

# The Gospel Witness and Protestant Advocate

Authorized as Second Class Mail, Post Office Department, Ottawa

Vol. 29, No. 20

130 Gerrard St. E., TORONTO, SEPTEMBER 7, 1950

Whole Number 1476

## The Jarvis Street Pulpit

### BLOOD TRANSFUSION

A Sermon by Dr. F. C. Schwarz

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, September 3rd, 1950  
(Electrically Recorded)

"How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God. Purge your conscience from dead works to serve the living God."—Hebrews 9:14.

**T**HE subject for this morning announced is "CHRISTIAN BLOOD TRANSFUSION". The last Sunday morning I was here I spoke on "THE BLOOD", and we took that wonderful text from Levit. 17:11, "The life of the flesh is in the blood: and I have given it to you upon the altar as an atonement for your soul: for it is the blood that maketh atonement for the soul". We then considered that striking message, "God has made of one blood all nations that are under heaven"; and finally we outlined the marvellous transformation that comes to our lives, when the very life of Christ is mediated to us through the transforming blood of Calvary's cross.

This morning I shall go on from that point, and consider that remarkable advance in human well-being that has come to pass through the modern science of blood transfusion. I don't know whether any of you read that remarkable article in *Collier's Magazine* entitled "Hiroshima—U.S.A.", where the Editor of *Collier's Magazine*, after three months' research, applied the lessons learned at Hiroshima, and Nagasaki in Japan, to what would happen if an atomic bomb were dropped on New York.

The article is terrifying; it is lurid; it is horrible; but it is an understatement of what would inevitably happen in such a case. The one thing that impressed me in that article was his reference to the casualties, the burnt, the crippled, the blind. The hospitals were full; they were jammed. People were lying on the sidewalks, on the streets with great burns and blisters on their arms and bodies, with their broken limbs, and the one cry going up from all that maimed and bleeding throng was the cry for "Blood—blood—blood!" And there was no one to answer that cry, because every bottle of blood available in the United States had long since been exhausted, and the

technique of bringing to them the blood so urgently needed to save their lives, was beyond the scope of modern science.

#### An Age of Wonders

We live in an age where we take many wonders for granted. We simply assume they will be ready and available; that they will always be with us. We fail to realize how recently it is that the technique of taking the blood of one person, and giving it to another was developed! From time immemorial people have been observed bleeding to death—dying from loss of blood. The idea entered the minds of various pioneers in the realm of medicine—"Would it not be salutary if blood could be taken from a person who has plenty, and given to another who is dying because of its lack?" A few adventurous spirits, ahead of their time, set out to make this dream a reality. The earliest attempt at blood transfusion, of the transference of blood from one person to another, came into operation.

Now these first attempts were very puzzling in their outcome. In some cases the person who received the blood would suddenly show dramatic improvement. The colour would come back to his cheeks, firmness to his muscles, and life to the emaciated body. Success would be dramatic, because there are few things so dramatic in the realm of medicine, as an urgently-needed and efficiently administered blood transfusion. However, in other cases the result would not be satisfactory. They would be very frightening. The person who received the blood would suddenly begin to shiver violently, break out into a cold clammy sweat; the temperature would begin to climb 101, 102, 103, 104, 105 degrees. In the most severe cases the flow of urine would become bloodstained, then stop, and the person who received the blood would die. Thus the

blood given to save their lives, became their poison, and the instrument of their death.

### Bloods and Blood

Further research was necessary, and was carried out. It was discovered that human blood could be divided into four different types—these types were called respectively type A, type B, type AB, and type O. Generally speaking, blood could only be given from a person of one type to another person of the same type. That is, Group A blood could only be given to Group A; Group B blood to Group B, and so on. However, to this general rule, there were found to be two very important exceptions:— Group O blood could be given to anyone, independently of their blood-grouping. Group O blood could be given to Group A, Group B, Group AB, or Group O. Thus Group O blood came to be known as the group of the "universal donor". The blood of that group ministered life, and not death, universally! The blood of that group was available to all! That blood brought health and salvation, wherever it went! The group of the universal donor.

### Not Donors But Recipients

There was one other exception, the Group AB. Group AB were no good as donors. Group AB blood could not be given, but if a person had group AB blood, he could take, and could take very well—Group AB represents good recipients. One with Group AB blood could receive from any of the groups. He could receive Group A, Group B, Group AB, or Group O blood. So Group AB came to be known as the group of the "universal recipient", that group which stood universally to benefit by the reception of the offered blood; that group which could not be harmed, but only helped, when they accepted the proffered blood that was shed.

### The Message of Bloods and the Blood

I wonder what message these two groups bring to your mind; the group of the universal donor, the universal gift, bringing life, health and salvation wherever it is ministered, with sickness to none, with injury to none, with harm to none, death to none. Of whom does the universal donor remind you? It presents a wonderful picture of God's universal Gift, the Lord Jesus Christ, Jesus Christ the Son of heaven's glory, the revelation of God to men, Jesus Christ very God of very God, coming to this earth, shedding His blood as the universal gift, bringing life, bringing health, bringing salvation wherever it goes. The blood with menace to none, with injury to none! There is no person who can come to any harm through accepting the blood of Jesus Christ. It is God's universal gift given freely for our salvation, for our redemption!

### The Universal Recipient

Then we come to the group of the universal recipient. They cannot give. Their blood is not good for giving. If they try to give it to other people, it does harm. But oh! they can take, and take so freely, take so gladly; they can take with such health-giving results. They can accept the health and the life, and the salvation that comes from the bloodstream that flows. To whom does this group point? Does it not indicate the group of suffering sinful humanity? Every one of us possesses a bloodstream, tainted, impure, evil; blood that cannot give eternal life. But how we can receive! How universally we can accept the proffered gift of God's universal Donor, the Christ of Calvary's cross; Jesus Christ, the Son of the living God.

## The Gospel Witness

and

## Protestant Advocate

Published every Thursday for the propagation of the Evangelical principles of the Protestant Reformation and in defence of the faith once delivered to the Saints.

\$3.00 Per Year. Postpaid to any address. 10c Per Single Copy.

Editor

T. T. SHIELDS

Associate Editors

W. S. WHITCOMBE, M.A. (Tor.)

OLIVE L. CLARK, Ph.D. (Tor.)

S. S. Lesson and Exchanges

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

Address Correspondence:

THE GOSPEL WITNESS

130 Gerrard Street East, Toronto 2, Canada

Telephone RAndolph 7418

Registered Cable Address: Jarwitcam, Canada

Christ! God's Universal Donor—Humanity! the universal recipient, receiving nothing but health, blessing, life, through the blood that was shed on Calvary's cross.

### "Without Shedding of Blood Is No Remission"

There is another lesson that blood transfusion teaches us, and it is this: here we have a person critically ill, anaemic, lying at the very point of death, urgently requiring blood. Here we have another person full of radiant health, with a sparkling bloodstream carrying all the activities of life in its course. The one person urgently needs blood, the other has the blood available!

Let us see this point, because it is so instructive: The blood of this man is of no service to the other man *unless it first be shed*. Blood must be shed before it can bring life to another. While it circulates within the bloodstream of the donor it is useless as far as the recipient is concerned. And when we come to consider God's gracious Donor, the Lord Jesus, we see how His blood had to be shed before Humanity, the recipient, could receive the life it so urgently needs. The blood had to flow on Calvary's cross, the Son of man had to be lifted up to die, the spear had to be thrust into His side, so that out there might flow the blood and water, because the blood of Christ must be shed before it can be administered in transfusing glory to the hearts of men and women; sick unto death, standing in such dire need of it. The failure to realize this is the tragedy of Modernism, of Christian Science, of every other Movement, which makes statements saying that the blood of Christ was just as efficacious when He was living and walking the streets of Galilee, when it circulated within His veins, as it was when He was crucified on Calvary's cross. They lie. From the bottom of their hearts they lie. The blood of Christ became efficacious for your salvation, for your redemption, for my salvation and redemption, when Jesus Christ was lifted up on Calvary's cross; when the blood was shed, when He made an atonement. There He provided the bloodstream of eternal life. The glory of the Cross is that through the shedding of the blood of Christ God has provided the way of salvation.

