, one of submission, subjection, one of constant enquiry respecting His will, giving ourselves to the knife, to the piercing and dividing asunder of soul and spirit, and joint and marrow, and the inward washing of the Word as the principles of the gospel are understood and applied, and then without any reserve being wholly consumed in the service of God.

The standards of the Old Testament lower than those of the new! We have scarcely approached, to say nothing of having approximated, this high, this exalted, this sublime ideal of the Christian life. We have a long way to travel, and many lessons to learn. We shall have to take a long course in the school of Christ before we shall be graduated into the glory, and made fit companions for the angels in heaven. But that is what God wants to do. That is in the Old Testament just as truly as in the New. I think I could sum up the teaching of the first chapter in that one word, discipline—or, dedication and discipline, if you like: surrender and sanctification. And always keep in mind that it is a life-long process.

II.

In the next chapter we have the regulation respecting the meat offering. I think I would gather up the teaching of that chapter in the word, **FELLOWSHIP**. Our Lord comes to sup with us. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me." When the prodigal returned from the far country he was minded to abide among the servants. He had no loftier conception of the possibilities of his father's grace than humbly to petition him to give him a place among those who received wages at his hand. But instead of that, a feast was immediately ordered, the fatted calf was killed, and a time of feasting and merriment began in the father's house, significant of the fellowship to which the son had been restored.

We are not called to be servants only, but to be sons; and, as sons, we are to abide in the fellowship of the Father and of His Son Jesus Christ.

I do not know why it should be so, but we all know it is a fact that people seem to get to know each other a little

better when they break bread together. You go to a friend's house, at his invitation, and share in the family meal, not because you have no food at home, not with the idea of accepting charity at somebody else's hand—not that, but your sitting at the common table, your eating together is an indication of your mutual esteem, of mutual fellowship.

Especially is that true where there has been any estrangement, when all causes of difference and mutual antagonism have been removed, and those who, if they were not positive enemies, were at least not friends, have now come into a fraternal relationship.

You understand the man who says, "Come and have a bite with me." The ladies will invite you sometimes in the afternoon to drink tea with them—not because you have none: it is an outward expression of fellowship.

Here, then, is the meat offering, part of which was waved before the Lord, and in the ascending flame was given to God; and the other part of it was eaten by the priests. Thus the people, in symbol, sat down with God, and ate together. All enmity removed, they are now restored to a relation which involves a blessed fellowship.

You remember what emphasis our Lord laid upon that principle. When John said to his disciples, "Behold the Lamb of God!" two of his disciples followed Jesus. "Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day."

In the signs which He wrought, and by which He manifested forth His glory, the first sign was wrought at the feast in Cana when He turned the water into wine. It was His delight often to be at Bethany. "Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served; but Lazarus was one of them that sat at the table with him." They had a time of happy fellowship together. You will recall that after His resurrection the disciples of the burning hearts besought Him that He would come in and abide with them, not knowing who He was, for it was toward evening. He turned in at their invitation, and as He took the bread and brake it, their eyes were opened, and they knew Him, and He vanished out of their sight.

I love to think of that breakfast by the sea, when the weary disciples were called to come and dine. They found the fire of coals and the fish made ready to eat. Then the Lord said to them, "Bring of the fish which ye have now caught." Then they ate together. On another occasion He ate before them a piece of broiled fish and an honey comb.

What was it all but an illustration of what He meant when He said, "Abide in me, and I in you,—Do not visit Me occasionally. Come and live with Me. Let us dwell together. Let us break bread together. Let us have a share in the meat offering."

When God's long purpose is at last fulfilled, and that which He planned before the beginning of the world is realized, do you know how it will all be summed up? "The tabernacle of God is with men, and he will dwell with them." Of course! I could take you back into Eden's garden and ask you to hear Him say, "It is not good that the man should be alone; I will make him a help meet for him. I will provide a life of fellowship for him." And remember, the marriage relation is not the antitype, but the type. Happy, divine, as that institution is, yet

there is something diviner still, for the day is to come when it shall be said, "The marriage of the Lamb is come, and his wife hath made herself ready." If I may say it without irreverence, God was speaking His own experience when He said, "It is not good that the man should be alone." God had to have somebody to love, upon whom He might lavish His wealth of affection. Hence He created man in His own image, and the church is His chosen with whom He will enjoy felicity for ever. This, then, is the meat offering, significant of fellowship.

III.

Following upon that is THE PEACE OFFERING. If I were to ask you what peace means, I suppose you would say, "It is the absence of war." No, it is not,—not by any means. The world is not just now at war, but it never was farther from being at peace. Peace is not a negative quality: it is positive. Jesus Christ is our Peace-offering. "We find our peace in Him. Yes; and the world will find its peace in Him. It must find its peace in Him at last, for it will never find peace until it comes to Him."

