

Tertullian then goes on to show how many types of Baptism there are in the Old Testament; and how frequently our Blessed Saviour either referred to water in His teaching or used it to display His miraculous power, or otherwise employed it. Even from His dead Body on the Cross there issued *water*.

Here then we see that Tertullian regards the Laying on of Hands or Confirmation, as a part of the whole rite of Baptism, and as conveying the communication of the Holy Spirit. This is the same teaching as is seen in the history of the Acts of the Apostles. It is also to be observed in the Service for Confirmation in our Liturgy. There the special prayer of Confirmation acknowledges that regeneration and forgiveness of sin are conveyed in and by Baptism, and prays that the further gift of the strengthening of the Holy Spirit may be given in addition. Such was the teaching of the early Church.

An example of Tertullian's manner of teaching, or handing on the doctrine he had been taught, must be given in the next number of the Magazine.

Divine Worship.

V.

JEWISH WORSHIP.

In our last paper we endeavoured to answer the questions "How did men worship God through Jesus Christ before Jesus came into the world?" and "How did men offer to God the Father, during that period, the Sacrifice of the Son?" The answer was, *through animal sacrifices*, the way ordained by God Himself. And we saw that these animal sacrifices were really effectual and the source of blessings; for though in themselves worthless, yet by being the Divinely appointed means of offering to God the merits and death of Christ, they were the channels through which flowed to those who lived before Christ's birth some of the benefits of His Sacrifice. This Sacrifice was ever present in God's mind and on it God based all His dealings towards fallen man, and on it alone did man's salvation from the first depend. These truths cannot be emphasized too strongly.

But, as we have seen, the worship of God through animal sacrifices reached its highest point of development under the Mosaic Law. There were many reasons for this. First, the family had grown into a nation, and therefore the public sacrifices of the nation must needs be on a greater scale than those of the family or tribe. Secondly, in order to make this nation a united one, God directed that the

sacrificial worship should be carried on in only one place—that place being at first the Tabernacle, which changed from time to time its location; afterwards the Temple at Jerusalem. To this one place the whole nation had to come, at different periods of the year, to offer their sacrifices. Hence in order that these sacrifices (their number was enormous) might be offered in an orderly manner a carefully constructed and complex sacrificial system was necessary. Again, God gave to man as the world grew older a fuller and clearer revelation of what was to come. He chose many ways in which to do this, of which the Mosaic ritual was one, for it was full of Christ and Christianity, foreshadowing all the truths of the Gospel, and at the same time in many ways preparing the world for Christ and His work.

Let us now proceed to consider a few of the leading facts and teachings in connection with the Jewish sacrificial system.

I. There were many kinds of sacrifices to be offered up to God. The principal were: Burnt Offerings, Meat and Drink Offerings, Peace Offerings, Sin and Trespass Offerings, and Oblations. These all differed from each other both as to what was offered and the manner of offering. Before considering each separately let us ask, Why were there so many kinds of sacrifices and so many ways of offering them? The answer is, that as all these sacrifices combined in foreshadowing and pleading the One Sacrifice of Christ, and as Christ's sacrifice was a complex act, with many aspects, many parts, many meanings, it required all these different kinds of sacrifices to portray it, all this differing ritual to typify and plead it. Study the whole Jewish sacrificial system: combine it all in your imagination as if it were one series of acts; and then you will have a picture of what Christ wrought, and yet after all but an imperfect one.

Let us now briefly consider, one by one, the above-mentioned five groups or kinds of sacrifices.

(a) *Burnt Offerings*. These were offered either on behalf of the whole nation or by individuals, and consisted of bullocks, lambs, kids or sometimes pigeons. A burnt offering was called so because it was wholly consumed by fire on the Altar. What did this consuming typify? What was burnt on the Altar was as it were "sent up to God on the wings of fire"; and the burning denoted God's acceptance of it. The Altar fire, it is interesting to note, came originally from Heaven. In II. Chr. vii. 1, we are told that "when Solomon had made an end of praying, the fire came down from Heaven, and consumed the burnt offering and the sacrifices." And this fire was never allowed to go