### The Defects of Birth

Let us now change the metaphor. The scenery changes, and I ask you to come with me into the ward of an obstetric hospital. There we see one of the miracles, one of the wonders of the ancient and modern world, something that the mind can never fully comprehend and grasp, because of its miraculous nature: we see the miracle of a human birth; we see a little baby brought into the world. It is inspiring to see a baby that is well born. For a long time it has been known that for no apparent reason certain babies, though apparently quite healthy at birth, in the first twenty-four hours suddenly become very yellow. Their skin becomes yellow, the eyes become yellow. They become very sick babies: They won't suck; they won't feed. Their weight goes down. Then they have hemorrhages into the eyes, into the nose, into the mouth, internal hemorrhages: within a few days they go down-hill and die. As long as obstetrics has been a science it has been known that a certain number of babies would be born to this fate.

The medical profession followed its customary tradition. When it does not know the cause of a disease, or its cure, it gives it a long Latin name, and appears to be very wise. So the condition was known as *Icterus Gravis Neonatorum* or severe jaundice of the new-born. If any baby was unfortunate enough to suffer from this condition, in a severe form, it was doomed.

With the progress of medical science we have now come to understand what causes this condition. More important still, we have reached the position where something can be done about it. What happens is this: within the bloodstream of that yellow baby there is the trait of a warfare because of the clash between the blood of its father, and the blood of its mother. In the United States they are very conscious of this fact to-day. Wherever you go, people ask you about this rH. factor. A lot of mothers are very frightened because of the rH. factor.

What happens is simply this: the blood of the father is what is known as rH. positive, the blood of the mother is rH. negative, and if the blood of the baby takes after the father and is rH. positive, there is warfare between the blood of the baby, and the blood of the mother, and the product of this warfare is stored up in the baby's bloodstream. And so as soon as it is born, it is doomed to die, because of the poisoned bloodstream that it possesses. It is not the baby's fault. There is nothing the baby can do about it. It is simply the product of the warfare of its parents. It is born with the stamp of doom upon its brow. But hallelujah! and I use that word now because I love babies, it is a blessing that to-day something can be done about it. If the blood of the baby is drained away, and if in its place there is put the blood of someone who is free from the taint of this warfare, then the baby that was doomed to die, becomes the inheritor of human life, and passes forward into a full, healthy, happy, and radiant existence. Born to die because of the poison of its blood! When that blood is replaced by a blood that is pure and spotless then it verily passes from death unto life.

### "As in Adam All Die"

What a picture this gives us of our own position—born to die, born with a poisoned bloodstream, born with the disease of sin upon us, born under the curse. The word of God says, "The soul that sinneth it shall die." "All have sinned, and come short of the glory of God." But hallelujah, the doom is not inescapable. There is a blood available that is free from the curse, free from the taint

of sin. There is a bloodstream that flows sure and free. And if we come to the Cross of Jesus; if we partake of the blood of the Lamb that was shed; if His blood comes into our lives, then we pass from death unto life, into the perfection of eternal life, knowing the radiance of healthy, happy life, and that more abundantly.

Do you remember the words of John the Baptist, when he said, "Behold, the Lamb of God." The Firstling of the flock, pure, unsullied, was Jesus Christ, the Son of heaven's glory, dying on Calvary's cross, making a perfect offering of His own blood. Every one who is under the curse of death may partake of its healing ministry, and go on their way to an abundant life, because of the new bloodstream, the new life that flows from Him.

Have you accepted the transfusion of the blood of Jesus? Have you accepted it?

"There is life for a look  
At the Crucified One,  
There is life at this moment,  
for thee."

### The Fulcrum of History

Let us turn to the fulcrum of history, the Crucifixion of Christ. You remember when they came to the cross, and came to Jesus, they saw that He was already dead, so they brake not His legs, but they took a spear and thrust it into his side, and we read that out there flowed blood and water. Have you ever wondered why blood and water flowed? From the human angle, Christ the Son of man dying on the cross—why, when the spear penetrated His side, did blood and water flow from His heart?

### A Broken Heart

I would suggest to you this explanation. I do not say it is the right one. But it does give us a picture of the suffering, and the agony, and the anguish of our Lord. The heart in the human body is a muscular pump. It is surrounded by a pericardial sac, by a tissue sheath that encloses it in much the same way as the outer leather case of a basketball, or a football, encloses the inner soft rubber bladder, or in the same way as the outer rubber case of a tire encloses the inner soft tube. Normally the heart beats within this pericardial sac, lightly clasped by it, with just sufficient fluid to lubricate the friction caused by the heart's beat. However, in certain conditions, where someone dies in extreme distress and anguish, this space between the heart and the pericardium becomes distended with a clear fluid known as a pericardial effusion. At a postmortem where some unfortunate soul has died in extreme distress, I have seen where pints, literally pints, of this clear fluid have been taken from the pericardial sac surrounding the heart. Its presence is an index of the distress and the anguish through which they went prior to their death. I think of those last few days of the Lord upon this earth. I think of that time when He said, "One of you shall betray Me." I think of Him in Gethsemane's garden, where the sweat on His brow was as great drops of blood, where He cried out, "Oh, Father, if it be possible let this cup pass from me, nevertheless, not my will, but Thine, be done;" and where He said to His disciples, "My soul is exceeding sorrowful even unto death." I think of Him trudging through the streets of Jerusalem outside the city walls, bearing the burden of His cross, to be lifted up to die between two thieves; His becoming sin for us Who knew no sin; so that from His very heart was wrung the anguished cry, "My God, my God, why hast thou forsaken

me?" And suffering there as a man, yet God, is it not possible that as an index of the stress and the distress the pericardial cavity became diffused with fluid, so that when they took a spear and thrust it into His side, out there flowed blood and water? Was it not prophetically written of Him, "Reproach hath broken my heart"?—

"Lest I forget Gethsemane,  
Lest I forget Thine agony,  
Lest I forget Thy love to me,  
Lead me to Calvary."

Christ, God's Universal Donor! Humanity, sinful, sick, diseased, doomed to die, comes into glorious eternal life through the shed blood of Christ. What an incomparably glorious picture! What a perfect picture of our Christ, Who entered into the heavenly place with His own blood, to make an eternal redemption for us! If you are outside the fold of the blood of Christ, won't you accept and receive His salvation? Do it this morning, for Christ's sake.

Let us pray:

God so loved the world that He gave His only begotten Son that whosoever believeth in Him, should not perish but have everlasting life. Lord, we thank Thee that Thy body was given to be broken, and that Thy blood was shed that we might partake of the life that flowed from it. We ask that everyone here this morning may come to Thee, confessing their sins, confessing their sickness, confessing their doom, and at the foot of the cross accept the transfusion of the life-giving blood of Jesus, that they may pass from death unto life. Grant this, gracious Lord, because we ask it in Thy precious name, Amen.

### QUEBEC'S GROWING FEAR OF OPEN-AIR PREACHERS

**T**HE fear Roman Catholic Quebec has of open-air preaching of the Gospel has been demonstrated again by the severe sentences given to open-air preachers charged on technical accusations of violating traffic regulations. The smallness of the audiences reported by the constables is sufficient disproof of the validity of these charges, while the fact that maximum sentences of two months were handed down by the magistrates hearing these cases, made it evident that the arrests and trials were of the nature of persecution rather than of prosecution. It is not the regulation of traffic that appears to be the main consideration of the police officers but the prohibition of all public preaching that is not in accord with the dogmas and obedience of Rome.

In another town in Northern Quebec, organized gangs of rowdies have been made the official defenders of the Church of Rome and they have wantonly destroyed property and manhandled preachers in order to silence them. This is the way in which the Church of Rome answers its opponents where it has the upper hand and is therefore not afraid to show its true colours. In Protestant districts it puts on its other, smoother face as it is presented in the suavely deceitful advertisements of the Knights of Columbus propaganda being carried in popular magazines.

The latest development in the current campaign to silence the Gospel in Quebec comes from the town of Malartic which has just passed the following amendment:

#### BY-LAW NO. 88

Amending By-Law No. 15 of the Town of Malartic  
It is by the present by-law ordained, decreed and enacted,  
as follows:

ARTICLE I—By-Law No. 15 is amended as follows:

"It is forbidden to hold any meeting or gathering on the streets or public parks of the town, or in buildings belonging to the town, without a written permission of the mayor or of the chief of police."

ARTICLE 2—The present By-Law will come into force according to law.

