

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES
AND IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

\$2.00 Per Year, Postpaid, to any address. 5c. Per Single Copy.

Editor: T. T. SHIELDS

Associate Editor: ALEXANDER THOMSON

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Canada.

Registered Cable Address: Jarwitsem, Canada.

Vol. 11. No. 8.

TORONTO, JULY 7, 1932

Whole No. 529

The Undenominational Bug

By DR. OLIVER W. VAN OSDEL.

Recently in Grand Rapids some excellent brethren who have become dissatisfied with their denominational connections have hoped to find a remedy by declaring themselves "undenominational," but it seems to us that by so doing they have simply jumped out of the frying-pan into the fire. We have noticed that these undenominational churches immediately declare themselves "birds of a feather, and flock together," which means that they must of necessity create an undenominational denomination which in itself becomes a farce. If these churches were endeavouring to get close to the apostolic example, it would be different; but an examination of their status will show that they are in reality Baptist churches with an open membership, and a Baptist church with an open membership is little different from a church putting human preference in the place of Divine revelation. A church with some who immerse, and some who sprinkle, and some who pour, and some who practice infant baptism, is simply a desperate makeshift, where human preference is allowed to take the place of the commands of the Lord Jesus Christ Himself.

In addition to what we have said these undenominational brethren must necessarily suffer from many embarrassments, notably the embarrassment of securing undenominational ministers. Experience has shown that little can be done by negations, and the undenominational declaration is a negation rather than that which is positive. Practically all of the ministers in the field have come out of denominational churches and have been educated by them and bear their standard. While the undenominational church is built around some individual man, they may get along very well while he lives and prospers, but when the individual is gone, the church is likely to cease to be. This was proven in the case of Dr. T. De Witt Talmadge, who gathered about himself five or six thousand people in New York City, but when he was gone his church disappeared from the face of the earth, and his people were scattered to the four winds.

We have been surprised that some Baptists (?) have been fascinated and captivated by the undenominational fad. We use the word fad thoughtfully, because there is nothing in the Scriptures that would suggest what is now proposed by these churches combining all sorts of views.

If there is any call for a church at all it must be authorized by the Scriptures, and real Baptists have ever endeavoured in faith and practice to be in harmony with the Scriptures and Apostolic usage. Every Baptist church is independent of all other churches, and there is nothing that an undenominational church can gain in independence except to gather in a mixed company who are unwilling to submit themselves to the clear teaching of the Word of God. Baptists are not a denomination in the usual sense, for the simple reason that there is among them no centralized governing power. Every Church governs itself according to its own understanding of the Word of God.

It is reported that at a recent meeting of undenominational churches held in Grand Rapids that it was proposed to undertake active work in establishing other undenominational churches. This is proof of the truth of what we are saying, that these self-styled undenominational churches are undertaking to do exactly what Baptists do through societies and associations. Baptists have ever had associations for the purpose of cooperation in missionary work, the establishment of missions, and organized effort in assisting other churches. If now it is to be the policy of the undenominational churches to form an association, they will differ in no wise from what has been known for many years as the Free Will Baptists.

All reasons for the failure of the undenominational churches to associate themselves with Baptists centres in the one objection, namely the baptism of the Word of God. If these undenominational churches were willing to adopt solely the baptism of the Bible they could be received wholeheartedly in any Regular Baptist Association. We have spoken in this article of some of the embarrassments which must be suffered by those following the undenominational fancy. There would be no authorized method for ordaining ministers, no ministerial supply for the pastorless church to appeal to, and no supply of churches where the undenominational man could candidate.

We are not saying these things with the expectation of influencing any man who has already launched his vessel and is out on the undenominational sea, but we are saying this for some Baptists to think about before they become altogether charmed with the supposed advantages of undenominationalism. From *Baptist Temple News*.

The Jarvis Street Pulpit

HOW A POOR RICH MAN PAID HIS TAXES IN HARD TIMES.

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

Preached in Jarvis St. Baptist Church, Toronto, Sunday Evening, July 3rd, 1932.

(Stenographically Reported)

Broadcast over CFRB 690 k.c.

"For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

"Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

"For in that he himself hath suffered being tempted, he is able to succour them that are tempted."

Heb. 2:16-18.

Prayer by Rev. W. Gordon Brown:

Thou blessed Redeemer, we rejoice to call Thee by this Thy great name. We would sing Thy praise. Had we ten thousand tongues we would engage them all to glorify Thy name. But, O Lord, how poor by nature is our state; how low have we come from the image of God! Poverty have we of mind and heart and hand; avenues of truth we have closed; Thy word we have not understood. Our love toward Thee has become cold, as Thine has burned toward us. Our opportunities of service we have often passed by. Yet, O Lord, we are bold, because of our Redeemer, to come in our poverty and claim Thy wealth:

"Naught have we to plead
But Thine exceeding love,
And our exceeding need."

We bless Thee, O God, for the wealth of Thy forgiveness; that our past sins may be taken from us; that Thou art the One Who dost blot out our iniquities, and remember them against us no more. We rejoice in the wealth of Thy righteousness because we may have, by faith in Christ, God's own righteousness, that perfect holiness which He bestows on the ground of faith through the work of Christ. And we thank Thee for Thy life. Oh, that our lives may be touched by its holy beauty!

We rejoice in the hope of the glory of God. Blessed art Thou for giving us the "afterward": after sorrow, comfort; after storm, clear shining—He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bearing his sheaves with him. And so amidst earth's sorrows and its woes we would praise Thee, and exchange our weakness for Thy strength, our need for Thy supply.

More particularly do we ask for all now in Thy presence. Give to Thine own children, who are seeking Thy glory, greater strength, more success, keener faithfulness. Encourage them in the hard places that they may go on, and believe that at last Thy kingdom will come, and that they may have some small part in bringing it in.

Remember those who are Thy children, Thy blood-bought ones, who have lost the vision glorious. Clear, O Lord, their darkened eyes. May they, finding Thy smile withdrawn, and searching their anxious souls, repent and do the first works in order that they may be restored to Thy favour.

Especially do we pray for those who have not known Thee as Saviour. Come to them and show them their need. Show them their utter inability in any way to please Thee as they now are. Show them the hopelessness of their future, and then bring before them the pleading merits of Christ, and all that He promises to those who will trust in Him.

So make it a night of salvation in this place, and among those who join with us in other places, and over the whole round world, that men and women for whom Christ bled and died, for whom He rose and now intercedes, may turn to Him, that He may see of the travail of His soul and be satisfied; that by His knowledge Thy righteous servant may justify many, since He has borne their iniquities. We ask these mercies in His prevailing name, Amen.

The religion of Christ does something more for men than set before them an ideal of life; it does more than propound a set of principles for the guidance of our conduct. The purpose of Christianity is to bring the power of God to the help of men; to put the resources of Deity at the command of a bankrupt humanity. The end of the Christian religion is to apply the grace of God for the cure of human sin.

In our day, particularly during the last two or three years, men are learning in an unusual way something of human limitations. It is now confessed that we need some other than human power to deliver us from our present perplexities. There are differences of opinion as to the cause of it all. There are some who blame the machinization of life for our present trouble: machinery has reduced the necessity for human labour in many instances; hence the very creations of human genius, of which men have been accustomed to boast, are now blamed for this universal human distress. Assuming the accuracy of this contention, it would seem that men have been rather too clever, and have succeeded in putting themselves out of work.

