

The Gospel Witness

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

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WHAT IS PEACE?

The word peace is in the thought of countless millions of people to-day, and in all probability is expressive of the inarticulate longing of seven-eighths of the world's population. But what is peace? Frequently we conceive of it as the opposite of war; and peace and war are set in antithetical relation to each other. But can any quality, or state, or condition, or relationship worthy to be called peace, be thus simply and negatively defined? Peace certainly is the opposite of war. But it is much more than merely that. Peace is a positive quality wherever found. It consists in right and inherently harmonious relations. There can be no peace between a lion and a lamb when brought together, each in its natural state. In all the realm of nature there is perpetual war between incompatibles. Fire and water and air, each in its turn, makes war. And within the sphere of the operation of each, war gives place to peace only as a chemical, terraqueous, or atmospheric equilibrium is restored: "Where no wood is, there the fire goeth out: so where there is no talebearer the strife ceaseth. As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife."

The entrance of certain bacilli, whether of smallpox, typhoid, tuberculosis, or of other maladies, into the human system, precipitates war. Nor can peace be restored, nor can the fever subside unless or until these microscopic enemies are by some means subdued. The various antitoxin methods are declarations of war, to be waged with a view to making peace. Peace between individual men or women cannot be effected, or maintained, by unilateral compulsion. It must rest on mutual agreement respecting principles; principles in relation to possessions, or tastes, or aims, or actions. Hence, the scriptural inquiry, "Can two walk together, except they be agreed?" Manual or oral inaction, accompanied by sullen silence is not peace. We have heard of two negroes quarrelling, or perhaps more accurately, of one who was determined to quarrel, who said to the other, "Yo' kin stamp on me, and knock m' teeth out, or black m' eyes, or do anything yo' like, but doan yo' give me no mo' of dat silence."

When the Sovereign of the seas said, "Peace be still", the wind ceased, and the waters returned to their balance, and there was a great calm. Real peace between

nations must be something more than the absence of war. Munich did not bring peace. We are amazed that any one of moral sense could even have hoped that it would. It postponed war, such war as is waged by guns and bombs; but it did not make peace. The strain and stress remained only to become intensified as it is to-day. The spending of billions upon armaments necessary, indeed indispensable, as it is, thus effecting a state of thorough preparedness, does not in itself make peace. Nor can it. Europe and the world have been under a greater strain, by which we mean subject to greater nervous pressure, during the last year or so than in the darkest days of the Great War. A hundred Munichs will not make peace, but will be far more likely to convert the nations into insane asylums. The world cannot long endure the present strain. Something somewhere must break.

What is the cause of the world's distress? We have long been nauseated with the morally and politically stupid contention made by some little puppet pacifists, that the world's trouble is due to the injustices of the Versailles Treaty. The world's present distress can more accurately be referred to the leniency of that Treaty. The devil began the world's troubles amid the bounties and beauties of Eden; indeed, we read that "There was war in heaven". And such devils, for what else can they be called—as Hitler, Mussolini, Stalin, and others, would make war, or would have made war if the Versailles Treaty had converted Europe into a paradise.

In October nineteen hundred and eighteen when the armistice was first mooted, this Editor was preaching in Spurgeon's Tabernacle, London. And we ventured to say in Spurgeon's pulpit that Britain and the world would rue the day if terms of peace should be discussed anywhere outside of Berlin. We said that if Germany were sincere, further bloodshed would be unnecessary; that she could lay down her arms in proof of her sincerity, and terms of peace could be discussed when the allied armies were camped in Berlin. We have never changed our opinion from then until now. Hitler, Mussolini, and Stalin, are the pestilential bacilli which have made the war fever epidemic through the world. Europe and Asia are like a sick man with a high fever, with a number of ugly boils on his neck. The worst is

Germany, the next is Italy, the third is Russia, and the fourth is Japan. And Hitler, Mussolini, Stalin, and the army leaders of Japan are—let us say it plainly and bluntly—the horrible and deadly bugs that are the cause of all the fever. All the Munich plasters in the world will never reduce the world's fever. Mr. Chamberlain need not patent his Munich recipe, for no one outside of an insane asylum will ever be likely to copy it.

But the world will never get rid of its sickness until these boils are opened by some means, either by revolution from within, or pressure from without. But somehow or other, sooner or later, these poisonous bugs by which these national boils are caused, must be destroyed, or the world will go mad with the poison they disseminate.

We are not sorry to learn that Russia has been eliminated from the British-French partnership. Russia will prove a Jonah to any ship she elects to sail in. We believe she would prove a liability rather than an asset in any war against Nazi-ism and Facism. There is no essential difference in principle between the political systems of Germany and Italy and that of Russia. From some reports we have heard from some who know something of Russian conditions, it seems probable that Russia is just about as hungry as Germany. We are firmly of the opinion that if any of the three European danger-spots were to go to war they would be faced by a revolution at home within a very short time. It would be well for Britain and France to be outside of it. The one hundred and eighty millions of Russians will not fight long in support of the less than two per cent of Communists who rule them.