Given at Malartic this twenty-second day of the month of August, 1950.

"Armand Blais"  
Mayor

"A. M. Crozier"  
Asst. Sec. Treasurer.

There is no doubt in our minds that this by-law was framed for the particular purpose of silencing the open-air preaching of the Malartic Church and its pastor, Rev. Yvon Hurtubise. The friends of this church have conducted open-air meetings for some years past on the wide main street of the town without molestation and without hindering traffic. The French-Canadian Roman Catholics of these cities and towns make no secret of the generally accepted belief that such by-laws as the above were made specially with the street preachers in view. When similar cases were heard in Northern Quebec several years ago, a lawyer whose fees were paid largely by funds raised through the pages of this paper, asked the judge if he would wish to see the local priests compelled to ask police permission for a religious parade of their church. The judge repudiated the idea most vigorously. And in so doing he clearly implied that he believed the by-laws in question were not made for Roman Catholics but for Protestants. It is the old medieval theory that the Church of Rome is above the law, while other churches and religions are outside the law.

We may add that when Mr. and Mrs. Hurtubise were arrested and tried last year on a similar charge in another town where they were assisting other preachers, they were given sentences that were twice as long as those meted out to the others. It is our conviction that they were singled out for specially severe treatment on account of their French-Canadian name, since Roman Catholics in Quebec regard converts to Protestantism as enemies to their race and their tongue as well as renegades to the faith of their fathers. We shall watch developments in Malartic with special interest, earnestly praying for this faithful band and their heroic pastor and his wife. Not only is freedom of speech at stake, but the Gospel of Christ. Yet we believe that God is able to make even this fierce persecution fall out for the furtherance of the Gospel. French-Canadians are too intelligent to miss the bitter hatred mingled with fear on the part of their priests, and they are too fair-minded not to have a large sympathy with those who have to brave the force of the law as well as the opposition of the Church of Rome.

—W.S.W.

### DR. ROWELL'S BOOK

A letter from Dr. J. B. Rowell thanks us for the kind words regarding his recent book, *Why Thousands Do NOT Call Him Holy Father*. He notes that we were in error in stating that the price was three copies for one dollar, but informs us that readers of THE GOSPEL WITNESS may obtain them at the price stated. We publish this item to give news of this unwitting bargain that we made but more especially to note that the price should have been quoted as one copy for forty cents or three copies for \$1.10, postpaid. Dr. Rowell's address is 2056 Hampshire Road, Victoria, B.C., Canada.

# "He Was Not Ashamed of My Chain"

A Sermon by Rev. Robert McCaul, D.D., of Brooklyn, N.Y.,  
and Lecturer at Toronto Baptist Seminary

Preached in Jarvis Street Baptist Church, Sunday Morning, August 27, 1950  
(Electrically Recorded)

"The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain."—II. Timothy 1:16

THERE is an inscription in Westminster Abbey beside the grave of the Unknown Soldier using the scripture, "As unknown, and yet well known." The reverse of that might be applied to the life of the Apostle Paul. Well known, and yet not known by the great majority of those even who study the Word of God. For there is so much that is intense in the picture of St. Paul that it is almost impossible to reproduce it in a copy or for the average Christian to comprehend the length and breadth, height and depth of this man's mentality and spiritual life. And so, even although we assume that he is a familiar friend of ours, most of us miss comprehending the gigantic spiritual stature of St. Paul. Probably because, as we heard last night in these great things, we lose our sense of appreciation because we are too long familiar with them, so assuming we know about Paul we do not make any special effort to refresh our imagination as his picture is brought before us. And then, too, because of the fact that the mist of time is in our eyes when we try to gaze back across the intervening centuries. It is with Paul as with his Master, "comes faint and far thy voice from vales of Galilee; Thy voice comes strange o'er years of change." If we could just once see the Apostle, and hear his tones it would give content to all our conception of him and make the reality of his life more vivid to us.

It is a good thing, therefore, from time to time to read attentively again all that relates to the life of this great Apostle. It is not too difficult to do that. I haven't measured it, but doubtless you could read all about Paul in the Book of Acts and all his Epistles in less time than it would take to read the *New York Times*, and it would certainly richly repay the reader. If you give to it close attention and take account of the implications that are contained in the record, and use a restrained and consecrated imagination in trying to reconstruct this figure, I think we will come away with the feeling that we have been standing in the presence of something that towers very high above us and that there comes over the soul that sort of chill that possesses it when we are conscious that we are standing in the presence of something that is very great that fills us with awe.

There is something that awakens a lively interest in the very way in which he first comes into the record—we see him in the midst of a mob intense in his hatred against the sect of the Christians, doing everything that he can to exterminate them, hailing them before the authorities and casting them into prison. Someone has said that if Paul had not been converted the probability is that one so intense, so fully determined to put his nation to the forefront, would either have delivered it from the bondage of Rome or he would have wrecked it, as a good many false leaders pretty well did about that

time. Whatever he did he did with such strength and with such intensity, there were no half-way measures with him. As an opponent of Christianity he holds the clothes of those who were stoning the first Christian martyr, feeling that he did God service in thus conducting himself. Then when you follow him on the road to Damascus and look at his conversion, how different it is from anything else we have in the scriptures, or Christian literature. That mysterious experience by which the soul is translated out of darkness into light. That influence that lays hold upon the soul which has its origin away beyond the blue in the heavenlies. What we might call the technique or the process of conversion, can scarcely be detected. It is hidden as is the origin of life itself. Jesus Himself didn't try to describe it. Just said, "it is like the wind that bloweth where it listeth . . ." And so it is with the coming of the Spirit. But you never get nearer to discovering just exactly what takes place at conversion, than in two places in Scripture. One is the conversion of the penitent thief, where you see grace operating at the moment when the Atoning blood is flowing from the side of the Saviour, and the other is in the conversion of the Apostle Paul, where the heavens are opened and Jesus, as it were, unveils the transaction that takes place between Himself and the soul whom He would redeem. His experience is strangely reminiscent of the experience of the Saviour Himself at the baptism, with the open heaven and the Trinity in its fulness being unveiled for the first time as Jesus sank beneath the yielding wave. In the conversion of Paul, you well nigh see the process of salvation in operation before your eyes.

Then, when Paul begins his ministry in the city of Damascus, we again meet the unexpected. Instead of choosing some subject that would be acceptable both to Christian followers and to the Jews, whom he was trying to win; instead of doing what we are constantly advised to do today — avoid all controversial subjects and emphasize that upon which we are agreed, and be perfectly silent upon those things upon which we differ, instead of considering such issues that we may find the truth—just organize a fellowship of Christians and Jews. Paul rashly, as some would regard it, took a very different course at the very beginning of his ministry. Perhaps some would excuse him because he was comparatively a young man and young men venture out to do some things that we are afraid to do when we get older; but anyway, when Paul started his ministry he chose one of the most disputatious subjects that it was possible to choose in Damascus. The subject of the Divinity of Jesus. He was not very tactful, as men would consider tact. He was disputatious — he disputed with the people of Damascus.

Someone has said that you of course should contend

for the faith, but that you ought not to be contentious at any time. I heard an old man of fifty years' experience in the Christian church say, "I wonder how we can do that? I have never been able to contend without being regarded as contentious." As a matter of fact, it is about the same as saying, you must contend for the faith, but you mustn't contend for it! But Paul began boldly to speak of the Deity of Jesus—a very unpopular subject in Damascus, so unpopular that in a little while it had raised such opposition that his friends were obliged to put him in a basket with strings on it and let him down over the wall. Now I declare to you that if moderns in any of our dignified denominations heard of a minister who left his first pastorate by being carried away in a basket, there is hardly a pulpit committee that would dare to call him! And yet that's the way Paul left his first field in the city of Damascus—let down, mind you, in a basket over a wall. Not a very dignified way to leave your first church. But that is the way he left it. He is a different man from the ordinary. Most of us after that would never try to get a church again; we would say that our name was . . . finished!