Turn that over in your mind. Here are two persons who have a controversy between them. One is a little stronger-willed than the other, and the other says to himself, "For peace' sake I will be silent; we will cease from contention." They walk along the street together, each of them being careful what he talks about—for fear they should stumble upon that upon which they have no agreement whatever. Are they at peace? No! That is not peace. God did not bring peace to the world by ignoring those principles operating in human life which were at variance with His holiness. He did not make peace, by glossing it over and saying, "We will not talk about it. We will say nothing about it."

Excuse me for saying it, but I heard Seth Parker the other day, and of all the drivel I ever heard in my life I think that was the worst: "You go to your church, and I will go to my church, and we will all walk along together." Nothing matters where God is concerned! I turned to a friend and said, "Apply that principle in the laboratory, and what will you arrive? Apply it in the counting-house, the bank, and how will you get along there? You would not be there very long: you would be in the penitentiary instead. Let the chemist who fills your doctor's prescription follow that principle—and he and the undertaker will go into partnership with each other. In matters of religion it is assumed there are no fixed standards. "You go your way, and I will go my way." You call it white, and I will call it black; but we will have no controversy about it.

When I heard that I said, "There is only one possible explanation of the popularity of that kind of thing: 'The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.'" Peace! "There is no peace, saith my God, to the wicked." There never can be peace anywhere without dealing with the things that destroy peace. That is how God made peace. He hath reconciled all things to Himself in Christ Jesus. He has provided in Christ a way whereby this discordant planet could be tuned up so as to play in His universal orchestra.

That is not a bad illustration. When you go to a place where a fine orchestra is to play, how interesting it is before they begin to play; to hear the musicians tuning up their instruments! what bedlam reigns for a while! Sup-

pose a great audience were about to listen to the performance of a great masterpiece, and all the musicians were tuning up,—what if someone were to rise and say, "We did not come to listen to that noise. Play on. We did not come to hear you tune your instruments." What would happen? Were the musicians to heed their critics and play on instruments out of tune, I think the hall would empty before they got through the first number.

Peace is a positive thing. Christ has made peace, first of all, through the blood of His cross. He has taken account of all those things which would destroy our peace—peace between us and God. Do not forget that the atonement ministers peace to God. It ministers to the unity of the Godhead. It harmonizes righteousness and mercy. "Mercy and truth are met together; righteousness and peace have kissed each other." The atonement has maintained the unity of the Godhead, so that God could be just and yet the Justifier, that there should be no conflict in Deity.

He is our Peace. He has not only made peace, but He is our Peace: "He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace."

I know that refers to the difference between Jew and Gentile, but if the Lord could make peace between Jew and Gentile, surely He can make peace between Gentiles too. He is our Peace. "If it be possible, as much as lieth in you, live peaceably with all men." It takes a great deal of grace to do that with some people. Of course, you and I are all right! But there are people—they are not here to-night—and it requires endless patience to live with them! He is our Peace. There is grace enough in Him to enable us to live peaceably with people.

I cannot labour that because there is so much in these chapters, but I wanted to make clear to you that peace is a positive thing. But God, in His infinite wisdom and grace, has harmonized all contrary elements, reconciling all things to Himself. Jesus Christ said, "Peace I leave with you"—what peace?—"my peace I give unto you." One who was at peace with God, one with the Centre and Source of all life and light, said, "I give you as my benediction that secret, that grace abounding, which will keep you in peace even in the time of storm,—In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

We have discipline and fellowship—and how shall I put it?—harmony. We can have fellowship with some people with whom we are not agreed on a good many points. If we could not, there would not be much fellowship.

IV.

Then we come to the various forms of the sin offering. I think I can gather up the fourth and fifth chapters under the heading of GROWTH. Certain provision is made for the presentation of offerings for sins of ignorance—not secret sins, in the sense that they are unknown only to others, but sins that are beneath our own consciousness, that inherent, native, thing that belongs to every one of us.

Sin is mixed, as one of our hymns has it, with all we do. Original sin is provided for, that inherent sinfulness by which every faculty of the mind, every power of our being, has been tainted and corrupted; and of which because of our depravity, we have no knowledge. We

are to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ". We all do wrong when we do not know it. I suppose most of you do wrong—most of you! There are a few exceptions, of course! When you meet them, if you pay them any money, be sure you get a receipt! If you get into an argument, do not presume upon their good temper, for they will not prove to have very much of it. But most people recognize, and many acknowledge, that we do commit sins of ignorance.

I have heard some of you do it grammatically. I can only assume that you do not know any better. (Of course, I am speaking to students.) But if you violate a grammatical principle ignorantly, it is none the less a violation of that principle because you do not know it. Other people know it if you do not.