What is needed, we believe, is that the nations should recognize that certain madmen are the disturbers of the world's peace; and they should announce forthwith that they will hold Hitler, Mussolini, and the rest, personally responsible for any breach of the peace; and that if once war is declared they will deal with them as criminals and bring them to judgment. There never was such just reason for the talk of hanging the Kaiser as there would be for an open declaration that Hitler and his like, by the moral judgment of the world, are condemned already, and will be summarily executed at the first possible opportunity. Only by such elimination of these murderously ambitious persons can real peace be restored to the world.

War is horrible; but we have always regarded insanity as being something worse than death. Terrible as it may seem to say it, a world converted into a cemetery would be preferable to a world made into a madhouse.

GOD INCOGNITO

The book of Esther does not mention the name of God. But no one can read it without the consciousness that He is there. The anti-Semitic Haman is rather a good illustration of Adolf Hitler, egotistical, vain, deceptive, vicious to the point of ruthlessness, and withal for a while eminently successful. Mordecai in sackcloth and ashes, and all the people of the Jews, may well represent not the Jews only, but the peace-loving though trembling world. The gallows prepared for Mordecai may well symbolize the colossal armaments, "fifty cubits high," which Haman Hitler has assembled.

But who is to be the victim? Will the gallows prove

destructive to the objects of Haman's envy, and a ladder up which he will climb to still greater successes? We do not believe so. The God who kept a certain king awake, and made him read the musty tomes of history, and brought Haman instead of Mordecai to the gallows, and Mordecai instead of Haman to high honour, still lives. It is a parable and prophecy of all history. Haman is always hanged on the gallows he prepares for Mordecai.

In estimating the probable issue of an armed conflict in Europe few take account of the horses and chariots of fire roundabout the modern Elishas. Ultimately the issue of such conflicts is not determined by the number or weight of ships, by the size of armies, or by the weight and quality of their implements of war. There are moral factors more potent than armies, and more effective than the most modern armaments. Here is a sure and unerring prophecy of what must happen if Hitler precipitates war in Europe: "My defence is of God, which saveth the upright in heart. God judgeth the righteous, and God is angry with the wicked every day. If he turn not, he will whet his sword; he hath bent his bow, and made it ready. He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors. Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood. He made a pit, and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate. I will praise the Lord according to his righteousness; and will sing praise to the name of the Lord most high."

POLICEMAN JOHN BULL ON HIS BEAT

As we go to press there are rumblings in the distance which suggest the possibility of a great storm. The atmosphere is heavy, and the clouds are low. But it is always possible that the storm may go around, or may lift and dissipate altogether. But notwithstanding the political weather, with calm demeanour and measured tread Constable Bull patrols his beat. He is no housebreaker; he does not parade a revolver; even his baton is kept out of sight. But he is all eyes and ears, and ready for any emergency if an outlaw or outlaws should suddenly dash around the corner.

After all, the policeman has a lot on his side. He does not represent lawlessness, but law and order. He is there to insure that life and property shall be secure. The gangsters may inflict some injury, may achieve a temporary victory, but in the end the policeman always wins. The people whom John Bull serves hate war and aggression. "A nation of shopkeepers" only ask to be allowed to go about their business in peace. But it is amazing what good soldiers can be made out of shopkeepers. There has been enough of rowdiness in Europe, enough nerve-racking crises, enough of futile, if not foolish, negotiations with the implacable enemies of peace. Neither Britain nor France are sprinters. They show up to better advantage in the long run. It remains to be seen whether Hitler's military genius will equal his incomparable political bluffing. Almost certainly in the event of armed conflict, his will will be supreme. The capable general and the efficient politician are seldom found in combination. It is dangerous to attempt to bluff a thoroughly armed man with an unloaded rifle, or to pretend readiness for a siege with an empty stomach. On purely military and economic grounds, Germany is doomed to ultimate failure. She is geographically shut in. She occupies the single corner on the chessboard while Britain and France can move all over the board. Beside, they both have large families which can be depended upon to do their full part in a family crisis.

War is terrible to contemplate; but in such a case as that which now threatens, there will be many compensations.

The Jarvis Street Pulpit

"BAPTIZED UNTO MOSES IN THE CLOUD AND IN THE SEA"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, June 25th, 1939

(Stenographically Reported)

"Moreover, brethren, 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;

"And 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."—I. Cor. 10:1-4.

Prayer before the Sermon

We lift our hearts to Thee, O Lord our God, as those who have come to know Thee in the Person of Thy Son, in Whom Thou hast spoken. We thank Thee for His word to us this morning. We bless Thee that He is the brightness of Thy glory, and the express image of Thy Person; that, having seen Him, we have seen the Father. And as we now approach Thee, we conceive of Thee in terms of His revelation of God. We thank Thee that He has come to us as a tender Shepherd, that the Son of man is come to seek and to save that which was lost. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.