Well, this was Damascus. And some might hope that by this time having had this rash experience, Paul would think better of this kind of method. Perhaps he had people come around him and say, "now we commend your zeal and earnestness, and we know that you mean well, but that is not the right method by which the world is going to be converted to Christianity. That only antagonizes them. That only locks horns with the people you try to win! Have you ever heard people say that the Elijah method gets nowhere? And that you might as well drop it, and find some other method of winning the world to Christ. No doubt that Paul had some advisers of that kind at that point, trying to save him from wrecking his future ministry by advising the pursuit of caution. Yet, strange enough, when he gets down to Jerusalem he doesn't seem to have learned anything from his past experience in this respect. For the methods he used in the city of Jerusalem were such that in a little while another mob had gathered. This is the second count against Paul. A mob in Damascus and now another one in Jerusalem, and although they didn't use a basket here, his friends had to spiritedly advise him to vacate the city and go to places where his body would be safer. The record says that in the city of Jerusalem they went about to slay the Apostle Paul. Damascus and Jerusalem could hardly both be wrong. What can the most charitable conclude? Paul may have been right but his method must have been wrong.

Then remember he had a pretty energetic controversy in his first missionary attempt, when he was trying to convert the governor of Cyprus. I suppose he needed conversion pretty badly as most governors do. Paul in his attempt was thwarted by the intervention of Elymas, the sorcerer. You remember the language that Paul uses in that case, and his determination to wrench his prey out of the mouth of the lion. It gives us a sort of a forecast of what his ministry is going to be in his collision with the powers of darkness.

When he gets down to Lystra you remember that he was stoned at that particular point and he went away with bandages upon his head, undoubtedly. Then as he pursued his missionary activity you will find that in his second tour he was arrested in Philippi. There was an

earthquake which seemed to be connected, somehow or other, with his presence there; when he went to Ephesus there was a riot in the theatre and Paul had to escape for his life from that place; had to change his journey going back to Jerusalem because they were lying in wait to assassinate him. When he got near to Jerusalem his friends all advised him to take a different course and that he was in danger of his life if he went to Jerusalem. Notwithstanding that, he went to the city, another riot occurred, he was arrested again, the Captain of the police protected him, forty men gathered together to take his life and the most remarkable thing was, that when he was taken away from Jerusalem down to Caesarea to be tried before the court—this is almost unbelievable—the Captain of the police said, get two hundred soldiers to accompany this man, and after he got two hundred soldiers he said, get seventy horsemen, and then he added two hundred more for good measure and for safety, and Paul had a bodyguard of four hundred and seventy soldiers to take him away from Jerusalem down to Caesarea. What a reputation this man has made for himself by his rashness!

And, when he gets down to Caesarea he has his trial. He goes to Rome and he appears before Caesar, and while in Rome we are told that he enjoyed what was known as "libera custodia"—liberal custody—where he was allowed to have his friends come to him, where he could still preach the gospel and where he could carry on the missionary affairs of the Christian church still. And he looked forward with hope to being released, and he was released. After two years he was set at liberty and it appears as if Paul started out again upon his missionary work. But now the whole situation has pretty definitely changed.

You remember the altered status of Christianity about this time. When the Christians first started out people didn't identify them as a separate group or sect, they simply said, these people are Jews and they have some different religious beliefs among them, but no one thought of them as a distinct organization from the Jewish people. That sheltered Christianity at the beginning, for the Jews, while they were very much hated by the rulers of Rome, at the same time were accorded a great many spiritual privileges that were not granted to people of other races and sects. So, that while Christianity was under the shadow of Judaism and people didn't recognize its different nature, it had an opportunity to grow and get itself established without coming under the shadow of much persecution. But after a time it was discovered that Christianity was something different from Judaism so that there began a persecution of those who had formerly been Jews and who now were Christians. An implacable hatred developed in Judaism toward Christianity. Paul's steps were dogged at every point and his efforts thwarted, his ministry circumscribed. He everywhere encountered the envy of his former Jewish compatriots and the antagonism was very bitter.

This brought about a perilous distinction for Christianity. It put Christianity out into the open. It exposed it to a danger which it had not felt before, and in addition to the Jewish hatred, the Roman people were becoming aroused over Christianity. It was, after all, something to be feared. It was interfering with the passion for pleasure in the Roman Empire. Who were these Christian people? How strange their demeanour



seemed to be! People that would be described as "kill-joys" today! They denounced pleasures that nature itself said were perfectly commendable and ought to be approved and enjoyed. Christians, somehow or other, seemed to the Romans to take pleasure in seeing that other people didn't have the ordinary pleasures of life. Then, too, they didn't believe in the gods that other people worshipped and since they didn't, they must therefore be a set of atheists. They didn't believe in anything since they didn't believe in the Roman gods.

They met in secret — that was necessary because of the persecution. But their enemies said they met in secret because they were engaged in all sorts of unlawful practices. And didn't they often speak about blood? Their talking about blood gave birth to rumours that unspeakable crimes were committed among them. Tacitus tells us that they were an abandoned people, capable of all sorts of criminality, and this seems to have been the general opinion of the Christians in the days when Paul was released from his first imprisonment.

We can understand how with this feeling abroad anybody as conspicuous as Paul would expose himself to a great deal of danger because of this altered status of the Christian religion. And then, as if God were specially going to try His people, and refine them in the fires of persecution, in order that they might come out as gold, He permitted the tremendous disaster, the fire of Rome, to be turned also against the Christians. We know that when the fire broke out it was supposed to have started quite close to the Jewish quarter, but that that quarter was not hurt by the fire. Therefore, the people concluded, ah, those Jews set Rome ablaze! And they were very careful to see that they did it in a way that their own quarter was not destroyed. Didn't these Jewish people always hate their Roman rulers? And weren't they just waiting for a chance to destroy the city of Rome and throw off its yoke? What more likely than that the fire that destroyed ten out of fourteen of the sections of Rome had been set ablaze by Jewish people? And, since Christians were Jews, they came under the suspicion, of course. And, then, Nero, who probably was the real instigator of the burning of Rome, who had to face the hostility of the populace who were demanding revenge because it was said that he had become obsessed with the story of the burning Troy and because he had run out of all other amusements had set Rome ablaze in order that he might break up the tedium of his life. And when he saw the fires burn for awhile and then die down, he said, "light them up again!" in order that the conflagration might be brilliant before his eyes. And judging from the way in which he conducted himself while Rome was burning, and after the conflagration, the likelihood is that Nero had a good deal — if not all — to do with burning Rome. But when the hatred of the populace turned against him he looked for a scapegoat and it was at hand in these Christians. Jewish hatred combined with Roman hatred, and they singled the Christians out and said undoubtedly they set fire to Rome. The Emperor says so and there is every evidence to support it! Look at the literature — some of which was perhaps extant at that time — or the conversation of these Christian people. Didn't they call the city of Rome, Babylon? And they gloried in the fact that ancient Babylon, the persecutor of the saints, had fallen! And hadn't they prophesied that the very same fate was going to take place in the city of Rome? They

said, the western city is Babylon, and like the eastern city, it too is going to be destroyed! God is going to wipe it out! They had been prophesying that, and when they got the chance to do it, they set Rome ablaze. They are a crowd of slaves, anyway, people of mean souls, people who are capable of all sorts of crime, haters of the human race, sullen atheists! What more likely than that they should be the instigators of this colossal tragedy in the city? And this released a tremendous wave of hostility against the Christian church.

Paul doesn't seem to be in Rome at that time. He probably was somewhere in Asia Minor, but Asia Minor was dependent upon Rome. They depended for their prosperity largely upon what came from the capitol city, and it was easily understandable that wherever Paul moved he would be in danger of arrest again. This man who belonged to this hated company of people and who was a ring-leader of the sect of the Nazarenes, if you get him—smite the shepherd—a lot of the sheep will be automatically scattered. Watch out for this man Paul and on the slightest pretext or no pretext, arrest him, and be careful this time not to charge him with some religious misdemeanour but make it a civil action. See to it that he is charged with being a dangerous citizen of Rome. One who plots against the security of the Republic. As Paul himself writes, he was in prison charged with the fact that he was an evil doer. Some violation was framed up against the Apostle Paul. The hand of the law was suddenly put upon him and he was dragged back again to Rome.