What I want to make clear is that until the work of discipline is completed, until by a life of fellowship, of intimate association with God, all the angularities of our characters are smoothed away, and all that is antagonistic to the divine nature is subdued, and at last purged from us—until that time, we shall be out of tune. You are not ready to sing the song of Moses and the Lamb yet. Memory, judgment, affection, conscience, will—all the strings, shall I say, of this great instrument which some day is to be swept by the fingers of the divine Harper, and made to play in perfect harmony even with the angelic host, are as yet out of tune.

Of course we are trying to play a little, to pray a little, and to do many things. God helping us, I hope we are improving. But the angels must have patience, and our gracious God more patience still.

Is that enough to show you what I mean—that we are full of ignorance? that we are like a little child who does not know how to behave himself at the table? He takes up a spoon and takes two or three mouthfuls—and then away goes the spoon, and he says, "Pick it up, please." Poor little fellow, he has to wear a bib tied around his neck. Why do you not wear one? You say, "That would never do. I am grown up." It would humble us if we had photographs, so that we could see what we did once,—how we upset the house, and everything on the table, and tried mother's patience. Of course we grew out of it. Little by little we outgrew it. And because we belonged to the family we were not turned out of doors. Mother said, "He will know better by and by."

It may be that something more than lecturing entered into that early training—but it was all for our good and little by little, as we are taught of the Spirit of God, and as we come to know more and more of the divine standards as represented in this Book; we shall be rid of these awkward corners, and grow out of these unheavenly qualities, and grow up into Christ in all things.

Please to remember that the principle running all through this is that if a man sin the sin of ignorance, and it be hid from him, it is still a sin. But when it shall come to his knowledge, he is under obligation to acknowledge it. There are many things that ought to be coming to our knowledge all the way along. Of course, if you know everything now, there is not much else to come to your knowledge! If we have

already attained, nobody can teach us. That is as true religiously as it is educationally.

Perhaps you have heard of the young man who, on coming to college, was shown into the president's office. The president enquired as to his standing; he said, "What do you know?" "Nothing, sir." "Well, what have you learned?" "Nothing, sir." "What standing have you educationally?" "None at all, sir." "You have been to school?" "Yes, sir." "What record did you make?" "One I am ashamed of, sir. I would rather not talk about it." "What have you read?" "So little, sir, that it is not worth my speaking about." "You know nothing?" "Nothing at all; I came here to learn." The president said, "I should like to shake hands with you, young man; it takes most students three years to find that out."

Religiously, it takes us a good while to find some things out. Have you ever known an aged saint who has really walked with God, and lived in the light of His countenance? In the eveningtime he rejoices in Christ, with a face like that of Moses, shining. I do not mean, physically, but that other light that never was on land or sea, the reflection of some heavenly glory. You feel that that person is almost in heaven already. But if you talk to such an one, you will find there is no spiritual pride there, there is no self-complacency there. There is the mind of a little child, and an ever-deepening wonder that God, in His mercy, should have saved a poor sinner. Such an one feels that he has been in the kindergarten, and hopes by and by, when he gets across the river, to go to school and learn something about God.

Read those chapters about the trespass offering, and pray constantly that these things that are hidden from us may come to our knowledge. As they come to our knowledge, they are to be confessed and forsaken. We are to lay hold by faith of the cleansing that is in Jesus Christ for us. That is the meaning of that New Testament scripture, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

The other chapters have to do with our human relationships. I do not know who originated the phrase that was so widely used a few years ago, "Get right with God", but it had a world of sound wisdom in it. That is the all-important thing, to get right with God. If we get right with God, we shall be sure to get right with the people about us. No man can be wholly right with God who ignores his human obligations. In the fifth chapter, and the sixth chapter, yes, and the seventh, you will find that there is a recognition of this principle in general, that in our association with others we fail sometimes in our duty. We become contaminated by contact with moral evil about us. We leave some things undone. We do other things that ought not to be done. But as soon as these things come to our knowledge, they should be rectified. They are perhaps sins of ignorance. You offended somebody. You did not intend to do him or her wrong, but you did so just the same. You said something about another that was not true. You thought you were justified. You believed it was true, but it was not true. You found out afterward that you had said something that was not true—what did you do? Go home and ask the Lord to forgive you?

That will do no good. Go and put right what you put wrong. That is your first duty, to make reparation. If you have taken that which does not belong to you, or found that which belongs to somebody else,—there are many principles dealt with in these chapters. If you have borne false witness, or if, by any means, by contact with others you have become unclean, all these things are provided for in the great Sin Offering, our Lord Himself.

But mark the terms upon which that blessed cleansing is to be experienced: we must recognize the wrong, we must make restitution where restitution is necessary, and when thus we have brought forth fruit meet for repentance, we may obtain forgiveness; then we can present the trespass offering; then we can, in our New Testament realm of privilege, lay hold upon all that is in Christ for us. Thus our sins shall be put away.