We would revel in this great truth this morning, a company of men and women, and boys and girls before whom Jesus Christ has been set forth as crucified among us, and Who, having risen, is now their Mediator before God. We invoke the aid of Thy Spirit that we may serve Thee acceptably, and with godly fear. Thou knowest our frame, and rememberest that we are dust; and that therefore very often when the spirit is willing the flesh is weak. We appear before Thee as a band of pilgrims who have had many a hill to climb, many a burden to bear, and not a few battles to fight. And to-day, in all probability, many are rather weary in spirit, and need the undergirding of Thy grace. We thank Thee that Thou dost receive even those who have been defeated. We bless Thee that it is written, Not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence. We would this morning glory only in the fact that Thou hast condescended to our low estate; that Thou dost meet us wherever we are able to meet Thee. We rejoice that it is written, This Man receiveth sinners.

Thus we come to Thee hungry, thirsty, tired in the way, and some almost of the way, hardly beset by many foes, and faced by many difficulties, and all of us at the end of ourselves and in need of Thee. Therefore whatever else may be said of this service this morning, as we leave it, may we be made, by Thy grace, to say that God was in this place.

Teach us by Thy Spirit. Speak to us out of Thy Book. Instruct us in the ways of the Lord, that we all may be better men and women, and boys and girls, for our tarrying in Thy presence. For all Thy children and the whole household of faith we pray. And for those who have not yet been called out of darkness into light. May this day everywhere be a day of progress in the kingdom of God!

Give of Thy grace and power to everyone, of whatsoever name, who endeavours in any way to make Jesus Christ known as the Saviour of men. May the power of the Holy Ghost accompany their witness, that multitudes may to-day throughout the world be brought from darkness to light, and from the power of Satan unto God!

For the aged and the infirm, for the sick, and for all who wait upon them, for mothers at home with their children, for

doctors and nurses, for those journeying, by land and sea and in the air, we invoke Thy help this morning. Thou art a great God, and art able to help us all. And we ask Thee to do, in the name of Jesus Christ our Lord, Amen.

Our study this morning in the School has been the record of Israel's passage through the sea, and our text is the New Testament interpretation of it. Observe how Paul introduces this interpretation of the spiritual significance of this chapter of history by expressing the desire that the people to whom he writes should not be ignorant of the meaning of it. Although it was so remote from them in point of time, evidently he regards it as a matter of great importance concerning which the Corinthians should be thoroughly instructed. He uses the same expression in another Scripture: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." Thus you will see that he would guard against their being ignorant either of history or prophecy. Hence he speaks to them "the word of the Lord." We see therefore how important it is that we should learn to relate history and prophecy, our yesterdays to our to-days, and our to-morrows; and to recognize that Jesus Christ is "the same yesterday, and to-day, and for ever."

Some people would be inclined to regard as somewhat weak and superficial such a treatment of an Old Testament Scripture as is here given. But once again I must remind you that we are specifically taught that all the things which happened to Israel were providentially ordered, with a view to their spiritual significance, and to their teaching value to us. The world was long in preparation for the coming of the Lord Jesus. Months before their coming to us we were not allowed to be ignorant of the proposed journey of the King and Queen, in order that every preparation might be made for their reception. "When the fulness of the time was come, God sent forth his Son". But for long ages He prepared the world for His advent. It was given to the prophets, we are told, to understand that what they prophesied, they prophesied not unto themselves but unto us, to

whom the gospel was later preached by men who were filled with the Holy Ghost.

Israel's experience in Egypt, their deliverance therefrom, and all their subsequent experiences, we are told happened unto them for types, for examples, for symbols, and were written for our learning.

The entire Old Testament was a preparation for the New. I remember a critic's saying, "Who would ever turn to the book of Leviticus for devotional inspiration?" Anyone who is spiritually enlightened may be likely to turn to it—and to Genesis, and Exodus, and Numbers, and Deuteronomy, and Joshua, and Judges, and all the historical scriptures, as well as to the Psalms and the prophecies. Is it not written of the Lord Jesus: "Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself"? The Apostle, by divine inspiration, here tells us that the explanation of all that befell the people of Israel was the same as that which explains your spiritual experience and mine—"That Rock was Christ", Christ is the key to the Old Testament as certainly as to the New.

Let us study then, this New Testament commentary; for there is no commentary on the Word of God equal to the Word of God itself. Some of you have self-pronouncing Bibles. That is well enough, if you cannot pronounce without it. But every Bible is a self-interpreting Bible. We are to compare "spiritual things with spiritual". If we shut ourselves up to the Bible itself, and let the Bible speak for itself, we are likely to have a truer interpretation of it than if we allow mere human opinion authoritatively to intrude.

I.

"All our fathers were under the cloud, and all passed through the sea." THEREIN A GREAT SALVATION, A GREAT DELIVERANCE IS RECORDED.