Our text tells us something of God's method of helping men. There are many who hear me to-night, who have no desire for salvation in the evangelical sense, who are almost annoyed when they are approached in the interest of spiritual things. And yet I suppose we shall be agreed in this, that we are all needy people, and that we are in need of Somebody's help. There can be no question that the whole world needs help just now. Never in all its history were so many men engaged in seeking to find some way of helping men on a large scale. I think it may profit us, therefore, to look at God's way of accomplishing this greatly-to-be-desired end.

I.

First of all, GOD'S METHOD OF SAVING MEN IS BY THE UNION OF THE SPIRITUAL WITH THE MATERIAL. "He", the divine Helper, the Saviour of men, "took not on him the nature of angels"; He did not identify Himself with their spiritual natures: "but he took on him the seed of Abraham"; He joined the spiritual and the material. He re-united the spiritual with the physical.

It is important that we should hold fast to *the truth of the real humanity of Jesus Christ*. It may be that some

of us in our zeal for His Deity, and in our strenuous endeavour to correct the errors of the time, which in so many instances would reduce our Lord Jesus to the level of a mere man—I say, there may be some danger of our forgetting that though He was God, and is God, He did really become Man. Therefore we have a human Saviour, One Who partakes of our nature, Who identifies Himself with the race, Who has become in very truth one of us; for Jesus Christ was born of a woman, as we all were born. God was manifest in the flesh; and Jesus Christ was—and may I say with reverence—and *still is*, a real Man, having a nature like unto our own. But by union of the divine with the human, the spiritual with the physical, He purified human nature. I do not mean all human nature in the mass: I mean His human nature. He lifted human nature into union with the divine. He was born of a woman; He had a human mother, but no human father; and “that holy thing” that was born of Mary was called “the Son of God”. And yet He, Himself, ever delighted to speak of Himself as the Son of man.

By thus lifting human nature into union with Himself, God not only provided a way whereby men could come back to God, but *whereby God Himself could savingly interpose in human life*. That is the wonder, that God should have found a way whereby He could come into the life of a man and help him without destroying him. And I venture the assertion that there is nothing this weary world needs to learn more than that, that it is possible for divine power to touch these human lives of ours, that it is possible for a spiritual power to reinforce the physical, and, by such reinforcement, to redeem the material from its natural corruption. “He took not on him the nature of angels; but he took on him the seed of Abraham”; thus God and man came into union again. The cause of estrangement and separation was removed, and Heaven stooped to earth to lift earth up to Heaven again.

That, in brief, is the principle, that God provided a way of salvation by means of an incarnation, by means of the union of the spiritual with the material. And oh, how much we need to know how to spiritualize the material! how to live these material, physical, carnal, lives on the high level of the spiritual. That is the great message, How to spiritualize every aspect of life, how to save it from its sordidness, from all its limitations, and make it to become partaker of the Infinite.

II.

Further, our text tells us that HE SO JOINED HIMSELF TO OUR HUMANITY THAT HE MIGHT FIT HIMSELF TO BECOME A PRIEST. Many there are nowadays who will take the first part of my text, and utterly ignore the second. It behoved Him in all things to be made like unto His brethren—What for? “That He might be a merciful and faithful high priest in things pertaining to God.” Fallen humanity cannot do without a priest. And Jesus took our nature upon Him, and became one of us, that He might thus qualify Himself, being Himself without sin, to become a Priest, a Mediator, between God and man. So did He come to minister to God.

Our text tells us that God is a factor in human affairs. The text really tells us that men cannot get

along without God; that they cannot ignore the Landlord; however fully they may discharge their obligations to other creditors. We need someone to minister to us in things pertaining to God.

Oh, that I could get the ear of somebody here this evening, to remind you that there are things in your life which are related to God, and that you cannot have life rightly adjusted, and come into proper and harmonious relationship to the laws of your own being, to the laws of the universe about you—which are, after all, but a radiation of the nature of God, a transcript of His nature; and the laws which govern us are the laws which proceed from Him—you cannot be rightly related to life if you ignore that element in life which relates you to God, and which compels in you a recognition of God!

We live in a Godless age, very largely. Even in the religions of the day there is but little of God. From much that is called Christianity God is all but excluded. And soon we are to have as a substitute for the Christian religion a humanistic philosophy which will teach men only respecting their human relationships—seeking to adjust life horizontally, utterly ignoring, if not entirely denying and repudiating, its perpendicular relationship. This is an impossibility. There are matters in your life and mine which require the attention of Someone Who is able to minister to God, to deal with God on our account.

Jesus Christ took upon Him our nature that He might thus fit Himself to be “merciful and faithful”, to be both faithful and righteous, true to Himself, and yet showing mercy to those who were in rebellion against Him: “A merciful and faithful high priest in things pertaining to God.”

And *being a Priest, what did He do?* He came to make reconciliation for the sins of the people. Jesus came into human life to deal with us radically; that is to say, to deal with that which lies at the root of all our trouble, namely, our sins, the contrariety of our natures to God; with the fact that “the carnal mind is enmity against God”. He came to re-tune a discordant universe to the will of the Holy One, so that He might bring back that universal harmony which God originally desired. Jesus Christ came, therefore, to deal with our sins.

What a lesson we ought to learn from present world conditions! What is the problem engaging the thought and the best judgment of the world’s statesmen at Lausanne? It is the problem of reparations and debts; it is the problem of meeting deficits and restoring the balance. There are some who say, “We would gladly forgive our debtors if our creditors would forgive us.” Britain has forgiven all her debtors who owed her money on their own account, and all that she asks now is that she should receive a share in the reparations distributed among the nations adequate to enable her to pay her debt to the United States, a debt which she has incurred, not on her own account,—for she does not owe the United States of America anything on her own account. John Bull had to back the notes of France, and Italy, and others of the Allies, who have defaulted in their payments. And now she is burdened, and the British tax-payer is burdened, in order to meet her obligation to the United States, on account of the money which Britain loaned to other nations. That is the problem. She said, “We ask no

money for ourselves: we want none; but how are we to pay if we are not paid?"

That is our difficulty to-day. I suppose in the last analysis the whole question before the world to-day is, Who is to fill the void created by the Great War? Who is to restore that which the Great War destroyed? Oh, but what was the Great War? It was simply an illustration of what sin, when it is finished, is, on a large scale. But there is not an element of injustice, there is not an element of suffering, in the history of the Great War that has not obtained in all human history. And it really is an outstanding illustration of what sin has done. It has interfered with the moral balance of the universe. It has turned the world upside down. That is what it has done. And there is no way of adjusting these things but by the payment of the debt—by making reparations. The principle of hell, whatever hell is, the principle of future retribution is inseparable from a moral government. Eliminate that and there is no morality, there is no righteousness, there is no just balance with righteous weights.

Oh, but Jesus became our Fellow that He might become a Priest, and He became a Priest that He might pay our debts; that He might make reconciliation for the sins of the people; that He might restore the moral equilibrium, and make it possible for God to be "just, and the justifier of him which believeth in Jesus"!

And such an High Priest I preach to you this evening, One Who while He is our Fellow, bone of our bone, and flesh of our flesh, the Son of man, touched with the feelings of our infirmities, having taken upon Himself our nature, yet He is at the same time God, having an infinite capacity for this ministration of reconciliation. And so has He, by the laying down of His own indissoluble life, a life which had eternity in it, adjusted the balance and made it possible for God to "be just, and the justifier of him which believeth in Jesus".