That will do for to-night. Those are a few of the principles involved in these seven chapters. Please read chapters eight to eleven for the text of next Thursday's lecture.

WINNING SOULS.

(Continued from page 1.)

to flee to the Lord Jesus Christ until he or she feels the need of him. Deep convictions of sin generally produce deep conversions; shallow convictions produce shallow Christians. Put in the plowshare of divine truth, and then bear down on the beam; if it reaches the roots of sin, and tears them up, all the better. When you have made a sinner see himself, then try to make him see his Saviour. Then point him to the all-sufficient Redeemer, whose atoning blood cleanseth from all sin. That is the way in which Peter preached at the time of Pentecost, when three thousand souls were convicted and converted in a single day. When you are preaching repentance to the sinner, you cannot deal too faithfully and pungently; when you are offering salvation to the sinner through Jesus, you cannot be too winsome and loving in your beseechings.

Only a part of your work in soul-winning is likely to be done in your pulpit. The most important part will be done when you are brought face to face with an awakened person. Be on the lookout for such persons constantly. During your pastoral visits you will encounter those that are inquirers, and you should rejoice to converse with them immediately. By the way, when I discovered several such cases during my calls in one afternoon (in 1856) I hailed this fact as a token of the Holy Spirit's presence; and I summoned my church-officers, and appointed special services every evening, which services resulted in a large number of conversions. Always be on the watch for the presence of the Holy Spirit. Listen for the first drops of heavenly blessings; then gird yourself for the happy work. In dealing with an awakened soul, your prime duty is to co-operate with the Holy Spirit, and therefore you must pray fervently for his guidance. Endeavor to ascertain just what it is that is in the way of the inquirer, and what it is that keeps him from surrendering to Christ. If it be some bad habit or evil practice, then that evil practice must be

abandoned. If it be some sin, cherished in the heart, then he must yield, even if it be like plucking out a right eye or cutting off a right hand. In most cases the chief hindrance lies in a wicked, stubborn heart. It has always been my aim to convince awakened persons that, unless they were willing to give their hearts to Jesus and to "do the will" of Jesus, there was no hope for them. We must shut the inquiring soul up to Christ. The experiences of inquirers may differ as much as their countenances; but in two vital particulars all cases are to be treated alike. Every sinner must cut loose from his sins, and must cleave to the Lord Jesus. Saving faith is vastly more than an opinion or a feeling; it is an act of the soul. It is the act of joining our weakness to Christ's strength, our ignorance to his knowledge, our guiltiness to his atoning love, our wills to his will, ourselves to him. No one is soundly converted, and no one should join the church, until he has joined himself to Jesus Christ. This is the one infallible test. It is not enough to "feel happy"; it is not enough to say, "I am trying to be a Christian"; no soul is safe until it has surrendered unconditionally to Christ, and has been "born anew" by the Holy Spirit. Do not "count noses" too hastily, and do not be so ambitious to swell the numbers of your church that you will rush the unconverted or the half-converted into it. It will be your folly, and may be their ruin.

In addition to your conversations with such awakened persons as you may encounter in their homes, or such as may call on you for conversation, it will often be wise to appoint inquiry-meetings. Do this when you discover a need for such meetings, and not as a mere empty form. Some zealous ministers insist that such a meeting should be appointed after every preaching-service; but suppose there are no inquirers to meet; then the very word becomes a solemn farce or failure. When there are inquiring souls, and they are gathered for instruction and guidance, then be exceedingly careful as to whom you allow to go in with you. Surely you would not call in the first person that happened to go by your door to treat one of your family that was dangerously sick. Be equally careful not to allow rash and inexperienced persons, or pious "cranks," to meddle with immortal souls that are settling the stupendous question of their own salvation. If you require help, invite only the men and women possessing both grace and good common sense. Converse with each inquirer as closely as possible, and as concisely. Bring each to the point at once. Have God's Word in your hand as well as in your memory, and be ready to use the right passages for the right case. With the infallible Word to give you light, call upon the Holy Spirit to apply his almighty power and loving work to the souls before you. Encourage the inquirers to pray themselves. Try to keep every eye fixed on Christ; urge immediate surrender to Christ. Do not begrudge the time or labor required to help a halting or perplexed soul. Hand-picked apples keep the longest. Individual labor with each inquirer is indispensable. The happiest hours you will spend in this world, my young brother, will be those that you spend in leading sinners to the Saviour. "He that is wise winneth souls." To you, if you are thus wise, will belong the crown that shineth as the stars.

Baptist Bible Union Lesson Leaf

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REV. ALEX. THOMSON, EDITOR

Lesson 6

February 7th, 1932

FIRST QUARTER

LEPROSY, A TYPE OF SIN

Lesson Text: Leviticus, chapters 13 and 14.