What was the significance of their being "under the cloud"? Perhaps you may remember that in our first evening service in this new building I spoke to you about the cloud which so filled the new temple that the priests were not able to minister because of the cloud. The presence and favour of God were symbolized visibly by the cloud which filled the place. And when God had delivered His people, when the destroying angel had passed, and the time for them to leave Egypt had come, there went before them, as a symbol of His abiding presence, a pillar of cloud by day, and of fire by night; and that cloud was not taken away from them through all their pilgrim journey. But when they came to the Red Sea, and they entered the open valley between the waters—we had it in our lesson this morning—"the angel of God, which went before the camp of Israel, removed and went behind them", and so became their rearguard. It was light to the children of Israel: it was darkness to the Egyptians. Between the Israelites and their foe stood the angel of God, visible to the children of Israel only in the symbol of His favour and of His presence which was the cloud which overshadowed them. They left Egypt under the protecting aegis of the cloud.

Who was the "angel of God"? Who could He have been other than the "Angel of the Covenant"? Jehovah was Jesus Himself, so that He was present with His people, and "all our fathers were under the cloud" said the Apostle Paul. "O Jerusalem, Jerusalem", said our Lord "thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gath-

ered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" But He did on that occasion gather them all under His protecting wings. He covered them with His feathers, and under His wings did they trust. That is salvation—not a ritual of some sort, not a system of ethics, not a philosophy of life. Salvation is the personal favour and presence of God Himself. "All our fathers were under the cloud".

My question to you this morning, first of all is, *Are you under the cloud?* Do you know that God stands between you and all harm? Do you know that you are overshadowed by His protection, that nothing can harm you "if ye be followers of that which is good"? Oh, I wish we could all understand that simple idea of salvation this morning—you men and women who must go to business to-morrow, or women who must attend to your household duties, the little children that cross busy streets to go to school, who are exposed to innumerable moral evils; I wish we could all see that it is possible for us, wherever we go, to be under the cloud, to be overshadowed by the divine Presence.

I sometimes wonder how mothers can be at rest while their children, particularly the little ones, go to school. I like to see the policemen standing outside the school in the morning as the children go to school, or at noon as they leave, and again as they return, to protect them from the traffic. That is well; but there is so much in life from what we cannot be protected by policemen. At a thousand points the principle of law breaks down, and nothing but the overshadowing presence of the Lord Himself can save us. But as the people of Israel were thus saved, so may we be, so that wherever we go,

"Awake, asleep, at home, abroad,
We are surrounded still with God."

And they "all passed through the sea". *The sea was a devouring, a destroying, element in this case.* It was beyond question a symbol of the judgment which was to overwhelm the enemies of God's people. And yet, by His grace, under the cloud they passed safely through the sea, and were saved.

God never saves men by ignoring sin. He does not save us by suspending judgment. He does not save us by evading the consequences of wrong-doing. He has a better way than that.

Once when a lad I heard my father preach a sermon in which he referred to two notable British engineers—Brunel and Stephenson. One showed his skill by avoiding difficulties. If he built a bridge he built it at the narrowest point where it might be most easily constructed. The other displayed his skill by overcoming difficulties. He liked often to choose the most difficult place, the widest chasm to span. And I remember my father's saying that the ancient philosophers had endeavoured to overcome the difficulty of death by finding means to avoid it. But when Jesus Christ came, He accomplished what those who had searched for the elixir of life had failed to find: He overcame death itself.

I would not be censorious, but I fear many preach a gospel which is no gospel at all. They would teach that there is a way around the sea; that a man can be saved without his sin being dealt with. They propose a salvation without an atonement, a salvation procured at the expense of divine justice. But not so runs the gospel story. "All our fathers were under the cloud, and all passed through the sea." God made a way through. The

philosophy of the gospel is that the grace of God has converted the very qualities of Deity which seemed so stern and menacing, to our side, and that where once we feared the truth, the righteousness, the justice, the faithfulness of God, grace has made them the very bulwark of our hope. That which threatened to become an overwhelming judgment, now forms a protecting wall, and we pass through the sea into a new life, and into a larger liberty, with this assurance that justice has not been ignored, that righteousness has not been violated, but that our gracious God has found a way whereby He can be just, and yet the Justifier of all who believe on Jesus. Under the cloud and through the sea! All prophetically symbolized by the blood that was shed, and that was sprinkled, the symbol of that precious life which was the life of all worlds in solution, and which flowed from His five bleeding wounds, that He might make a way through the sea for us, though the same waters should overwhelm those who had not been sheltered beneath the sprinkled blood.

What was it to be under the cloud, and to pass through the sea? *It was to be delivered from a life of bondage.* They had yielded themselves servants to obey Pharaoh, and his servants they had been. But now the last shackle has been broken, and they have left their taskmasters with their cruel whips behind them, and have journeyed from bondage to liberty.

It is useless to preach a gospel which promises nothing more than a ticket for heaven. We have no confidence in a religion which promises much in the future, but provides no present deliverance from the thralldom of sin. Unless we show by the lives we live that we have been delivered from sin's bondage, unless the drunkard is made sober, and the liar truthful, and the debauchee pure, and the dishonest man, honest, and the selfish man, unselfish, and the unloving, loving, and the coward is made brave—unless this religion of ours makes us entirely new, and entirely different, it is of no value. A religion that consists in hymn-singing or genuflections on Sunday, but does not go with one to the office, or the shop, and make him different from all others, because God is with him, is not only useless, but a stumbling-block to many. The Israelites respected orders from Egypt's taskmasters no more. They no longer attempted to make bricks with or without straw. That was in the past. "All our fathers were under the cloud, and all passed through the sea" into a life of freedom and liberty.