How profound, notwithstanding its great simplicity, is the philosophy of the plan of salvation! It is grounded in the very nature of things; it emanates from the nature of God, Who gave all things their nature by His almighty fiat. Yes; He is "a merciful and faithful high priest in things pertaining to God".

III.

AS SUCH "HE IS ABLE TO SUCCOUR THEM THAT ARE TEMPTED" for He Himself suffered, being tempted; and He is a Saviour Who knows how; He is a Saviour Who, by a course of suffering, was divinely prepared for the exercise of this high and holy ministry.

How does He help us? That is what we need to know. The most important part of every sermon is its application. It is useless to hold before the view of men some great biblical truth, if they do not learn how to take that truth and make application of it to themselves, thereby profiting from it, because the word is mixed with faith.

Well, first of all, this great High Priest helps us by removing all obstacles to commerce with the skies.

I am not an economist: I know little of the science of political economy. But as I have so often said to you in respect to the understanding of scripture, a little common sense is of great value in the under-

standing of anything. And there are many men who have never been to school, who have learned to think, and to think profoundly, who have been endowed by nature with a capacity for thinking, who may know more about these great problems of life than the professor, who, perhaps, is largely separated from life's actualities, from the reality of things.

I think we can all learn this, that if we want other people to do business with us, we must be willing to do business with them. It is not possible for any one of us to do all the selling, and have other people do all the buying: we must buy as well as sell. If we make a profit on other people, we must be prepared to allow them to make a profit on us. And business, after all, should be an exchange of commodities to the mutual advantage of those who engage in the exchange; as when a man, who is a tailor, makes a suit for a man who is a shoemaker. The shoemaker cannot make clothes for himself, but he can make boots; and the tailor cannot make boots, but he can make clothes. And he says to the shoemaker, "I will make you a suit of clothes if you will make me a pair of boots"—he may want one or two pairs of boots for his suit, I don't know! But there should be a mutual exchange of commodities, and a mutual profit resulting from the transaction. But certainly we have learned in these days that it is not possible for any nation to live to itself. The building of tariff walls become very much like "spite fences"—they advertise the spirit of those who erect them. And they succeed in preventing the flow of commerce from one side to the other.

Now what is the real trouble with the world? Oh, the real trouble with Canada is not that we have not larger trade with the United States; nor the real trouble with the United States that she has not larger trade with Europe, or with us—I suppose we are one of her best customers. These are difficulties, they are real difficulties of which statesmen must take account. But you see what I mean is that you cannot divorce these material interests from spiritual principles. And we shall get back to right thinking and to right acting only on the principle of the reunion of the spiritual with the material. When we spiritualize the material, and bring it up into the spiritual realm, when in very truth we hold commerce with our fellows, then we shall profit them, and they will profit us. I say, these things ought to be considered.

But the root cause of our trouble is not that we in Canada do not do enough business with the rest of the world, but that we do not do enough business with Heaven. It is our commerce with the Skies, with the powers that come from God, with the principles which are wrought into the very fabric of the universe, and which have to do with the moral government of things—it is our divorce from these principles that paralyzes us.

It is all nonsense to say that machinery is the cause of our trouble. Here is a machine that will do the work in a couple of hours that it would take a hundred men a day to accomplish. Let us suppose that. And so the owner of the machine dismisses nearly all his men; retains perhaps a score or so to operate the machine, and all the rest of them are out of work. But the machine does the work; it manufactures the goods; it secures for the owner of the machine the

profit. And somebody says, "We have too much machinery." Ah no! Suppose the owner of the machine were to take the one hundred men into partnership with himself, and say, "We will lighten your task; we will give you longer hours of leisure; we will make life more pleasant, more durable for you. And by saving so much physical labour we will get the work done, and then we will share it up among ourselves, and we will all profit by the machine, instead of one man's profiting by it."

What is the cause of the trouble? Not that thing of steel: that is not it. What is the cause of the trouble? Not the genius of the man who created the machine. Not by any means! The cause of the trouble is the innate selfishness of the man who owns it, who takes all the profit to himself, and turns the majority of his men adrift on the street without work and without wages. Do you see what I mean? The root-cause of our trouble is never material: it is always spiritual.

Now Jesus Christ came first of all to remove the barriers that would prevent our holding commerce with the Skies. He has paid our debts to God so that we may resume business with Him—if I may so say.

I read an article the other day from the pen of Mr. Lloyd George to this effect, that the total income of the United States of America in normal times had been ninety billions of dollars annually. Approximately the total debt owing the United States was seven billions of dollars. But because the United States would not forgive her debtors, and trade became stagnant, her income in one year declined from ninety billions to seventy billions: in other words, she lost nearly three times as much as the total amount owing to her, in one year. What she will lose next year and the year following I do not know.

Do you not see, dear friends, that our sin has cut us off from God? It is sin that prevents a man from taking God into partnership with him. Jesus Christ came to redeem our spirits. But He came to redeem our minds; He came to redeem our bodies; He came to redeem every department of human life. He came to make it possible for us to live as God wants us to live. That is what He came to do. And He is able to do it, if men will but receive Him.

O you men, if any hear me to-night—and occasionally we have some ministers listening in—you men who do away with the atonement, you men who mock at the principle of retribution, you men who make light of the principle of expiation in the death of Christ, you are striking at the root of everything. You might just as well ask the nations to meet in conference, and ignore absolutely the question of reparations and national debts. They must be faced somehow or another. Before we can hold commerce with God that great obstacle must be removed. And Jesus Christ has removed it. Our sins were laid upon Him; He paid our debts, and He bids us come back into fellowship with God.

And what follows? He ascended on high—He became our High Priest—and there, making intercession for us, He received the promise of the Father, and He released a Power into human life, making possible the repetition in principle of the miracle of the virgin birth, and of the resurrection, the miracle of the union of the divine with the human, the elevation of the human to the divine. He

released a Power which made that a possible experience to every man of woman born. Not only did He pay our debts, but He sent us a Power to make it possible for us to begin business again, to begin living again; to live unto God, and live unto our fellows. And, my brethren and sisters, we ought, as Christians, to see not only that our debts are paid, but that we have some experience of that Power. Moreover, that ought to be so manifest in us that everyone may see, must see, that we are different, that we are differentiated from others by the fact that another Power controls us, and that other principles direct us.

I heard a little story only this morning. Among those to whom I gave the hand of fellowship at our Communion Service was one who was baptized last Sunday evening. After the service he said, "I had an interesting experience yesterday morning. I had an appointment with someone down at the foot of Bay Street. My friend was somewhat long in coming, so while I walked up and down the street near the waterfront for a few minutes I met two workless men. They asked me for help. They said they had spent the night on the waterfront. They had a job to go to. And one of them produced a nickle and he said, 'If you will give us another nickle we can each get a bowl of soup.'" I do not know whether the story was true or not; nor did my friend. But he said, "Since I have been converted I have made it a rule when anyone asks me for help to ask them this question, 'When you had work, when you had plenty of food, did you thank God for it? Did you recognize these things as coming from God? When you had three meals a day and plenty of work did you give God thanks? And one of them said, 'You must be a Baptist!' I said, 'Yes, I am: I was baptized only last Sunday night.' 'Well', said this spokesman, 'Who baptized you? Dr. Shields?' I said, 'Yes, he did.'" And then he said, "I gave them a little, and I told them about Christ. And then I thought, as a Christian, I ought to go the second mile, so I put my hand into my pocket, and I gave them a little more money. And one said to the other, 'See that, Frank! That is the kind of guy Dr. Shields turns out.'"