We haven't got the record but we can easily think back into those days; it may have been at Ephesus — and people said, "Oh, yes, that man was here a certain number of years ago and remember the riot he stirred up? Remember how he had to hasten out of the city? A dangerous man — Paul. Ought to be arrested." Or perhaps it was down in Troas, which the record seems to indicate, for writing afterwards to Timothy he said, "the cloak which I left at Troas, and the books, and the parchment, bring with you." Probably he was in the Mamartine Prison at this time. Not the liberal custody that he had before, but now put in the place where real criminals would be incarcerated. In the Mamartine prison — one of the most dreadful places a criminal could be assigned to. Spurgeon stepped into it on a cold day and years afterwards preached on it and said he could feel the shivers still. I can quite understand how Paul, trembling with cold, would say to Timothy, "bring the cloak which I left at Troas" . . . and for his own comfort and reading, the parchment and the books. He was arrested so suddenly he probably hadn't time to take his belongings. Hurried to Rome and thrown into the Mamartine prison, as a criminal and as an enemy of the state. And there we find the Apostle Paul, just about at the end of his life. This time he isn't looking forward to deliverance as he did before. When he wrote the first Epistle he said he expected to be delivered, and to go about and serve the churches again, but when he writes the second Epistle he has no such hope. He thinks that the time of his departure is undoubtedly at hand. Paul was so familiar with courts by this time that doubtless whenever he went in and took a look at the judge or jury and heard the first utterances from these officials that he could forecast what his fate was going to be. He took a look at the judge — it may have been Nero, some think it was Nero that he was tried under — that

Nero was so interested in this rising sect; so curious as Agrippa had been before — that he would naturally like to preside himself at the trial of this outstanding and conspicuous Christian. And, if so, the crowned Emperor was looking into the face of the Apostle Paul. And two types of life came together. Two civilizations. Two eons faced one another. The wickedest man that perhaps ever lived and the holiest man that ever walked, side by side in the same court room in that prison. He caught a look-upon Nero's face, or he caught a tone in Nero's voice, and he said, "In that is my doom; justice will have no chance in this court; the henchman's axe will be my portion." "When prejudice is upon the bench, it is useless for reason to plead at the bar." It wouldn't matter who defended Paul his fate was sealed in this court of injustice. It is very touching when he says, when he made his first appearance — and I think that means that when Paul was brought before Nero he had a preliminary trial; you know how cases drag on in court sometimes for months and years because of a crowded calendar — so he came before the Roman Emperor, or this court first, and at a later time his case would be heard more fully. Every juror would be handed three slips of paper. On one of those slips would be the letter "A" — that would mean for acquittal; on another slip would be the letter "C", which means, "condemno" — the prisoner ought to be condemned; and on another slip of paper would be the two letters, "N L" — non-liquet, which means, not proven. And in this case, apparently when the ballots were cast the majority were for the letters, "N L" — not proven. So that Paul would have to be held over for another hearing and brought before another court.

After he gets through this first trial at which he made his defense, he makes this very touching statement, he said: "No man stood by me; but all forsook me and fled". "No man stood by me; but all forsook me and fled." Well, Paul knew human nature by this time well enough to know that when you have adversity, to know that when you are identified with a cause that seems to be failing, that seems to be unpopular, that it is just natural for human nature to blush and say, Well, we had better not be identified with this. Perilous thing to be with Paul when he stands in this court to be tried, and one after the other had a reason why they couldn't come. And Paul was left entirely alone. He said, as he stood there, "No man stood by me; but all forsook me and fled". Now there is a reason for some of them. Crescens was in one place; and Timothy was away, of course; there was reason for a number of these absences. Nevertheless, it is an astounding statement that, "at my first defense no man stood by me; but all forsook me and fled." "Nevertheless," says Paul, "the Lord stood by me".

I remember reading in THE GOSPEL WITNESS, years ago, an occasion when the pastor of this church, with a somewhat similar experience, speaking about opening this book of Timothy at the moment when no other message in all the Bible could be so appropo, and wondering whether human nature would stand by, but with the assurance that, nevertheless, the Lord would stand by. And I have heard many times that the pastor of this church that day rose to great heights, and that the Word as seldom before was like a hammer breaking in pieces the rock before him, words coming out of the blue, and just exactly the right words to convey the great truth of the moment, a time much to be remembered. I wish I could have been present to hear Paul's address, stand-

ing all alone before Nero. It does seem a pity that we haven't got it. I think it is Dean Farrar that says, how much heathen literature, and other literature, we would be perfectly content to let sink into the depths of the sea if we could recover in their place that unrecorded speech of Paul's before Nero at this, his preliminary trial. Then, Dean Farrar, without casting any reflection, of course, on Luke, the Historian, and who seems to have been present in Rome at this time; Oh, if Luke had only gone to the court and identified himself with Paul, and taken down that speech — it must have been a great speech — because Paul, himself, was satisfied with it, he said, "on that occasion the Lord stood by me," the Lord spoke through him; what a wonderful thing it would have been if Luke had recorded that speech and handed it down to us.

And that suggests to me, that if we fail at that point, as most of them seem to have done, and at the time when all Asia turned against Paul, led by Hermogenes and Phygellus whom we read about this morning, we fail indeed. I find in the commentaries an attempt made to show we need not assume that all Asia turned away from Paul. It might mean all who were at that time in Rome from Asia — or all those whom Paul had asked for help turned away. Of course it means the province of Asia not the continent and doubtless not all there were of the Hermogenes type but one gets the impression that the turning away was general — that they followed the example and opinion of Hermogenes and Phygellus — without doubt small men spiritually but with that unaccountable following that such small men often have in religious circles. I don't know why they have such tremendous power, why men like Hermogenes and Phygellus create such fear that nobody knows what to do until they get the opinion of these two individuals and then they know for the moment what they ought to do. Cringing before them, little creatures that they themselves have created, and put at the head of something and then tremble before them. I can quite understand that Hermogenes and Phygellus might have been two conspicuous leaders in Asia, and that when they turned against Paul, all Asia turned in the same way.

I talked to some Brethren ladies, by which I mean ladies belonging to the people known as Brethren, the other day. They said that in the Brethren assemblies they don't let the women have a single thing to say. "We must never use our lips and never use our heads but," they said, "we can use our necks and the neck is

## BOOKS AND BOOKLETS

By DR. T. T. SHIELDS

"Other Little Ships" .....	\$2.00
Beautifully bound in blue cloth with gilt letters, 280 pages.	
"The Plot That Failed" .....	2.00
Special Illustrated Number of Sept. 28 .....	.25
"Russellism or Rutherfordism", 71 pages .....	.25
"The Papacy in the Light of Scripture", 26 pages .....	.25
"The Oxford Group Analyzed" .....	.05
"Does Killed in Action Mean Gone to Heaven?" .....	.05
"The Christian Attitude Toward Amusements" .....	.05
"The God of All Comfort" .....	.05

The Gospel Witness

130 Gerrard Street East, Toronto 2 - Canada



the thing that turns the head, and we can tell the men what to do by using our necks plenty!" Some people never use one or the other. I really suspect that all Asia was turned away from Paul. Hermogenes and Phygellus likely turned them. Never get discouraged thinking there is no use in doing anything, as individuals. Two or three individuals can do marvelous things. Hermogenes and Phygellus turned all Asia against Paul and they could have turned all Asia for Paul! If they had been so minded to do; and they missed the bus. They missed their chance. "To their eternal shame," says Spurgeon, they go into the record as having failed Paul in the moment of his greatest need. What an opportunity these men had. They go badly into the record and dark is the thing that is said about them — that they had turned against the Apostle Paul. And there are many things to look at — he is aged; he is sick; he is deserted; he seems even to have a criminal record — all sorts of counts against him. I can understand that it would take a pretty strong Christian in those days to really identify themselves with Paul. He was hard company to travel with. You would have to stretch spiritually in order to keep pace with him. I can understand that he was left alone in the Mamartine prison. That was, indeed, a great hardship. Communion means a lot when you are in adversity. Some sympathetic friend, what he can do for you! And the absence of it? How painful it can be! And Paul, giant as he was, he felt it. He felt his awful desertion.