Victory is possible through Jesus Christ. The language of faith ought to be: "Thanks be unto God, which always causeth us to triumph in Christ"—not only over the slave-drivers, but over the enemies; not only over the whips, but over the swords; delivered not merely from the life that was hard, and difficult, but delivered also from the menace of death, for now they feared nobody. Miriam summed it all up, you remember, when she took her timbrel in her hand, and leading the grand chorus of the women of Israel, cried: "Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea."

I know nothing of the gospel of grace if it does not mean that we are to be delivered from our enemies: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." We wrestle against Beelzebub himself, of whom I believe Pharaoh was designed to be a type.

But it is promised that we shall, not alone have victory over principalities and powers, but that God will bruise Satan under our feet shortly, and we shall gloriously triumph even over the last great enemy, Death, as we pass under the cloud and through the sea. It is a great salvation, and it is in Christ.

II.

And here is AN OLD TESTAMENT EXPOSITION OF THE DOCTRINE OF BAPTISM. Some of you think of baptism as an ecclesiastical ceremony. You think some people use sprinkling because it is more convenient, and that Baptists, for some strange reason, prefer immersion. Then someone who desires to get the popular ear, says, "I do not care for any of these things." But you ought to care. It is a matter of great importance to discover what the Word of God teaches, and what is the significance of these things. Do not assume a superior, intellectual air, and waive these things aside, saying they do not matter. Everything matters that is written in this Book, or it would not be there.

Very well then, "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"—not by the cloud, not by the sea, but "in the cloud", and "in the sea". They were overwhelmed by, they were immersed in, both elements. And that is what baptism means. And they were "baptized unto Moses" at his command. When they went into the sea he was the forerunner of a Greater than he. It is written: "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you."

The first duty of a true believer is to yield obedience to Jesus Christ. We are to believe on Him Who passed under the cloud, and through the sea, but having thus been delivered, and made partakers of that great salvation, our first duty is to obey Him.

Now let me lay it upon your heart and conscience. Baptism unmistakably is an ordinance binding upon all believers, and if you have not been buried with Christ by baptism into death, whatever your profession, at that point, you are living in disobedience to a plain and unmistakable scriptural requirement. "Oh, but I do not see that it is necessary." It is none of your business to see that it is necessary. A young preacher once asked the Duke of Wellington if he thought it likely that the world could be converted through preaching the gospel. The Iron Duke said, "That is not your concern, sir. What are your marching orders?" "Why", said the young preacher, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the age." "Then", said the Duke, "Obey! That is your duty."

I would bring it to the heart and conscience of every believer here this morning: "Thus it becometh us to fulfil all righteousness." "But my church does not teach it." So much the worse for your church. "But my minister does not preach it." So much the worse for your minister. The word of God is the supreme Authority.

And when they came to the sea, the Lord said to Moses, "Wherefore criest thou unto me? speak unto the children of Israel, that they go forward." It was no

use longer praying about it: Obey! "Oh", someone says, with his Bible before him, "I will pray about it, and I will see whether or not I feel led." It does not matter whether you "feel" led or not. Open the Book and see what the Word of God teaches, and then do as you are told, no matter what your feelings may be. You remember the revolution that was effected in the life of Saul of Tarsus. He tells us himself that he verily thought he "ought to do many things contrary to the name of Jesus of Nazareth." He was going to Damascus to bring those who called upon the name of the Lord, bound to Jerusalem, when suddenly a light shone upon him, and a voice from heaven called him by name, and he answered, "Who art thou, Lord?" The Voice replied, "I am Jesus whom thou persecutest." As soon as he knew that the Jesus of the cross was the Jesus of the glory, as soon as he knew that He was not in the grave but on the throne, clothed with all authority in heaven and on earth, this man said, "Lord, what wilt thou have me to do?"

If you are not a Christian the question of baptism does not apply. If you are not under the cloud, and have not passed through the sea, you ought not to be baptized. But if you have, you ought to obey the teaching of the Word of God.

What did it signify? It was the symbol of the resurrection of a whole nation. They went down into the waters, and they were, in a figure, buried, and they came up out of the waters into a new life. I have before reminded you that the outstanding, the most conspicuous, the supreme miracle of the Old Testament is the deliverance of Israel from Egypt. Its counterpart, its anti-type, the supreme miracle of the New Testament, and the miracle of all miracles is the resurrection of Jesus Christ from the dead. On this occasion Moses went with them through the sea. They were with him, and he went with them through the sea, and they were all "baptized unto Moses in the cloud and in the sea." Our Lord Jesus went through death for us. He was buried and He rose again. Baptism is nothing less than that—a confession of our union with Christ in His death, and burial, and resurrection.