Well now, that is not quite true. You have heard the story of the drunken man who came to John Wesley—the story is told of Wesley, and Moody, and I don't know of how many others. I do not know where it originated—and said to him, "You don't know me?" "No", said the preacher. "Well, you ought to, you converted me a little while ago." And the preacher said, "It looks like my work: if it had been the Lord's work it would have been better done."

But there was an indirect testimony after all. What this Weary Willie really meant, I think, although he did not put it in so many words, was, That is the kind of man the gospel produces. And that is the kind of man the gospel ought to produce, men who are not only right with God, but right with their fellows as well, who will go the second mile, who will live in generous relationship to all their fellows. And Jesus Christ, having been tempted in all points like as we are, is able to succour them that are tempted.

Let me tell you, my dear friends, the religion of Jesus Christ does not ignore the interests of this earthly life. No one was ever more solicitous for the physical welfare of men than was our Lord. And He in His own

person exemplified the possibilities of life—that which was made possible, shall I say, by His coming into the world?

Oh, He was tempted! How was He tempted? The tempter said, "If thou be the Son of God, command that these stones be made bread."

Any hungry man is likely to be tempted. I know that a certain editor a little while ago seemed half disposed to justify a little dishonesty on the part of the man who was hungry. But when Jesus Christ was hungry, though He had the power to make the stones into bread, He said to the tempter, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." In effect He said, "I will not adjust Myself to the material world for My physical comfort by the violation of the requirements of My spiritual nature." Still men need bread, but they must not have bread at the expense of the outrage of their spiritual natures. Bread must be found somehow in a way that will be in harmony with God, and with the laws of God.

So might I tell you of many other ways in which the Lord Jesus exemplified His care for the bodies of men: how He healed the sick, and opened the eyes of the blind, and fed the hungry, and ministered rest to those who were weary. And on one occasion He was like many other people are to-day, He was hard pressed for the wherewithal to pay His taxes: he had no money, and the taxes were due. And He said to Peter, "Go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee."

You say, "But we cannot expect miracles like that to-day!" Yes, we can, in principle. I tell you, the teaching of the whole gospel is that where the spiritual is made absolutely dominant in human life, the physical will take care of itself ultimately. Not perhaps, according to our standards. We are burdened with things that are unnecessary. But surely the scripture still holds to-day: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

I ask you who are in distress, When you had plenty, did you thank God? Did you acknowledge that it came from Him? Perhaps He withholds His gifts that we may learn our need of Him. Who knows but that a man might make enough money selling fish to pay his taxes, if he is a Christian? I know that the days of miracles are not past. Oh, but you say, "It has been tried!" Has it? Has it? That promise stands: "Seek ye first the kingdom of God, and his righteousness, and all these things"—these necessary things, the things which our Father knoweth we have need of—"shall be added unto you."

We have an High Priest Who has been tempted in all points like as we are, and yet without sin; and having Himself been tempted He knows how to succour them that are tempted. Shall we come to Him? I do not know how He will do it, the particulars I cannot explain; but the great imperative is that we should get out of the way everything that would interfere with our commerce with God. And when we are made right with God, it will not be long before He will put us right with our fellows and such other

things in the world about us as are necessary to our sustenance. May the Lord bless the testimony of His word this evening.

Let us pray: We thank Thee, Lord Jesus, that Thou art so near to us, that Thou has been weary as we have been weary. Thou hast been hungry; Thou wast thirsty; Thou hast known what it was to have no roof over Thy head. Thou didst say: The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. Oh, Thou great Saviour, though Thou wert rich, yet for our sakes Thou didst become poor, that we, through Thy poverty, might be rich. Enrich us this evening; enrich us by bringing us into right relationship with Thyself, that into us may flow the very powers of heaven. Enable us to live righteously and soberly and godly in this present evil world.

Help men this evening to receive, to accept, the cancellation of their debts by virtue of the atoning Sacrifice of the cross.

Bless us for Thy name's sake, Amen.

HOW THE NEW TESTAMENT INTERPRETS GOD'S PROMISE TO ABRAHAM.

A Lecture by Dr. T. T. Shields.

Delivered in Jarvis Street Baptist Church, Toronto,
Thursday Evening, June 30th, 1932.

*Fifth in a Series on The Place of the Jew in Relation to
the Second Coming of Christ.*

(Stenographically Reported)

We have spent some time examining the book of Genesis. We have looked at the promise of God given to Abraham, and repeated to Isaac and Jacob. I propose now to bring that promise into the light of the New Testament to see what the New Testament teaches. We have already observed that God's promise is related to the people and to the land. For our study this evening I propose to exclude the land from our thought—we shall come to that later, with a further examination of Exodus, Leviticus, Numbers, Deuteronomy, and very particularly, Joshua. I want to deal this evening particularly with the promise made to Abraham, that in his seed all nations of the earth should be blessed.

I suppose most of you are familiar with the Epistle to the Galatians. It was obviously written to correct an error which had crept into the Galatian churches. There were some who, while they believed the gospel, and believed they were saved through faith in Christ, at the same time insisted that it was necessary to keep the law. That heresy has always had its advocates; it has been openly advocated by some; and I think, very often, its principle is perhaps unconsciously implied in the teaching of others. But the Epistle to the Galatians was written to show that men are saved through faith, and by grace alone. And for proof of that the apostle anticipates the giving of the law, or tells us in this epistle that grace preceded the law, and that four hundred and thirty years before the law was given, the gospel, our gospel, was preached to Abraham: "The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all the nations of the earth be blessed. So

then they which be of faith are blessed with faithful Abraham."

The Scofield Bible has four gospels; or at least it says, "Four forms of the gospel are to be distinguished". The gospel of the kingdom, the gospel of the grace of God, the everlasting gospel, and what Paul calls "my gospel",—but all these are the gospel of which the Apostle Paul declares he was not ashamed for it was "the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek"—or to the Gentile. I affirm there is but one gospel. There never was, there never can be another—save only, as Paul says, "another gospel: which is not another".

Let us now see how the Apostle Paul speaking by the Holy Ghost interprets God's promise to Abraham. For myself I would rather hear one word from this inspired Apostle than any number of volumes from anybody else.

The Apostle Paul uses rather strong words. I am afraid were I to use them I should be called unbrotherly. Paul said to these Galatians: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you." I feel like asking again and again some of my friends who are called "Bible teachers" this question, "Who hath bewitched you? Where in the name of all that is reasonable did you get your ideas from? Find me, for your position, the authority of a single scripture."

I read to you last week a passage from the Epistle to the Ephesians: "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints."

There never was a time when it was more necessary that a pastor should be a teacher. What I desire above everything else for Jarvis Street is that we should have here a congregation of people that are rooted and built up in Christ, and established in Him, and so instructed in the great verities of the gospel that no wind of doctrine will be able to shake them: they will stand.

I.

What does Paul say about this matter? In the first place, in the *Epistle to the Galatians* there is not one word about national salvation. I do not believe that theory can be established from the New Testament by anybody. There is one way of being saved for Jew and Gentile, for the saints of the Old Testament and of the New. There never has been any other way: the only way is the way of the blood, a salvation through personal faith. I have not time to labour that: it ought to be evident to anybody who knows the New Testament that there is not a solitary word anywhere from Matthew to the end of Revelation about the salvation of a nation as such—no; not even in Romans, as we shall see at a later time. We are to be born again; it is an individual, personal matter. God deals with every man as though he were the only man on earth; and no one is ever saved in any other way, and nobody ever will be saved otherwise. I cannot find a solitary scripture in the New Testament—and, properly understood, in the Old Testament either—where God undertakes to regenerate and save, *en masse*, a nation: He saves them one at a time, as individuals.