There was a prison mood that was trying to grasp him. And he was trying to rise above it, and everywhere he looked he saw the absence of his friends. He was alone. There was just one reason for it — not anything he had done, but because of what he had done for righteousness, there was a chain upon his wrist, and at the sight of that chain his associates melted away! I will never forget one memorable day in the city of New York when I saw a man, who I think was the greatest reformer we have known in the last generation on the other side, very popular up to a point. When he spoke he could command the attention of five hundred ministers. When at last the enemies apprehended him as they did Paul, and the prison doors were threatened to him, not for anything he had done, but because of his boldness, in the cause of righteousness, I remember him coming from the Tamany Court one day at noon to address five hundred ministers who had assembled in the Marble Collegiate Church on Fifth Ave., in New York, and they cheered him to the echo. He was excused from his trial long enough to address those ministers. And what a message it was! Then he went back. Nearly all the ministers thought that his cause being righteous, he would certainly be delivered. They did not know Tamany, for as a man in Texas who attended the trial said, he had as much chance to be delivered as a celluloid mouse would have in getting away from an asbestos cat in hell. He was suddenly condemned, and sent to prison. I will never forget that event. Most of those five hundred men melted away from him, who a little while before had cheered him. Something died in my soul at that time in reference to the Christian ministry, which I wish I could revive, but it is difficult to revive. Nothing that I have ever seen has helped me better to understand the mood of Paul when he sat there in his prison house, and looked around, and said, "All forsook me, and fled." Why? Because of that chain that was upon his hand. The very thing that ought to have drawn them closer to him, the very thing that

ought to have made them proud to stand beside him — at the sight of that chain all forsook him, and fled. Sparrows twitter, and chirp around while the spring sunshine is here; but when the frost comes, they fly away. Prosperity — and your friends smile upon you! Adversity — and affliction! Wonderful winnowing fans. You will know then who is the friend indeed, because they are a friend in need. Paul did not have too many friends. He was too great for many of them. He was finishing life with a great climax. His heroism, and his spirit were on such a level that the ordinary man could not stand with him — they did not have capacity for it. Paul was alone, and out from this gloom, out from this darkness a solitary figure comes, who used to live at Ephesus, of whom Paul says that he often helped him, when he was there at Ephesus, and now that he was in prison with this chain upon him, he comes to Rome to seek out Paul. This is the brightest gleam that falls upon the otherwise dense gloom of Paul's second prison experience. There is something rare and beautiful about this. Not all men forsook him and fled. Not all men are of the kind represented by these other leaders. There is a man by the name of Onesiphorus. I think he is dead, now, when Paul writes this letter, we are not quite positive about it, but when Paul sends the message he said "the Lord have mercy on the house of Onesiphorus." As if he was speaking of his wife and family and not of himself. And then, also, he asks that the Lord will have mercy upon him in that great day, as if his task almost seems behind and as if his next reward is going to be up there. It would look as if this man, Onesiphorus, is dead at this time. But Paul puts his hands upon him and lifts him out of obscurity into immortality, as he said, "The Lord have mercy upon the household of Onesiphorus, for he oft refreshed me, and he was not ashamed of my chain."

What a word that is! What a certificate of character! How illustrious Paul makes this man, Onesiphorus! "Not ashamed of my chain." Paul says, I wasn't ashamed of myself. If people were ashamed of me, on various sides, nevertheless, I was not ashamed. I knew the cause I was defending, the cause for which I stood. And he tells Timothy, don't you fall under that. Don't you succumb to that deadly peril that lays low many a Christian — the peril of being easily ashamed when you stand in the presence of the cause of Christ and for the time being it is not popular! Timothy, don't you fall under that! "How many mighty men are lost, daring not to stand; who for God had been a host, by joining Daniel's band." How many people had a chance to share Onesiphorus' immortality by standing beside the Apostle Paul and not being ashamed of his chain. It takes a little different form in these days but that will be your temptation, and mine, as we go through life. I am not sure but it is the principal temptation in the Christian life. And in proportion as Christianity is worsted in many of its battles, or seems to be and is under restrictions and one element after another falls away from it, our temptation will be to be ashamed of Christianity and its chain.

The very moment when we should be closest to it, to stand aloof from it. The students in one of the Scottish Universities had a teacher whom they affectionately called Rabbi Duncan—a teacher of Hebrew who although he was a Gentile, looked like a Jew. And he lived so long with Hebrew roots and Hebrew language that he took more and more on himself the image of

the Jew, until the students affectionately called him "Rabbi" Duncan. He was a very pious, beautiful Christian. One day one of the students in the class said to him, "If you were privileged to choose the rôle of any character in the New Testament, which one would you choose to be?" His habit was to think for a moment, then he said, if he were permitted to pick out any particular service that was recorded at any time on the pages of the New Testament, he would choose to be the angel that was sent to strengthen the Saviour during the moments of His agony in Gethsemane. That is what Onesiphorus did. He was not ashamed of Paul's chain!

I remember standing one day at the tomb of Napoleon; I didn't think of it then but thought of it afterwards. Looking at that tomb and remembering that all the greatness of Napoleon was gathered, as Shakespeare would say, "into this small measure"; just a handful of dust, lying there, and you stop and think that that handful of dust one day made all the dust of Europe to tremble with a power that resided in it. But where is the most sacred dust to be found under the sod of this world? Undoubtedly the body of the Apostle Paul. A man whom the centuries will not let die, but while it wipes out the record of other names, chisels his more deeply as the years come and go, and as you go from place to place, and city to city, every once in a while you lift up your eyes and you see a church and the name of it is "St. Paul's." This is the man whom Onesiphorus strengthened, and in doing it, he came very close to the Master, to his Lord and Saviour Jesus Christ. And if we fail to support the cause that for the moment is the cause in which the kingdom of God is going on, it is Jesus of whom we are ashamed.

"Jesus and shall it ever be, a mortal man ashamed of Thee?

Ashamed of Thee Whom angels praise; Whose glories shine through endless days?"

### THE BETTER LAND

"I hear thee speak of the better land;  
Thou call'st its children a happy band;  
Mother! oh, where is that radiant shore?  
Shall we not seek it, and weep no more?  
Is it, where the flower of the orange blows,  
And the fire-flies dance through the myrtle boughs?"  
"Not there, not there, my child!"

"Is it where the feathery palm-trees rise,  
And the date grows ripe under sunny skies?  
Or midst the green islands of glittering seas,  
Where fragrant forests perfume the breeze,  
And strange, bright birds, on their starry wings,  
Bear the rich hues of all glorious things!"  
"Not there, not there, my child!"

"Is it far away in some region old,  
Where the rivers wander o'er sands of gold?—  
Where the burning rays of the ruby shine,  
And the diamond lights up the secret mine,  
And the pearl gleams forth from the coral strand?—  
Is it there, sweet mother, that better land?"  
"Not there, not there, my child!"

"Eye hath not seen it, my gentle boy!  
Ear hath not heard its deep songs of joy;  
Dreams cannot picture a world so fair,—  
Sorrow and death may not enter there;  
Time doth not breathe on its fadeless bloom,  
For beyond the clouds, and beyond the tomb,  
It is, there, it is there, my child!"

—FELICIA DOROTHEA HEMANS.

### PERSONAL GREETINGS

THE word "greet" occurs more than a score of times in the last chapter of the Epistle to the Romans. Indeed, the translators of our English version apparently thought the frequency of the word monotonous and sought to lend some variety to their translation by using the alternative word "salute", but in the original it is the same word in every instance. All who have racked their ingenuity in trying to find a suitable ending for their letters, would do well to study the superb skill with which the Apostle closes this greatest of his epistles. Letter writing is one of the lost arts in this machine age of mass production when almost everything must give way to the mania for speed. Paul was a past master in the art of writing letters, and the monuments of the epistolary art with which he has enriched the world are worthy of close study for their literary value alone. However, it is not with this in view that we venture to direct our readers' attention to the closing chapter of this most theological of all letters. It is rather with a purpose of obtaining an intimate, personal glimpse of an apostolic church and seeing what lessons we may learn from it. We hear much in this year, which is said by certain authorities to possess some special "holiness", about a certain church which dares to boast that it is "Holy, Roman, and Apostolic". In this original document of the first century we have an accurate picture of the Church at Rome drawn by an Apostle writing under the inspiration of the Holy Spirit. Surely we should be able to derive from such a description not only great profit in matters of history and doctrine, but also valuable practical lessons as we compare these early believers with ourselves and the churches of to-day.