And it was a *confession of their emergence from a life of bondage*. This was the final act of the exodus. They went out from Egypt under the cloud, and they passed through the sea. If we are really saved the old life of bondage should be behind us. Now we have victory through Christ, and therefore we ought to make confession of that in His way by passing through the sea, by being baptized in the likeness of His death and resurrection.

And it was a *symbol of victory*. They saw the Egyptians dead upon the seashore. What a significant figure that is, that they themselves, had come through the sea, and the sea returned to its strength, and as they looked upon it in the morning they saw the bodies of their enemies at their feet! "The children of Israel saw the Egyptians dead upon the sea shore." They may have seen Pharaoh. Moses may have seen him. I think perhaps he did. Pharaoh had said to Moses, "Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die. And Moses said, Thou hast spoken well, I will see thy face no more." But they saw the Egyptians dead upon the seashore, and they were delivered from death into a new life, "baptized unto Moses in the cloud and in the sea."

Read the sixth chapter of Romans with this chapter in Corinthians, if you would understand its significance. "Christ being raised from the dead dieth no more; death hath no more dominion over him". And if we are in Christ, we, too, are raised from death, and death has no more dominion over us. What men call death is not death to the risen one: it is merely the transition from life in the flesh to a larger and more glorious life beyond.

III.

And here is THE RECORD OF A PROGRESSIVE MIRACLE. The life that was given them, the deliverance that was miraculously achieved, was *consummated and conserved by divine power*. Did you ever try to get ready for a Sunday School picnic? Somebody telephoned my office last week, and wanted some help for a picnic. When they were told that we had twelve or fifteen hundred to provide for ourselves, they said, "You amaze me." Well, did you ever try to prepare for a thousand people? I remember one Christmas Supper held by one of our Departments in the old building. And I can see a man yet, going back and forth carrying great plates of sandwiches. There were many of them, but this man stands out in my memory as he came back at last and put down his plates, saying: "I give up. I cannot fill them up."

Did you ever in New York, or London, or other large city, observe the supplies coming in in the early morning? Do not put on your best clothes, and do not be too sensitive, when you go, but go down to Billingsgate fish market in London about four-thirty in the morning. I went down a number of times during the War, just to see those trawlers coming in with their great loads of hundreds of tons of fish, to feed London's millions. Go to the great railway stations and see the milk trains coming in. You will say, "I scarcely realized there were enough people in the world to require all that milk!" Have you seen, during the night, the bread trucks with trailers, going out of Toronto to some of the smaller towns, great trucks loaded with tons of bread? If a city like Toronto, with its seven or eight hundred thousand people, three-quarters of a million or more, with its environs, consumes such a large amount of food, what a task Moses had when he took an army of six hundred thousand men, beside women and children, into the wilderness where there was not a bit of food to be had, nor water to drink! No wonder the people of Israel, not understanding, said, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?" They must have died had it not been that their deliverance was a miraculous one, and their maintenance was to be equally miraculous. And so the Lord said, "I will give you food; I will give you drink." And this Book says they "did all eat the same spiritual meat; and did all drink the same spiritual drink." He Who saved them, maintained them.

Are you, as a professing Christian, writing your miracles in the past tense? If you are a Christian you are the subject of a miracle, for if you live, you must live by divine power. We must feed on the Word of God every day, or we are defeated men and women, and boys and girls. We must have supplies from heaven, or we shall go hungry.

And Jesus explained it, you remember, when He raised the little girl from the dead, saying to her, "Arise!" She had not been dead a very long time. She looked upon father and mother. Perhaps she did not know that

she had been dead. But she had died; and she was made to live. And then what did He do? I love to remember that His was a very practical religion. He said, "Give her meat. She is hungry. I have raised her to life. Now give her something to eat."

And when the multitudes sought Him in the wilderness because they had seen His miracles, and the disciples said at evening, "Send the multitude away, that they may go into the towns and country roundabout, and lodge, and get victuals: for we are here in a desert place", Jesus said, "Give ye them to eat." And the disciples said, "But we have no food. There are only five loaves and two fishes here." And He said, "That is enough when I am here." And then He commanded the disciples to set the people down in companies of fifty, and He took the loaves and fishes, and blessed them, and brake them, and gave to the disciples to carry to the people. And they were all fed, and when they had finished there were twelve baskets full left over, more than they had to begin with. Does someone say, "I do not believe that?" Well, you cannot be a Christian if you do not believe that God can do the impossible, for a Christian is a standing witness of God's power to do what no other power in the universe can accomplish.

Some of you know what it is to get a bit of manna from the skies, don't you now? I do. Jesus explained it, and said, "You thought that Moses gave you that bread, but he did not. My Father gave you that bread, and it was only a symbol of Me, for I am the Bread which came down from heaven. I am that Bread of life." That is how we live, dear friends. We must feed upon Him. In our Communion Service we take the bread, and we repeat: "This is my body"—our version has it "which is broken for you". But that should not be there: literally it should be, "This is my body which is for you". He does not give us a portion only: He gives us Himself.