Golden Text: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace." Rom. 6:12-14.

DAILY BIBLE READINGS:

Monday: 2 Kings 5:1-19.

Tuesday: 2 Kings 5:20-27.

Wednesday: Numbers 12:1-16.

Thursday: Luke 17:11-19.

Friday: Jeremiah 17:1-11.

Saturday: Romans 5:1-10.

1. LEPROSY IN A PERSON (13:1-46).

Leprosy is undoubtedly the most fearful disease known to man on account of its nature and consequences, and the difficulty of dealing effectively with it. In our lesson, directions, or laws, are found relating to the diagnosis of the disease and the treatment to be accorded all suspected cases of it. Such laws were probably given for the purpose of safeguarding the health of the people in segregating the victims of the disease, and protecting the others from the dangers of contagion. These laws were wise and manifested God's care over the bodies of His people; and this attitude requires explanation and emphasis, but a deeper significance is to be sought in the typical teaching found therein. The ceremonial aspect of the laws the Israelite would understand, the sanitary purpose he would not be ignorant of, but the offerings would surely make him think of something higher. Leprosy is sin showing itself in all its ugliness; depicting its consequences of corruption, misery, and death, and is a fit type of sin.

In the diagnosis and treatment of the disease it is of interest to note that the suspected one was judged by the priest whose verdict was final. It mattered not what he or his friends thought: his condition was declared either clean or unclean, by the representative of God, and such judgment was based on an examination of the person's state. In the spiritual realm a similar principle is operative, the verdict being pronounced by the High priest, Jesus Christ, Whose decision is final in each case. Such judgment has been passed, declaring all to be afflicted with the dread disease of sin, (John 16:8; Rom. 3:23). It matters not what anyone may think about it, the verdict of God must be accepted, and no honest person can deny its truthfulness, for the symptoms of the disease are evident in each case.

Certain kinds, or phases, of leprosy are mentioned, and symptoms of a practical nature were to be looked for in each class. First, that arising spontaneously, (vs. 1-17), then that rising out of a boil, (vs. 18-24), a burning, (vs. 24-28), or in the head or beard, (vs. 29-44). The appearance of such symptoms gave evidence of the presence of the dread disease, and one can easily imagine the state of one under examination as he submitted to the scrutiny of the priest, and with what relief he would hear the verdict of "clean", or with what hopelessness he would listen to the judgment, "unclean", knowing full well the miserable life awaiting him, with its inevitable sad end, unless in some way God should intervene.

The nature of leprosy is manifest in its symptoms and clearly portrays sin therein. Much is yet to be learned about the disease, but it would seem that the following is true in relation to it, the application of each characteristic in the spiritual realm being quite clear. Persons are born with the taint of the disease in the blood, therefore the disease may be said to be hereditary, (Rom. 5:12, 19). It is almost imperceptible in its beginning. It is progressive in its course, affecting at length the whole system of the victim, so like the sinner in his total depravity, (Rom. 3:10-18). In its later stages it is loathsome. A veteran missionary has described the sight of these poor sufferers as follows, "As I was approaching Jerusalem, I was startled by the sudden apparition of a crowd of beggars, sans eyes, sans nose, sans hair, sans everything . . . They held up their handless arms, unearthly sounds gurgled through throats without palates—in a word, I was horrified." How many these days, as in past ages, have been likewise corrupted by sin, and have become loathsome in body and mind! Such is sin in its fruition. At the first it may appear to be very slight, like the spot on the skin of the leper, but in its progressive development it eventually manifests its loathsome nature. It is more or less contagious, and incurable by human means, although now, due to medical skill, the disease may be stayed. Note the necessity of recognizing the deadly nature of sin, the futility of many of the remedies recommended, such as legislation, education and good works, and the necessity for applying the Divine remedy through Christ.

The law concerning the affected one was of a drastic nature. It was prescribed that "his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall say, 'Unclean, unclean' . . . he shall dwell alone; without the camp shall his habitation be", (vs. 45, 46). This implied that the leper was to assume the ordinary signs of mourning for the dead, he himself being looked upon as a dead man, and a continual mourner at his own funeral. It implied further that he was separated from the service of Jehovah in the tabernacle. One might contrast the happy condition of the people in the camp, with all their religious privileges, and the miserable state of the poor leper wandering alone outside; and, transferring these consequences typically, we know that unsaved persons are dead in

trespasses and in sins, (Eph. 2:1), separated from God by their sins, (Is. 59:2), and denied all the privileges of the redeemed.