The conclusion of a letter may be as coldly formal as our time-honoured, though somewhat hackneyed English phrase, "Yours truly" or it may be warmly personal as the cordial handclasp of a dear friend. Paul was not afraid to use the ordinary word for greeting, and even to repeat it more than a score of times within a short space, without attempting, like his translators, to vary it by using a synonym. But there is nothing stereotyped about the contents of his greetings to the various persons whose names he mentions. His words are evidently charged with emotion, and though they bear the evident mark of sincerity, they are full of warm Christian affection. The number of persons whom he could call by name at Rome has given concern to certain critics who fail to understand how a man who had not yet visited the city himself could have a personal acquaintance with so many persons in the church there. Those for whom the diversity and richness of Paul's circle of friends create a problem have evidently failed to appreciate the greatness of the Apostle's mind and heart. Little men may be endowed with a phenomenal faculty for memorizing names and the faces that belong to them, but they are not capable of really knowing and loving a large circle of genuine friends. No one who has read and studied the life and writings of the great Apostle to the Gentiles will believe that he had anything in common with politicians of our day who win votes by making themselves into professional handshakers and baby-kissers. Paul was not a man-pleaser; his first and greatest concern was to please the One Who had called him to be a soldier. Notwithstanding, he had a great many friends. Indeed, we ought not to say that he made friends and influenced people despite his love for

Christ, but rather because of it. And right here we may pause for a moment to examine ourselves on this very point. Who are our friends? Of what sort are they, and why do we esteem them? What have we done for them, or what have they done to deserve the name of friend? Do we esteem them for their works' sake? Do we love them because they love our Saviour and show forth His glory? Are they our friends because they are our fellow-believers, our fellow-labourers, or our fellow-prisoners? Is it merely because the passing accident of birth, or business, or society or politics has made us fellow-passengers with them for the moment? Have they purchased our friendship with gifts, or have we sought theirs for the sake of some personal advantage? If it be true that a man is known by the company he keeps, there is great reason for us to do much heart-searching in the matter of our friendships.

Who then composed this Christian nobility whose names have been inscribed by the Apostle Paul on his honour roll for succeeding centuries to admire? Were they numbered among the noble, or the mighty or the wealthy of the capital of the ancient world? The words in the Epistle to the Corinthians spring to our minds and answer the question even before we frame it: "For ye see your calling, brethren, how that 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 which are mighty . . ." (I Cor. 1:26f.). Scholars tell us that many of the names mentioned in Paul's list were common slave names. If he names some of the great men of that ancient city of Rome, it is only to refer to their slaves who formed part of the Christian fellowship. What associations his readers attached to the phrases "the household of Narcissus" and that of Aristobulus, we can only guess. The comment of Calvin shows real insight into their probable meaning: "It was a great thing that a house, which was like hell, should be visited by the grace of Christ. And as they, who lived under a foul pander, the most voracious robber and the most corrupt of men, worshipped Christ in purity, there is no reason that servants should wait for their masters, but that every one ought to follow Christ for himself." Even those who dwell where Satan's seat is, may nevertheless be "in the Lord", ever abiding under the shadow of His wings.

As we scan in some detail the varied messages of greeting that Paul directed to the members of the Church of Rome, we begin to appreciate the standards by which he judged genuine nobility of character, seeing that no other sort of nobility is alluded to in this honour roll. Is it remarkable that there was no pope in this original, Holy, Apostolic Church of Rome? Is it without significance that not even the remotest allusion is made to Peter who, since that time, has been credited by tradition with being the founder and first bishop of the Church at Rome? It is a woman, Phoebe, who is the only person in the entire chapter that is referred to as an office-holder of any sort, and even there, the word "deaconess" is the ordinary word for "servant" (vs. 1). In her case it is evident that title of her honour was not the office she held in the church at Anchrea but the actual work that she performed of succouring many. There is a faint suggestion found by some scholars that she enjoyed some social position, but it is only a pos-

sibility, and certainly the Apostle is thinking of her nobility of soul and her greatness in service rather than in the outward trappings of rank and office. Likewise, when he greets Andronicus and Junia as his kinsmen, he adds that they were also his fellow-prisoners (vs. 7), as if to show that their faith in Christ and their suffering for the sake of the Gospel were of far greater importance than mere family ties.

As we survey the particular notes of distinction ascribed to the various persons, we are struck with the frequency with which the words "helping" and "labouring" occur. Take for example verse twelve: "Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord." The aristocracy of the early church was distinguished by its ability to work for the cause of Christ rather than for its blue blood or its wealth or wisdom. It has been supposed, on account of the assonance of their names, that Tryphena and Tryphosa were sisters, perhaps maiden ladies; at any rate their characteristically pagan names, which might be translated "Dainty" and "Disdain", stand in striking contrast with the inspired description of them as "labouring in the Lord". Thus does the regenerated nature redeem the inherited name and the acquired reputation of the old man.

We note both men and women among those who are greeted. That noble Christian couple, Priscilla and Aquila, are placed at the head of the list, with this affectionate greeting: "My helpers in Christ Jesus: who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. Likewise greet the church that is in their house" (vs. 3ff). Who would not give thanks for such a man and wife? But who could give thanks for them, and unto them, as one who, like Paul, had found himself in such a position as to need others to "lay down their own necks" for his life? In such perilous circumstances a man discovers who really are his friends, and he obtains a new insight into what genuine worth of character really means. Little wonder there was a church in their house, for a Christian home of the sort they kept is one of the most effective of all missionary organizations.

And what shall we say of the other believers who are described as "my beloved" or "the beloved", as though that person were specially loved by all, or of the others who are said to be "approved in Christ", or "chosen in the Lord"? We may be sure that Paul would not use words carelessly to scatter empty compliments: such conduct was not in keeping with his evident honesty of purpose, while meaningless epithets would fall flat on the ears of his readers at Rome who knew their fellow-Christians too intimately to be deceived about them. We may be sure that the believers who are so described richly deserved the titles bestowed upon them by the Apostle, and it was their very aptness and truth that lent them honour. How different it is with the honours in which the world revels, for only too often they are hollow names of rank or position that lack any corresponding reality.

Dare we ask ourselves how the Apostle would have greeted us, had we been in the church at Rome when he penned his letter? Should we have been included with the "helpers" or the "labourers", or with those who had laid down their necks for the life of another, or should we have been described as "beloved" or "approved" or "chosen in the Lord"? There is a somewhat

well-worn question that we may profitably ask ourselves: "What sort of church would mine be, if every member of it were just like me?" The fact of the matter is that we are all writing our own reputations by our daily acts and words, and, without consciously realizing it, our fellow-Christians are placing us in one category or another, and unhappily, not always in the ones mentioned in this chapter.

The final section of the epistle ends with the all-inclusive greetings: "Salute one another with an holy kiss. The churches of Christ salute you" (vs. 16). Secret societies may glory in their peculiar signs and handclasps by which they recognize their lodge brethren, but there is a deeper and truer freemasonry among believers in Christ. They are members of one family, they are all brethren and One is their Master, even Christ Who shed His precious blood to redeem them to Himself. A New Testament Church is a group of regenerated men and women and not merely another society, not simply another lodge composed of men who have taken common vows together or who profess adherence to the same creed. It is infinitely deeper than that. A true church is the body of Christ, its members are literally "limbs", vitally united to the Great Head of the Church by a common life which they share with Him and with one another. It is the Lord and not man that adds members to such a church for it is a supernatural organism and not merely a human organization. Such bodies are "churches of Christ" (vs. 16), they belong to Him and not to men, and against them the gates of hell shall not prevail. Do we realize, even as fully as we might while we are still in the flesh, the magnitude of this great mystery of Christ and the church? Do we value as highly as we ought the great privilege of membership in it and of fellowship with the saints of God? Perhaps we are inclined to look upon a certificate of membership in some exclusive society as a greater distinction than membership in a genuine, New Testament church, a body of redeemed men and women. The Apostle Paul would not have thought so, and we can and ought to learn from his attitude an important lesson concerning the fellowship of the saints.—W.S.W.

## SEMINARY ACTIVITIES

### Seminary Opening

**T**HIS year Toronto Baptist Seminary opens its doors for registration, as it has for the past quarter of a century, on the last Monday of September, that is, the twenty-fifth of the month. On Tuesday, September 26, lectures begin at half past eight in the morning. We earnestly request the prayers of all our friends that the hand of the Lord may be upon us as we commence this new school year. We look forward with great joy to the vast opportunities and privileges of opening the Word of God to prospective ministers and missionaries, yet our rejoicing is mingled with trembling as we remind ourselves of the great responsibilities. It is our earnest desire that God the Holy Spirit may be our Teacher, taking the things of Christ and showing them to us that both teachers and taught may rejoice together in the riches of the grace of God.