When the people thirsted for water, the Lord said unto Moses, "Go on before the people, and take with thee of the elders of Israel, and thy rod"—that miracle-working rod—"... and thou shalt smite the rock, and there shall come water out of it, that the people may drink." And the New Testament says, "That Rock was Christ":

"Rock of Ages, cleft for me,
Let me hide myself in Thee!
Let the water and the blood,
From Thy riven side which flowed,
Be of sin the double cure,
Save me from its guilt and power."

Are you thirsty? There is water in the rock, "the same spiritual meat", "the same spiritual drink". I think it meant that they all had the same menu. Have you ever travelled by first-class, second-class, or third-class? The first-class contains the choicest of things, the second, a few omissions, third-class a little lower still. But here there is no second-class, nor third-class. We all travel first-class; we all have the same menu, the same meat, the same drink.

I remember some years ago when Chapman and Alexander were here, at one of their meetings there were many inquirers, and someone was talking to one of the inquirers when a purse-proud business man, a dapper little man, with waxed moustache, stood by. He was proud that he had succeeded in life. And he listened to the one who was dealing with the inquirer and then said, "Now, allow me to say a word. I am a business

man in this City, and I have acknowledged Christ as my Saviour, and if a business man needs him, I think you do." And he turned to me, and said, "Do you not think that is true?" I said, "I do not know. I do not know who you are, and I do not think the Lord cares who you are. All He cares is that every poor sinner needs the Saviour. They all need the same Bread, the same Drink. Who cares whether you are a business man, or what you are? Get down off your high horse, my friend. Humble yourself under the mighty hand of God." We all must be saved in the same way, and be maintained in the same way, eating and drinking of that Rock which is Christ.

And the manna never failed. They were facing toward the Promised Land, to go through the sea, through the wilderness, and by and by they came into the land that flowed with milk and honey. Everything is in Christ. You may not understand the details of it, but believe Him, receive Him: "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Bible School Lesson Outline

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THE SIN-OFFERING

Lesson Text: Leviticus 4.

Golden Text: "Without shedding of blood is no remission."
—Heb. 9:22.

For Reading: Leviticus 1-3.

The Book of Exodus describes the redemption of the children of Israel from Egypt, their early journeyings, the revelation of the law on Mt. Sinai, and the construction of the tabernacle. The Book of Leviticus gives details concerning the walk, worship and service of the people, their relationships with God and with one another in view of His holiness. The Book of Hebrews is the Divine commentary on the Book of Leviticus.

I. The Sin-Offering for Priest—verses 1-12.

Provision had to be made for the sins of the priests. They must first secure forgiveness for their own sins before they could preside at the sacrifices calculated to take away the sins of the people. The Lord Jesus Christ, our High Priest, had no such need, for He was absolutely holy (Heb. 5:1-3; 7:26-28; 9:7).

All the various offerings including the sin-offerings, the burnt-offerings, the meal-offerings and peace-offerings, pointed to Christ. The sin-offerings pictured the death of Christ on the cross when He atoned for the sins of the world. Christ was the Priest and also the Victim (Heb. 9:12, 25, 26).

The sin-offering was presented before the Lord and slain. Sin entails the punishment of death. Either the guilty one must be slain or a substitute found to die in his stead. Christ took our place, bearing the punishment of our sins and dying for us (Isa. 53:4-6, 11, 12; 2 Cor. 5:21; Heb. 9:28; 1 Pet. 2:24; 3:18).

The blood of the slain victim was sprinkled before the Lord in the Holy Place before the veil which separated the Holy of Holies from the Holy Place. This action was a demonstration of the truth that atonement for the sin had been made, and that the holiness of God was vindicated.

The altar of sweet incense was also sprinkled with the blood. Incense speaks of the prayers of the saints (Rev. 8:3), and the Lord would teach His people that prayer may be offered to Him because Christ has opened the way by shedding His blood (Heb. 7:25; 9:8; 10:19-22).

The parts of the bullock rich in fat were not to be considered as a portion of the sin-offering, but were to be en-

tirely devoted to God, and consumed as a burnt-offering (Lev. 1:8; 3:4). The fat of sacrificial animals was considered the choicest part, and hence, the Lord's portion. The first and best of everything was presented to the Lord in token of the fact that all belonged to Him.

The skin, flesh and members of the bullock were carried forth into a clean place without the camp (Exod. 29:14; Lev. 16:27; Heb. 13:10-13). We must remember that the activities of the flesh are not acceptable to God; we cannot get rid of sin by our own efforts (Rom. 8:3-8; Tit. 3:5). The self-life with its ambitions and motions is to be put in the place of death (Rom. 6:11-13; Gal. 5:24; Col. 3:1-5).

II. The Sin-Offering for People—verses 13-21.

The sins for which the sin-offerings atoned were sins of ignorance. It is significant that the law offered no way of pardon for deliberate wilful disobedience of God's commands; sins of presumption were punished by death (Gen. 2:17; Lev. 10:1, 2; Heb. 10:28). God would have His people realize the seriousness of sin.

As soon as the people were conscious of having sinned, they were to take steps to have it removed. We sin in thought, word and deed, and are continually coming short of God's standards for us (Rom. 3:23). We need to pray that by the holy light of His Word God will reveal to us the wickedness of our ways, and lead us in the paths of righteousness (Psa. 139:23, 24).