II. LEPROSY IN A GARMENT AND IN A HOUSE, (13:47-59; 14:33-57).

The plague of leprosy might be spread through materials which have come in contact with it, and directions are given here concerning garments, and houses suspected of harbouring it. The symptoms are clearly stated in relation to each, and the treatment prescribed in each case. A suspected garment was to be shown unto the priest, (v. 49), who in accordance with the appearance of the same before and after a certain test, disposed of it according to his conclusions, (vs. 50-59). In relation to a house a somewhat similar course was prescribed. The priest was informed of the matter, examined the house, (v. 37), shut it up seven days, (v. 38), and then gave instructions in accordance with the evidence, resulting either in the taking away of the stones in which the plague was, and the scraping of the walls of the house, (vs. 40, 41), or in the total demolition of the house, (v. 45). For the cleaning of a house healed of leprosy certain directions are given, (vs. 49-53), in emphasis of the evil nature of the plague, and typically illustrating the fact that nature itself, affected by sin, required the atoning blood of Christ to cleanse it, (Heb. 9:23). The sanitary aspect may be noted in the modern world in the fumigating of the house wherein an infectious disease has been found. From whence such ancient wisdom so long in advance of these so-called enlightened days? The answer is, God.

III. THE CLEANSING OF THE LEPER, (14:1-32).

In the case of a leper being cleansed provision was made for his reinstatement in the national life. Our Lord cleansed the lepers when He was upon earth, (Matt. 8:1-4), and due to the same divine power manifested in a different manner, lepers were cleansed in those early days. It is of interest to note that the first thing to be done in this connection was to make application to the priest, (v. 2). He was declared unclean by the priest, and cleanness came in the same way. Spiritually the sinfully unclean one must also be brought unto the Priest, the Great High Priest, Jesus Christ, for in Him alone is salvation, (Acts 4:12). The priest went forth out of the camp unto him, and performed a sacrificial observance on his behalf, (vs. 4-7), after which the person washed his clothes, and shaved off all his hair, both for a sanitary purpose, and then entered the camp, but tarried abroad out of his tent seven days, (v. 8), after which he was again shaved and washed, (v. 9), and then offered a sacrifice unto the Lord, and was presented unto God in the door of the tabernacle of the congregation, (vs. 10, 11). An atonement was then made on behalf of the one to be declared clean. An atonement of shed blood was also necessary for the cleansing of the sinner. We are made clean by the blood of Christ, (I John 1:7).

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OUR BIBLE SCHOOL REPRESENTATIVE.

In making the announcement of our Bible School Representative's change of address, we think it an opportunity to tell something of his work.

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Questions of general interest sent to the Union Office, or to Mr. Charlton personally, will be dealt with in the pages of the *Union Baptist Witness* from time to time and friends are urged to make use of this privilege.

Mr. Charlton should now be addressed:
Rev. W. N. Charlton,
HESPELER, Ontario.

It will be possible also for Mr. Charlton to visit schools if appointments are arranged a few weeks in advance.

* * * *

'TIS SO SWEET TO TRUST IN JESUS.

We have proved His promises again and again and yet we fuss and fume and lose our necessary rest because of unbelief.

Day by day the Lord supplies our needs, whether by regular daily labor, or in special ways when that is denied us. He has never forsaken us, but it is often necessary for us to be at "Wits End Corner" to realize the tender provision which the Lord makes for us when we are impoverished, breaking our stubborn hearts with His love and care.

In these days of depression, the confidence which we have in Christ Jesus should make us happy and glad in spite of conditions:

"'Tis so sweet to trust in Jesus,
Just to take Him at His Word,
Just to rest upon His promise,
Just to know, 'Thus saith the Lord'."

RUNNYMEDE, TORONTO.

The good times being experienced at Runnymede Road Baptist Church, Toronto, have filled the hearts of Pastor and people with praise unto the Lord. Gathered together there are to be found a people of deep conviction, a people who have been tested through days of trial, and a people who have stood steadfastly for the principles which they believe.

Rev. P. B. Loney, the pastor of the Church, recently began the tenth year of his ministry. Under his able leadership, the fine church building was erected and every obligation to the Home Mission Board of the old Convention cleared away. During his pastorate more than one hundred have followed the Lord in baptism and the church has, as one from another denomination stated, been a Lighthouse for the Truth in that district, where it would seem that it is the only church that has not compromised. To the glory of the Lord, it is noted that the Runnymede Church was erected and equipped without the aid of sales, or other schemes which seem to be so generally resorted to when a building campaign is launched.

Pastor Loney begins another year's ministry with much encouragement. From Sunday to Sunday there is a powerful teaching ministry and stirring evangelistic sermons are brought each Sunday evening. Every department of the church is thriving. The Bible School has reached a record attendance and accommodation is almost at a premium. Last week two lads definitely accepted Christ in their class and came to talk with the Pastor afterward. Eight others from the school have applied for baptism.