If there were any promise of the rebuilding of a temple at Jerusalem, if there were any prophecy foreshadowing the restoration of the Hebrew ritual, the offering of blood, as some of our friends contend,—if

that were to be found in the Bible, and if that were in the future, when the Apostle is dealing here with this attempt to graft the ceremonies of the law upon the simplicity of the gospel, that would have been the time to say something about it. He might have said, "Be patient. The day will come when the temple will be rebuilt in Jerusalem, and the altar will be re-erected, and sacrifices of blood will be offered again!" But, my friends, God never goes backwards: never! "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his brother, saying, Know the Lord: all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more. In that he saith a new covenant, he hath made the first old. Now that which decayeth and wasteth old is ready to vanish away." After the Lamb slain from the foundation of the world has been manifested, and has borne our sins "in his own body on the tree", after that "once in the end of the age he appeared to put away sin by the sacrifice of himself", after "he had by himself purged our sins, (and) sat down on the right hand of the majesty on high", He will not permit His elect, whether Jew or Gentile, to return to the beggarly elements of the law by the rebuilding of the temple and the restoration of sacrifices of blood.

Now what does Galatians teach? Well, first of all that the promise to Abraham's seed is fulfilled in Christ. I am not saying, for the moment, that God may not have a further purpose respecting His ancient people—we shall look at that later; but that the promise originally made to Abraham was a promise looking to a spiritual fulfilment. Let me read from the second verse:

"This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if it be yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham."

Can language be more specific than that? Is it not perfectly clear that when God said, "In thy seed shall all the nations of the earth be blessed", He intended a spiritual fulfilment? "Having begun in the Spirit," says Paul, "are ye now made perfect by the flesh?"

Let us go on:

"For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made."

That is the place of our beginning. "To Abraham and his seed were the promises made." And this is the inspired interpretation. It is not mine: it is the interpretation of the Holy Ghost: "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." The Apostle Paul says when God said, "In thy seed shall all the nations of the earth be blessed", He specifically, and of set purpose, used the singular number, and said, "He saith not, And to seeds, as of many; but as of one"; and he says that one seed is Christ, and that the blessing of Abraham is to come upon the Gentiles through Jesus Christ.

So far that is specific enough. Now listen:

"And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise."

You are familiar with the chapter. Every verse is of importance. But I come to the last four verses of the chapter:

"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise"

—whether you are a Jew or a Gentile. The salvation that is of grace recognizes no distinction of race whatever: we are all one in Christ Jesus, and we are saved by grace and by grace alone.

II.

I should like to ask you to give me your very careful attention as I try to discuss with you THE SIGNIFICANCE OF SOME OF THE HISTORIC EVENTS IN THE LIFE OF GOD'S ANCIENT PEOPLE.

The question is sometimes raised as to whether the word of God is to be interpreted literally or spiritually; and some people put these two words in juxtaposition and contrast, in antithetical relation to each other, and enquire whether certain scriptures are to be interpreted *literally* or *spiritually*. But why the antithesis at all? "He that believeth on the Son hath everlasting life." That is to be fulfilled spiritually, is it not? Very well; but being fulfilled spiritually, it is also fulfilled literally. These two words are in no sense mutually exclusive. The Lord will fulfil His every word literally—I mean in letter and in spirit—to the last detail. But in order to fulfil His promise literally in many instances He must fulfil it spiritually because it is a spiritual promise.

A distinction may legitimately be made between that which is figurative, and that which is strictly and exclu-

sively literal, or of the letter. I may say one or two things to-night which will almost shock you. Sometimes people need to be shocked to make them think. I intend no offence when I say that many who insist upon the literal interpretation of certain scriptures, are most ingenious in spiritualizing the word of God.

One man comes to me and tells me: "I believe in the literal fulfilment of the book of Revelation"! So do I; but what do you mean by "literal"? It is a figurative book, is it not? "Oh yes!" And Revelation speaks of the great whore sitting upon many waters. And the figure is interpreted: "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." When the Scripture interprets the figure it employs we know exactly what it means.

I said I would shock you. I do not like to say it, but just to show the utter absurdity of certain positions I quote this: "The seven heads are seven mountains on which the woman sitteth." How can that be interpreted "literally", if by that you mean, that the heads are real heads, and the mountains real mountains, and the woman a real woman? The fact is the heads are not heads but mountains, and if the mountains are real mountains, and the woman a real woman, what sort of woman must she be who can sit upon seven mountains at the same time? But if by "literal" you mean that that which this obviously figurative language is proved actually to mean must be fulfilled to the letter, we agree; for as it were easier for heaven and earth to pass than for one jot or tittle of the law to fail, so is it an absolute impossibility for one word of the gospel to fail of its complete fulfilment.

Turn to First Corinthians, chapter ten, verses one to eleven: "I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea." You are familiar with that passage. The inspired apostle is speaking of an historic event in Israel's life, and he says that it was a type, and that their going down into the sea and emerging on the farther side was a real picture of baptism. He says they were baptized: "They did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." Now I did not say that: the Holy Spirit says that. The Holy Ghost takes that bit of history and says in effect: "It is full of the gospel"; it is brought into the New Testament and used as an illustration of the Christian's pilgrim journey. And then after further details, at the eleventh verse, he says: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

Here the Holy Ghost, by Paul, says that not only was the record of Israel's journeyings written by men who were inspired of the Holy Ghost to write it; not only was the record divinely inspired, and, therefore, supremely authoritative, but he says that the events recorded were providentially arranged with a view to their teaching value; and that they happened to them that they might serve as types, and that they are written for our admonition upon whom the ends of the age have come. An object lesson, a sort of moving picture. The events all arranged by the Lord Himself, and then written down by the pen of inspiration for our special advantage.

Therefore, you must not say that the man has no scriptural warrant who spiritualizes the Old Testament, for that is exactly what the New Testament does. In respect

to this historical incident we are not to understand that the people did not actually go into the sea; we are not to understand that it was not literal history: but that being history it had a certain spiritual meaning, and that the events and an inspired record of them were arranged by God Himself.

Look now for a moment at Romans, chapter fifteen, verse four, where we have another very suggestive word: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." It is most profitable to find a prophecy in the scripture, and to say to one's soul, "Some day that will be fulfilled"; but to find a prophecy in the scripture promising that which is humanly impossible, and to see all the movements of history apparently combine to make the fulfilment of that prophecy impossible, and then to see in a record written by the Holy Ghost an account of God's sovereign overruling, so that at last, to the very letter He fulfils His word that I "through patience and comfort of the scriptures might have hope"—nothing will minister to true faith like discovering in the very word of God the record of God's fulfilment of His own promises. I leave that verse with you.

Now we come to another portion. Let us go back to Galatians again, chapter four, verses twenty-one to thirty-one. You are all familiar with these, I am sure: "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondwoman was born after the flesh; but she of the freewoman was by promise. Which things are an allegory"—By that the Apostle does not mean that the record in Genesis of the life of Abraham and his two wives, Sarah and Hagar, and of their two sons, Ishmael and Isaac, is not history: it is accurate history; these things actually happened. But being history, these things are an allegory, and they happened, and were ordered with a view to their teaching value—"for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children"—If anyone were to say a thing like that without scriptural warrant, you would be justified in saying, "That man has a very vivid imagination". But this is God's interpretation of His own word; and He says that "this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is"—"But Jerusalem which is above is free, which is the mother of us all".