The sinner must identify himself with the victim. The priest or individual who had sinned laid his hand upon the head of the animal as a token of his willingness to regard the animal as his substitute (Lev. 1:4; 3:2; 16:21, 22). As he placed his hand upon the animal and confessed his sin, it was as though his sin passed from his own body to that of the innocent animal. His guilt was transferred to the animal who would bear it and die in his stead. The man would then be free. God put out guilt upon Christ, the Lamb of God Who takes away the sin of the world (Gen. 22:8; Isa. 53:6; John 1:29). To have part in that expiation, each must for himself by faith lay his hand upon Christ, and identify himself with Christ (Rom. 4:5; 6:3-6), accepting Him as Saviour and Lord (John 1:12; Rom. 10:9, 10).

When Israel as a whole sinned, the elders were to represent them in the ceremony of expiation. They placed their hands upon the head of the bullock on behalf of the congregation. Possibly they were held responsible for leading the people into sin.

It was the duty of the priests to carry out God's commands, and, inasmuch as the sacrifice was performed in anticipation of the death of Christ, God regarded the atonement as sufficient (Rom. 3:25). He forgave their sin (verses 20, 26, 31, 35; Lev. 5:10, 13, 16, 18). God is just, and also the justifier of the one who believes in Jesus (Rom. 3:26).

III. The Sin-Offering for Persons—verses 22-35.

The animals to be offered in sacrifice differed according to the standing of the sinner. The priest must bring a young bullock, and the congregation the same, while individuals might bring a goat or a lamb. The offence of a priest was considered greater than that of an ordinary Israelite because of his superior privileges. Leadership brings added responsibility (Mark 12:40; Jas. 3:1).

Whether the victim should be bullock, goat or lamb, it must be without blemish. The truth illustrated is that only a holy Saviour could bear the sins of others. Christ was without sin of His own (Luke 1:35; Heb. 4:15; 1 Pet. 1:19; 2:22-24). The laws regarding the sin-offering specified the holiness of the victim, vessels, priests and place (Lev. 6:24-30).

NEWS OF UNION CHURCHES

The Sudbury Building

The following brief account of the new Sudbury work written by Miss Leila Boyd, sister of Pastor John Boyd of Sudbury, will be welcomed by our many readers who follow the work there with deepest interest. They will be glad to know further that in addition to the generous offering from Jarvis Street of \$910.00, the Union Office has received to date from other churches and individuals approximately \$300.00. Thus the total now in hand to be divided between Kapuskasing and Sudbury is in the neighbourhood of \$1,200.00. If all the churches would follow the splendid examples set by those

who have already contributed to this great work, we should shortly be able to announce that the buildings at both Sudbury and Kapuskasing are free of debt.—W.

A drone must feel very uncomfortable in a bee-hive where his inactivity is constantly rebuked by the busy labours of the bees. At least that is how I felt in Sudbury last week when I went there for a holiday.

Most of the busy buzzing is now heard around the site of the new church building at Black Lake. Because of its high and central position the whole community is aware of its activity. Boys from the Sunday School, young and older men from the churches, even willing women and the pastor himself are the busy bees.

By force of incessant labour a spacious basement formed of high walls of cement, poured by the friends themselves, has been placed upon the solid rock. This will contain two or more Sunday School rooms as well as the furnace. Upon this they are hurrying to place a super-structure which can be seen at a distance from several directions. They are hoping within a week or so to have a closed-in building where work can be carried on regardless of the weather.

All this has meant great sacrifice on the part of men who do heavy labour during many hours of the day in the mines and then, in spite of weariness, devote still other hours to the work of the church. One young man, though already fatigued, chose to spend his yearly holidays upon the work of the building rather than go away for a well-earned rest. The building when finished will thus stand as a testimony of sacrificial giving both of labour and money. More labourers or the means of obtaining them, are needed if the building is to be finished before the end of September, as hoped.

In the meantime the time of the pastor and people is more than filled, for the regular programme of work goes on, in Sudbury, Black Lake, Nairn and other outlying settlements. These earnest workers are torn between two desires, that of pursuing the Lord's work in many places where it is so needed and that of doing the labour which must be done on the church. They find their days all too short and their strength all too limited. The means of employing competent men to take their place upon the building would release pastor and workers for the visitation work, the heavy schedule of nightly meetings, sometimes thirty miles or more away, the work in short which must be done by consecrated labourers. Pray therefore that it may please God so to bless them that building and work may both prosper according to His will and that health and strength may be given to these harrassed servants there.—L. B.

The Good News in French

Pastor Carson tells of encouragement at the Verdun Church and of longing for a great revival. He adds the following interesting note: "It may interest you to know that I spoke in French at one of the meetings held on the Board Walk along the St. Lawrence River. There were, I am sure, English and French, about 1,500 listening to the sound of the gospel. Not a few of these, I believe, were French. But—was I nervous! On the street corner I do not mind so much, but the other was quite a trial. We leave it with the Lord."

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