Each Sunday, the Lord is bringing someone to Himself at the services and last week two young women, about twenty-one years of age, definitely settled the matter of their soul's salvation. Others have returned to the Lord and a young man accepted Christ through the testimony of one who had been at an evening service.

A visit to the happy services at the Runnymede Road Church, Toronto, will convince one of the fact that the gospel message is as ever the means by which the Lord brings sinners to a realization of their need and that preached in the power of the Spirit it brings abundant fruit.

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CANNINGTON AND SUNDERLAND.

The Toronto Baptist Seminary quartette visited the Cannington and Sunderland churches on Sunday, January 17th. Pastor John Cunningham preached in the morning; Mr. George Douglas and Mr. Francis Wright spoke at Sunderland in the afternoon and Mr. Frank Wellington preached at Cannington in the evening.

In spite of the rainy weather, the Cannington Church was filled and there

was also a good congregation at Sunderland; and the churches are anxious to have the quartette back again at an early date.

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LINDSAY.

There are many seeking the way of salvation at Lindsay and we are told that some stop the Pastor on the street, or go to his home, to enquire concerning spiritual things. Others are coming to the church regularly and the Spirit is working. Pray that conviction may give place to joy and assurance as they willingly come to the Lord Jesus Christ and obey Him in all things.

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ST. PAUL'S, MONTREAL.

St. Paul's Bilingual Baptist Church, Montreal, Rev. A. St. James, pastor, reports a splendid Christmas entertainment at which Santa Claus was present and upward of one hundred attended. Prizes were distributed for regular attendance and for the bringing of new scholars.

Then at the last preaching service in 1931, most of the church members consecrated themselves to greater endeavor in 1932.

The rally held at Emmanuel Church, Verdun, on New Year's day was also a time of refreshing, the three churches in Montreal meeting for a united service.

A review of the work at St. Paul's Bilingual shows that during 1931, the Bible School attendance averaged thirty-eight per Sunday, and two from the school followed the Lord in baptism.

At the first Sunday service in the New Year, three families were represented who had never been in the building before and since that service four persons have accepted Christ as Saviour and have applied for baptism. These four were formerly Roman Catholics. Others are interested and are being instructed in the gospel.

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STANLEY AVE., HAMILTON.

Thirty young people of the Stanley Ave. Baptist Church, Hamilton, have banded themselves together for Bible Study with a view of fitting themselves better for personal work. They meet weekly and are searching the Scripture through systematic study that they may be efficient in the service to which they have consecrated themselves. That there might be many such classes among the churches of our Union and the deep desire to have the Word written upon hearts grow, is the prayer of all. Such a group will ably assist the Pastor and show anxious souls the way of Life.

Stanley Avenue Church has had in the neighborhood of twenty baptisms recently and the Lord continues to bring souls to Himself at the services.

The church has had the pleasure of hearing visiting brethren during the past few weeks and Rev. James McGinlay,

of Central Church, London, was the speaker at one of the prayer meetings, while Rev. W. W. Fleischer, of Stouffville, a lecturer also at the Toronto Baptist Seminary, brought a gracious message on consecration on Sunday, January 3rd; nine followed the Lord in baptism.

The three Missions of the church are thriving, and Pastor and people are joyously going forward in the work expecting a banner year in the salvation of souls in their midst.

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BUCKINGHAM.

A fuller report than we have heretofore published of the meetings held at Buckingham recently will be welcomed.

Rev. Matthew Doherty, pastor of the church, was assisted in special meetings by the Hisey brothers, whose messages the Lord graciously blessed. Mr. Doherty praises the Lord for this help. The closing service on Friday was in charge of Mr. Roy Hisey. Mr. Lorne Hisey decided to give up his evening service at The Gore and invite the friends from that place and from Thurso to unite in the closing service at Buckingham. At that meeting a second baptismal service was held and three followed the Lord. The meeting was crowned with blessing when one young man from The Gore, for whom many prayers had been offered, came manfully forward at the invitation and accepted the Lord Jesus as Saviour. The Lord used the hymn, "Will the Circle be Unbroken" to touch his heart, although he had long listened, seemingly unmoved, to the gospel message. With the salvation of this man, the whole family is complete in the Lord. It was indeed a great victory and many are rejoicing.

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EAST YORK MISSION.

The East York Mission meets in the Great War Veterans' Hall, Glebe Mount and Barker Avenues, East York. It had its beginning about three years ago when members of the Jarvis Street Baptist Church found a needy locality, and began holding an afternoon Bible School there.

Mr. Bernard Jeffery, a graduate of the Toronto Baptist Seminary, now has charge of the work and it is prospering. Last week, the school attendance reached one hundred and sixty-eight and there is a regular evening service with an average attendance of about thirty-three. During the Mission's fiscal year, there were four adult conversions and four baptisms, and several of the children have professed conversion. Continue to pray for these stations exercising a real ministry in needy districts.