There is a Jerusalem from above:

"Jerusalem the golden!
With milk and honey blest;
Beneath thy contemplation
Sink heart and voice oppress.
I know not, oh, I know not
What holy joys are there;
What radiancy of glory,
What bliss beyond compare."

Have you noticed that the great principles embodied in the hymnology of the Church—I use that term in its broadest sense—have been attacked from two quarters: on the one hand from the Modernists who would deny the supernatural; and on the other hand by some who have almost forgotten that there is a Jerusalem from

above: they are so intent upon the millennium and the things of the earth that they almost forget that it is written, "Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven." And so "Jerusalem the golden", "Jerusalem my happy home", are almost forgotten, these hymns are seldom sung now! Notwithstanding they were born of a very full knowledge of scripture; they were inspired by people who lived in the hope of dwelling in Immanuel's land.

My friends tell me that "It is such a joy to think of Christ's coming at any moment, of being raptured and taken home with Him. It is so wonderful to be thinking of that possibility, because it stimulates the soul, and I should like to be doing what the Lord wants me to do when He comes; I should not like to be found in the theatre, or anywhere which would be displeasing to Him." But surely the Lord knows whether you go to the theatre even before He comes. He does not need to come for that: "Thou God seest me". Do not forget that. And as for the thought of meeting with Christ, many people have assembled in this place during my ministry of twenty-two years, who have been here one Sunday, and have been in heaven the next. And there was no doubt about it, to be absent from the body is to be present with the Lord "which is far better". Blessed be God, I am looking for the coming of Christ! May He come soon! But the idea that I shall not be with Christ, nor come into close fellowship with Him until He comes, is not scriptural. We may walk with Him now; we may live in His presence now; we may have a delightful consciousness of His fellowship now; we may live the heavenly life now, "in heavenly places in Christ". There can be no dispute about that.

So you see, I have suggested to you that these great events in the history of God's people have really, by the interpretation of the New Testament, some spiritual significance.

I am going to mention one other, the passage to which we gave attention Sunday morning, and I shall not need to do more than just name it: First Peter, chapter three, verse twenty-one: "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ".

I call your attention to this fact, that we have two New Testament scriptures referring to two historical events recorded in the Old Testament, each of them, according to the New Testament, illustrating the ordinance of baptism. One I read to you a few moments ago: First Corinthians, chapter ten, verses one and two: "I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea". That is one. And the Apostle Peter says that the deluge wherein eight souls were saved by water, was also a type of baptism, "the like figure whereunto even baptism doth also now save us".

By common consent surely it will be admitted that baptism is a symbolic representation of the heart of the gospel—buried with Christ, raised again to walk in newness of life; that when a believer goes down into the water with Christ, he confesses his union with Christ in His death, in His burial, and in His resurrection. Is not that so? Both these scriptures attest it, do they not? That, therefore, is what it means, is it not?

Now I think I ought to give you an example — and this is by no means one of the most important ones—of the Scofield Bible's interpretation of Old Testament events. In the second footnote to the fifth chapter of Genesis we have this:

"Enoch, 'translated that he should not see death,' (Heb. 11:5) before the judgment of the flood, is a type of those saints who are to be translated before the apocalyptic judgments (I Thess. 4:14-17)." "Noah, left on the earth, but preserved through the judgment of the flood, is a type of the Jewish people, who will be kept through the apocalyptic judgments (Jer. 30:5-9; Rev. 12:13-16) and brought as an earthly people to the new heaven and new earth, (Isa. 65:17-19; 66:20-22; Rev. 21:1)".

Then under chapter six:

"Noah and Enoch are the two antediluvians of whom it is said that they 'walked with God' (Gen. 5:24; 6:9). Enoch, 'translated that he should not see death' (Heb. 11:5), becomes a type of the saints who will be 'caught up' before the great tribulation (I Thess. 4:14-17; Rev. 3:10; Dan. 12:1; Matt. 24:21); Noah, preserved through the flood, is a type of the Israelitish people who will be preserved through the tribulation (Jer. 30:5-9). See 'Tribulation' (Psa. 2:5; Rev. 7:14)." Third note: "'Ark': type of Christ as the refuge of His people from judgment (Heb. 11:7). In strictness of application this speaks of the preservation through the 'great tribulation' (Matt. 24:21, 22) of the remnant of Israel who will turn to the Lord after the church (typified by Enoch, who was translated to heaven before the judgment of the flood) has been caught up to meet the Lord (Gen. 5:22-24; I Thes. 4:15-17; Heb. 11:5; Isa. 2:10, 11; 26:20, 21). But the type has also a present reference to the position of the believer 'in Christ' (Eph. 1)."

I think I said to you some time ago analogy is not proof, and it is never difficult to find analogies to illustrate our theories. We do not, however, thereby, establish their truth. But the Spirit of God is always careful in the selection of Old Testament instances used as types of New Testament truth.

I give you a sum in arithmetic: take the theory which I think has so much of error in it, generally known as Futurism, and which puts the great tribulation wholly in the future, confining it to a period of seven years, the worst of it being in the last three and a half years, the last half of Daniel's seventieth week. One Christian lady wrote me and said, "Why in the name of common sense do they not leave Daniel's seventieth week exactly where God put it—right after the sixty-ninth"? Why not? Why in the name of common sense is the whole Christian era to be sandwiched in between the sixty-ninth and the seventieth week, and everything pushed forward to the future? Can anybody give me a reason for it? I never have found one. But let us take them at their word,—what then? The church is to be translated at the beginning of this period, before the Tribulation comes—raptured out of the tribulation. And the Jews are to be saved and preserved in the tribulation, through the tribulation, and are to become the evangelists to all nations; and during that short space of time that multitude that no man can number, ten thousand times ten thousand, and thousands of thousands of every nation and people and tongue are all to be saved through the instrumentality of the Jews after they have turned to the Lord; and then under the heel of the Antichrist they are all to be martyred,—countless millions of them.

Now "in strictness of application" Noah's salvation in the ark during the deluge represents "the preservation of the Jews during the great tribulation". Of course it has another application, but these are the words of the Scofield Bible. "In strictness of application" this speaks of

the preservation of the Jews. Very well then, are you good at arithmetic? Never mind trusting Usher's chronology, take your pencil and paper and sit down with your Bible and read about the translation of Enoch in the fifth chapter of Genesis: "And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters." Be your own chronologist. Study an inspired chronology to find out how many years elapsed between the translation of Enoch and the Deluge. I worked it out once rather hastily. I am notorious for my mathematical accuracy! But work it out for yourself, and I think you will find something like seven hundred and thirty-four years elapsed between Enoch and the flood, much more than one-third of the time of the entire Christian era! Very well, "in strictness of application" what do you make of that?

Then Noah and his family were saved, eight souls, by water. Let me read it:

"And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark."

In "strictness of application" then, Noah is a type of the Jews preserved through the "great tribulation". Where are you going to get your revival? Nobody was saved out of the deluge but Noah and his family. Nobody turned to God after the flood came—not a soul was saved, save those who were in the ark: "And knew not until the flood came and took them all away." The New Testament clearly and specifically defines the typical significance of the ark and the flood, and says not a word of that which the Scofield Bible says, "in strictness of application" it really means. The fact is, of course, that "in strictness of application" it means that men are saved in Christ, and that all who outside of Christ must perish.

Why need I say that? Here is one who turns to the Bible and finds this in the sixth chapter of Genesis, and says, "Oh yes; now I understand it; it is all there." And thereafter they read into the story of the flood that which is utterly contrary to what the New Testament teaches respecting that event.

Incidentally, I shall show you from time to time that the notes in the Scofield Bible are sometimes historically, and hermeneutically erroneous.

The Scofield Bible has produced a school of its own, and to many people these notes practically, though not theoretically or admittedly, are just as authoritative as are the words of the Bible itself. When we pray for revival there are some who tell us that we cannot have any more revivals. The Scofield interpretation of the Bible at many points gives those who accept it an outlook on the world that, I venture to believe, is not in agreement with the New Testament.

Baptist Bible Union Lesson Leaf

Vol. 7

No. 3

REV. ALEX. THOMSON, EDITOR

Lesson 30

July 24th, 1932

THIRD QUARTER

BALAAAM, THE HIRELING PREACHER

Lesson Text: Numbers chapters 22, 23.
Deut. chapters 25, 26.

Golden Text: "Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; but was rebuked for his iniquity; the dumb ass speaking with man's voice forbade the madness of the prophet."—II. Peter 2:15-16.

DAILY BIBLE READINGS:

Monday: Ps. 31:1-14.

Tuesday: Ps. 31:15-24.

Wednesday: Deut. 2:24-37.

Thursday: 2 Pet. 2:1-11.

Friday: 2 Pet. 2:12-22.

Saturday: Ps. 113:1-9.

I. BALAK SENDS FOR BALAAAM, (22:1-7).

The arrival of the Israelites on the plains of Moab struck terror into the heart of Balak, king of Moab. He had heard of that which they had done unto the Amorites, (vs. 1, 2); he knew of their large numbers, (v. 3), he expressed his fears unto his neighbours the Midianites, (v. 4), and in an endeavour to safeguard his nation from their power he sent messengers unto Balaam the son of Beor, who dwelt in Pethor in Mesopotamia, that he would come and curse them for him, (vs. 5, 6), his servants bearing the rewards of divination with them, (v. 7). Evidently Balaam was a man of some reputation as a soothsayer, as the king says of him, "for I wot that he whom thou blessest, and he whom thou cursest is cured", (v. 6). Balaam was not a true prophet of God, but one, who, knowing Jehovah, engaged in divination. Note the significance of the king's desire to use the spirit realm for the overcoming of his enemies, and the seeking after the occult in the present day.

II. BALAAAM FORBIDDEN TO GO, (vs. 8-14).

Balaam received the ambassadors of the king, and requested them to remain over night with him, promising to give them an answer in the morning in accordance with the Lord's directions, (v. 8). Such an attitude under the circumstances seems to possess a semblance of propriety. Balaam will seek the Lord's will in the matter, and will act accordingly. But did Balaam know the identity of the people he was requested to curse? if he did, then there was no necessity for prayer on his part. They were God's people, doing God's will, and to do anything to hinder them in their obedient activities was wrong, and there is no need to seek God's will about wrong conduct. The will of God clearly revealed should be obeyed, and not merely prayed about. On the other hand if Balaam was entirely ignorant of the identity of

the Israelites, which is a remote possibility, his willingness to curse them for a price does not speak well of his spiritual or moral standing. Such an one would be willing to do anything along that line for a price. A real prophet is not hired by man to do his bidding: he is called of God to give forth the divine messages, (Is. 6:1-13; Jer. 1:4-10; Eph. 4:11-15). God refused to give permission to Balaam to go with the messengers of Balak, and he sent them home with this information, (vs. 9-14).

III. BALAAAM PERMITTED TO GO, (vs. 15-21).

Balak was most anxious to secure the services of Balaam, and he "sent yet again, princes, more and more honourable" than the former messengers (v. 15), who gave him Balak's message to let nothing hinder him in complying with his request, and promising him promotion and very great honour, (vs. 16, 17). To this Balaam answered that though Balak should give him his house full of silver and gold he could not go beyond the word of his God "to do less or more", (v. 18). But he promised to pray about the matter, and see if the Lord had anything more to say about it, (v. 19). The Lord had already declared His will; therefore there was no further need for prayer. Was Balaam seeking to change God's will that he might enjoy the reward? It would seem as if his cupidity was having a struggle with his sense of duty. Outwardly he seems devout, but there is a weakness in the inner life which sought a way of compliance for the sake of personal gain, and such a spirit gaining the upper hand leads to disaster. The love of money is the root of evil, (I Tim. 6:10), and preachers and others in the present day are not exempt from this temptation. There are many, we fear, who seek to please those who pay them, instead of fearlessly setting forth the message of God. Instead of seeking to know God's will in order to do the same, they approach Him in prayer that they may receive His sanction for that which they desire to do. Note the danger of being influenced in our service of God by the hope of personal gain, either of money, position, or favor, and the necessity of serving God with a pure heart, and a willing mind, labouring together with Him for the fulfilment of His purpose, (I Cor. 3:9). God gave Balaam permission to go, and he departed in the morning with the princes of Moab, (vs. 20, 21), quite pleased, no doubt, that the Lord had acceded to his desire, but nevertheless conscious of the warning that his actions were restricted by the Divine command. He was permitted to go, but only that he might do the will of God.

IV. THE ANGEL OF THE LORD, (vs. 22-35).

"And God's anger was kindled because he went", (v. 22), not simply on account of his going, but because of the way in which he did so. He was probably so intent in thinking upon the lucrative part of his mission that he was well nigh oblivious to the divine relationship thereto. The angel of the Lord came therefore to remind him of this. Such a reminder was necessary as may be observed by his conduct during the journey. The angel stood in the way but he did not see him, the ass alone being aware of his presence, (vs. 22, 23). The angel

removed and eventually placed himself where the ass could not pass him, and the animal in its fear lay down, crushing Balaam's foot in the process of doing so, leading to the manifestation of the prophet's anger, and the miraculous gift of speech on the part of the ass, (vs. 24-30). The animal was wiser than the man, and saved the life of the latter. Note Balaam's blindness, preoccupation, rashness, and foolishness, also the reasonable nature of the miracle. If God can make a parrot talk, it is surely just as easy for Him to give the same gift to an ass. He is the Maker of both, and nothing is impossible with Him. Balaam manifests repentance for his attitude and offers to return home, but is permitted to proceed after being reminded concerning the limitations of his mission, (vs. 31-35).

V. BALAK'S SACRIFICES AND BALAAAM'S PARABLES? (22:36-23:30).

The arrival of Balaam was a greatly anticipated event for Balak, and he went out to meet him. On their meeting he expostulated with him concerning his refusal to come on the first invitation, (vs. 36, 37), the prophet in reply stating the reason for his failure to comply with the same, (v. 38), after which he is taken by Balak into the high places of Baal, that thence he might see the utmost part of the people, (v. 41). Here at the request of Balaam seven altars were erected upon which sacrifices were offered while Balak abode by these, the prophet sought and received a message from God, (vs. 1-4), wherein the divine blessing upon Israel was stated, (vs. 7-10). The Israelites could not be cursed because they enjoyed the favour of God, they would be a separated people, not reckoned among the nations, and their number would be great. With the realization of such blessing upon Israel, Balaam expresses the pious wish to die the death of the righteous. Unfortunately for him he did not live the life of the righteous, and therefore he died at the hands of the Lord's people, in the camp of their enemies, (31:8). Note the security and separation of God's people then and now, the necessity of living a righteous life in order to die the death of the righteous, and the corroboration of previous prophetic statements respecting Israel, (Gen. 12:1-3).