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THE SEMINARY ADVOCATE.

There may be some who are not aware that the Toronto Baptist Seminary students issue an interesting pamphlet which makes its appearance every two weeks. Much of interest is crammed into the pages and it may be had on subscription at the nominal price of 60c a year.

From the latest copy we learn of various sides of the practical work engaged in. We quote—

Service in the Don Jail.

"One of the joys of service is to take the message of salvation to those who are in dire distress, and such is our privilege in conducting services at the Don Jail. Our own hearts, as we view the plight of the inmates of the prison, should be full of thankfulness to God, for, but for His abounding grace, we, too, might be in a similar position to-day."

Then, there follows a description of the service by one of the students.

"Between thirty and fifty of these unfortunate ones gather in the dining-room where hymn books are provided, and with the help of an organ many of the men join with us in singing the good old hymns.

"Some of these men are first offenders, and several are merely awaiting trial, after which they may be sent to Kingston Penitentiary, depending on the seriousness of their crimes. They have all found, no doubt, that 'the way of the transgressor is hard', but our hearts are grieved to see mere youths and other fine looking young men at meetings held in such a place.

"Old memories were awakened, apparently, and many hearts were touched when one old hymn was lustily sung.

"Let us remember that all these men have souls to be saved, and perhaps many have been the subjects of mothers' prayers.

"We thank God that we have the message that can do helpless sinners good, and as we hold forth the Word, let us plead with God for their salvation."

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CORRESPONDENCE CORNER.

It is not always possible, nor would it be policy, for us to publish in their entirety letters which come to the office, but there are excerpts which should be shared because of their testimony and we give a few.

"We certainly feel that we have been marvelously cared for, and God has answered prayer in no uncertain way."

"The message in the letter is a real help and blessing and seems to have come just in time when we were feeling a bit discouraged. To be assured of the prayers of God's people is such a comfort. I was remarking tonight that your letter was worth putting on file when we are inclined to be blue. It would certainly be a reminder of some of the many blessings we have received. We would then start singing praises to the King of Kings."

"We are not only thankful for the helpful messages. We surely do appreciate the gift that came. That too seems a direct answer to prayer."

"We are certainly very grateful to all who have helped to give us so much cheer and comfort and our prayer is that each one may find this the most blessed and prosperous year that he or she has ever known."

The above is from a letter received from a Home Missionary's wife.

A young girl in the hospital writes—"I went through my operation very well and I am sure the Lord has been with me all the time. I have not had much pain and I am very thankful for that.

The nurses are all very kind to me and I love them all.

"A church service is held each Sunday morning. I have been reading the Scripture portions you gave me and they are very comforting. The patient in the next bed is also a Christian and we talk and sing. One old lady said that my white lilies reminded her of her Saviour, pure and spotless."

And from Western Canada — "Young people are being awakened to their need of a Saviour all over the prairies. It is a real revival, though many are still living worldly lives. We think it is wonderful, however, that so many are being led to the Lord."

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A MISSIONARY SUPERINTENDENT.

Has your Bible School a Missionary Superintendent, or one who is particularly responsible for putting missionary information before the school? The Office is anxious to communicate with those who are in charge of the missionary periods that ideas may be exchanged. From Sunday to Sunday, it might be possible to put one lantern slide showing a phase of the Foreign Mission, or the Home Mission work before the scholars. The drilling of the children from week to week that they may be intelligently informed of the work does not take long and is worth-while.

The names of the Foreign Missions should be known by each person in our Bible Schools, together with general information.

An outline of Questions and Answers is being prepared for use in the Bible Schools, or in Missionary meetings. This will be mimeographed in quantities if the demand warrants. Let us hear from you.

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"THE BOOGEY MAN WILL GET YOU IF YOU DON'T WATCH OUT."

So little "Orphant Annie" delighted to advise and while we are not certain that it is a "Boogey Man" who is ever on the alert to get plowing done with other folks' heifers, we think it time to draw the attention to the fact that it is the customary thing to do.

Who is it that would take the credit, all the credit, for any measure of blessing any church in the Union may have in its midst?

Who is it that publishes missionary news in such a way as to make it appear that it is the main supporter of the mission?

Who is it that finds it convenient to drop conviction for the present?

Who is it that is alert to tell of the work here and there putting its imprimatur on what is not its own?

To illustrate, during a whole year, the Women's Missionary Society (improperly called) of Regular Baptists of Canada, sent but a few dollars, and we believe that the funds forwarded were for the most part designated, to a work in China in which they impress one as having a deep interest. BEWARE—The "Boogey Man" will get you going and coming, if you don't watch out.