The result of this first attempt at cursing was not acceptable to Balak, and he made a second attempt to carry out his purpose, taking Balaam to another place, and going through the same ceremony, (13-15), but with the same result. The Lord again put a word in the prophet's mouth, and he spake it forth in a parable as on the previous occasion, (v. 18). The truthfulness, unchangeability, and faithfulness of God are stated, (v. 19), also the fact of God's blessing upon Israel, (vs. 20-22), their immunity from the influence of enchantment and divination, (v. 23), and their greatness in consequence of God's blessing, (v. 24). The exclamation of Balaam is both suggestive and significant, "What hath God wrought!" Truly it is blessed to be in His service, and enjoy His favour.

The Union Baptist Witness

Is the Official Publication of the Union of Regular Baptist Churches of Ontario and Quebec. Send all communications to the Office Secretary, 337 Jarvis Street, Toronto 2, Canada

SPYING OUT THE LAND.

"If I told you all that we saw and did on our trek", writes Mr. Mellish, "I am afraid I should have to send along a book". The four hundred mile trek was certainly an interesting one and opened the eyes of our missionaries to the opportunities beyond for definite missionary endeavour.

From Mr. Mellish's report some notes of particular interest are compiled, and through them we can become somewhat acquainted with the country that the Lord has so definitely committed to the churches of our Union.

It would appear that from the Gear Bar Zondo Station, the party headed north-easterly to Sanoquellah, and after being on the road several days passed out of Bassa county into the interior district where are to be found the Mano people. The travellers found the Mano towns much different from the Bassa—a Bassa town with twenty-five huts is considered quite large, but the Mano town of Trobe has two hundred and forty-five huts and many of the towns have more than four hundred huts.

There was also a marked difference in the life of the natives in the Mano towns. Mr. Mellish tells us that the Bassa people of necessity go to the Beach to buy what they need and that in almost every town, even when the people appear to be raw natives, a man can be found who can converse in English.

The people further back make their own cooking pots from clay, smelt their own iron to make cutlasses, grow cotton and make cloth from it. They are experts in the use of traps and use bows and arrows, the arrows having sharp metal points.

From the town of Trobe the explorers proceeded to Sacopie and there met the District Commissioner who accompanied the party to Ganta. At that town is located a Methodist Episcopal Mission established some years ago. On the Station there are four white workers and four white children. There is also a black worker who comes from America. At this Station our missionaries were given a welcome and were happy to learn that there was a doctor located there who could be called upon in case of need. In connection with this work, our missionaries report that although there are some thirty buildings there is no church and the work seems to be anything but evangelical.

Ganta is about forty-five minutes walk from the French border and the missionaries crossed the St. John's River and entered French Guinea where they stayed for a short time. It was learned that a two days' walk over the border brought one to roads and trading posts, and if in the future it were possible to establish a station there, it could easily be linked with the work in Liberia. It was found that many of the Mano people were living over the border, and that at some points the Gio people as well had entered the French territory.

At Sacopie, there are to be found Mandingos who are Mohammedan. These Mandingos started the day at five o'clock in the morning with prayer, and while it was interesting to watch them respond to the Moslem call to prayer and see them gathered around the hut which is used as a mosque, Mr. Mellish states that the longing came into their hearts to be able to give the message of the Gospel to these people. The Roman Catholics have a mission at Sacopie. This has been established for about a year, but very little has been done as yet. Our missionaries talked with the priest but he did not invite them to visit his station.

A walk of one and a half days from Ganta through Mano country was an interesting experience and brought the party again to the St. John's River which they crossed on a suspension bridge, swung above the river and constructed entirely of country vines made into rope. The bridge was quite an accomplishment and bespoke the ability of the people.

On crossing the river, one finds himself in the Pesse country and continuing the journey is brought to Gbarnga. At this town the missionaries were very well received and given a splendid house to stay in. They had the pleasure of meeting at that point the Inspector of Revenue, Major T. E. Duignie-Leigh.

From Gbarnga the homeward journey was made and this required almost a week, but the missionaries experienced considerable delay owing to being unacquainted with paths and much better time could be made were they to make a return trip.

Such a journey as was taken by Rev. and Mrs. Davey and Rev. and Mrs. Mellish convinced them of the deep, deep, need of the country beyond our present mission stations. It showed them strategic points that should be possessed without delay. It burdened their hearts with a desire to press forward. It opened to them a new conception of the land in which they labour and they send back the word to the homeland helpers that they may pray and work and sacrifice with them in the glorious calling of making Christ known to wretched souls.

LETTER FROM SOUTH AMERICA.

A most interesting letter has been received from Miss Millicent Maynard. It bears the date of June 7th and is addressed to the Office Secretary of the Union. We are sure that many will welcome the news it contains and it is, therefore quoted:

"Very much thanks for your kind letter and cheque received a few days ago. Would you be good enough to convey my thanks to the friends who have contributed to my support.

"It seems almost too good to be true that I am again here in Brazil witnessing for Him after such a long stay in Canada.

"The Lord has been blessing the work and I was delighted to see that the congregation here in Morrinhos and the out-

stations are about three times as large as when I left. Our Mission Hall is much too small and the Sunday School has classes in most of the rooms of the house including the kitchen.

"I have planned to visit several of the stations, but have been waiting to get a horse. Mr. Tipple has been away so much too that I have been needed here. Last Sunday I took the meeting, we had a full house and the presence of the Lord was felt. There are many interested people in the town and we believe that many of them will be won. The medical work has been the means of getting in touch with many and through it souls have been brought to Christ.

"Lately smallpox has been bad and a very bad case has been passed on to Miss Jennings who, although she cannot as yet speak the language, is a great help in this way. I may say that my Mecca ointment has been a wonderful help and has worked wonders.

"I am glad to know that I have the prayers of so many friends back there in Canada; and ask them to pray yet more for this great work in which we are co-workers, and in that Day when we see Him, we shall rejoice together over the many souls brought into the light of the Gospel.

"Thanks for the *Missionary Bulletin*, it is lovely of you to send it to me. I look forward to getting it and THE GOSPEL WITNESS.

"May the blessing of the Lord be upon you and your work for Him."

THE NEW CHURCH AT THE GORE.

To Pastor Lorne Hisey has been given the greatest joy of seeing a work established and housed under his ministry. On what is known as the St. Amedee field, there was at one time three preaching stations located at St. Amedee, North Nation Mills and Papineauville; but the sweeping away of a bridge, and the removal of several families changed the situation and the services have latterly been held at The Gore rather than at North Nation Mills, and the need of a building there has long been felt. A gift of \$500.00 made the building possible and now within its walls from Sunday to Sunday, there will be gathered a people worshipping the Father in spirit and in truth. We doubt not too that the blessing of the Lord will rest upon the preached Word and the ministry there and that souls will find peace and forgiveness through the shed blood of Jesus Christ in that hallowed place.

On Friday, July 8th, special opening services will be held and Dr. Shields, who will be east for the Dalesville Conference will be present with Rev. W. E. Atkinson, Secretary of the Union and others.

* * *
Each Wednesday morning from Preston, the Hespeler Regular Baptist Church will have a service on the air. Watch for further announcements and in the meantime tune in from 9 to 9.30 on Wednesday morning, D.L.S. Time.