### Books for the Library

A number of books for the library have been received from interested friends, for which we wish to express our sincerest thanks. Among others, a copy of Spurgeon's

sermons, the *Metropolitan Pulpit* for 1873, arrived from Prince Edward Island just before the rail strike closed the mails temporarily. We can assure these donors that their books will be put to good use by our students.

### The Seminary Dining Room

We would remind those in a position to offer help that the Seminary Dining Room, which will again minister to the physical needs of our students, is in constant and ever-recurring need of preserves, pickles and foods of all kinds. Last school year we were able by a student co-operative effort to provide meals at, considerably less than restaurant prices and at the same time to keep out of the red. The Dining Room is a very important part of the work of training students who are still in the flesh and we invite the help of all who are able to lend us a hand in this essential department of the work.

### Summer Bible Schools

The D.V.B.S. work has ended for the season and the young ladies who have given themselves to the difficult but fruitful task of teaching boys and girls the Bible during the summer vacation have returned home weary but happy. The last school to be held was at the Bobcaygeon Church, Mr. Elton Britton, pastor, where the Misses Doris Orett and Betty Newman enjoyed a successful time with a good attendance.

### A Wedding in Paris

From Paris, France, we learn that Mr. Guy Appéré, one of last year's graduates, is to be married on Saturday, September 9, to Mlle. Claude Lemaire. The good wishes of our entire Seminary family will go to the happy couple and our only regret is that we cannot all be present. Mr. Wilfred Bauman, also of last year's class, will, however, be there as our unofficial representative.

### A Graduate Writes from Switzerland

Mr. Wilfred Bauman writes from his native Switzerland, where he is now visiting before taking up missionary work in France:

"What a joy it is for us to visit the churches of the French Bible Mission. I can understand why our beloved President, Dr. Shields, fell in love with them. Yesterday morning I preached in my old home church in Tramelan. I never heard such singing in my life. We were sorry the pastor, Mr. Frey, also a graduate of T.B.S., was not there, but we shall have the privilege of fellowshiping with him when he returns from special meetings in France.

"Every Sunday and prayer meeting night we have been in a different church in the French Association, and we had to speak on every occasion. I have had opportunity to present the challenge and need of our French-Canadian Mission Field. There is a great host of God's dear saints who are praying for you all who labour so faithfully. May God bless you every one in the few weeks which remain in the harvest field before returning to classes."

### UNCONFESSED SIN

Sin is a serpent, and he that covers sin does but keep it warm, that it may sting the more fiercely, and disperse the venom and malignity thereof the more effectually.

—DONNE.

### THE AMERICAN AWAKENING

**I**N BRITAIN we speak of the '59 Revival, but in America of the '58, for the gracious movement of that year was remarkable in its universality, purity and rich fruitfulness. A growing corruption marked the years that preceded it. The gulf between rich and poor was marked by an extraordinary luxury. Crimes of violence rapidly increased. Spiritualism in its modern phase had its rise in America about this time, and soon its foul flood was flowing strongly. It fiercely assailed the marriage relation, and openly espoused the doctrines of "Free Love." Corruption was patent and unashamed in commercial and political life, while the cruel evil of negro slavery was still established by the law of the land. Atheism lifted its head boldly and the mass of men seemed thrice hardened in indifference.

By the terrible onset of evil, the American Church was driven in upon God. Early in 1856 it began to pray definitely for Revival. The denominations drew together. The Church united its forces at the Throne of Grace. A great commercial crisis at the close of 1857 was undoubtedly used by the Divine Spirit to deepen the sense of need. Banks stopped payment every week. Failures were numbered by thousands. In a severe winter, tens of thousands of the unemployed wandered about the streets, a pathetic and heart-moving spectacle. In this year a convention of 200 ministers was held in Pittsburgh, and after fervent prayer an address was issued to be read in the various churches on the 1st of January, 1858, recommending practical measures for the revival of true religion, such as definite preaching on the subject, and house to house visitation.

But the greatest measure, and that which was pre-eminently blessed, was united prayer. Indeed, the Revival of 1858 should be known as "The Revival of the United Prayer Meeting," for this was not only the fount of the great blessing; it was throughout its course the chief, and almost sole, instrument of the Divine Spirit.

As a rule some great name is associated with a Revival; some one man is signally used. But the movement of 1858 is exceptional. It is not linked with any outstanding personality. It is thus difficult to fix a place of origin. The wonderful fact is this: in answer to the Church's united cry, ascending from all parts of the land, the Spirit of God, in a very quiet way, and suddenly, throughout the whole extent of the United States, renewed the Church's life, and awakened in the Community around it a great thirst for God. Thus it came about that, in the same city, the movement began at the same time in different quarters and proceeded for a while before the fact became generally known. As in a miracle of 2 Kings iii, into the thirst valley, filled with ditches by the labour of believing, praying men, there came on a sudden the quiet flow of the gracious Spirit, and in a moment the Churches became channels brimming with the living water. When the American Church awoke to the full consciousness of the miracle it found that from East to West, and from North to South, the whole land was alive with daily prayer meetings and it was in these daily united prayer meetings that the great majority of the conversions took place.

Two of these meetings are noteworthy. Jeremiah Lanphier, longing intensely for Revival, begged a few of his fellow-Christians to meet with him. For some time he was alone in the appointed place of prayer, on September 23, 1857. Later in the day he was joined by

five others. This was the origin of the famous Fulton Street Noon Prayer Meeting in New York, which has continued to this day. When the blessing came this meeting at once increased mightily in numbers and in power.

In Jayne's Hall, 4000 met daily to wait upon God. Drawn from every class, they were massed together in a great stillness, broken only for awhile by the sobs of the penitent. Then brief, earnest prayers would be offered, often only a few broken sentences. The presence of God, vividly realized, produced a marvellous quietude and orderliness. Brief exhortations, the repetition of a single text, pierced the heart like a knife. At the end of the hour, the multitude quietly dispersed and returned to business, but they looked as Jacob looked when the sun rose upon Peniel.

Throughout the land this took place everywhere, and day by day many were drawn gently into the Church. Joyous song and full-hearted confession marked the movement. "Stand up for Jesus," the dying words of a young minister, suddenly taken in the midst of great service, became the great watchword of the Revival.

The Divine fire appeared in the most unlikely quarters. A large number of the aged were gathered in. White-haired penitents knelt with little children at the Throne of Grace. Whole families of Jews were brought to their Messiah. Deaf mutes were reached by the glad tidings, and though their tongues were still, their faces so shone that they became effective messengers of the Gospel. The most hardened infidels were melted, some being led to Christ by the hand of a little child.

Nor was the blessing confined to the land. The Spirit of God moved upon the face of the waters, and a multitude of seamen saw a great light. It was as if a vast cloud of blessing hovered over land and sea. And ships, as they drew near the American ports, came within a definite zone of Heavenly influence. Ship after ship arrived with the same tale of sudden conviction and conversion. It was wonderful beyond words! In one ship a captain and entire crew of thirty men found Christ out at sea and entered the harbour rejoicing. Perhaps the most striking awakening took place on a battleship.

The *North Carolina* lay in the harbour of New York. Her complement was about a thousand men. Among these were four Christians who discovered their spiritual kinship and agreed to meet for prayer. They were permitted to use a very retired part of the ship on the orlop deck, far below the water line. Here, then, they gathered one evening. They were only four men, but they were a united band. The great prerequisite of the Revival was here, for they represented three denominations, one being an Episcopalian, another a Presbyterian, while two were Baptists. As they knelt in the dim light of a tiny lamp, the Spirit of God suddenly filled their hearts with such a joy of salvation that they burst into song. The strange sweet strain rose to the decks above, and there created a great astonishment. Their ungodly shipmates came running down. They came to mock, but the mighty power of God had been liberated by rejoicing faith. It gripped them and in one moment their derisive laugh was changed into the cry of repentent sinners! Great fellows, giants in stature, and many of them giants in sin, were literally smitten down, and knelt humbly beside the four like little children. A most gracious work straightway began in the depths of the



great ship. Night after night the prayer meeting was held, and conversions took place daily. Soon they had to send ashore for help, and ministers joyfully came out to assist. A large number were added to the various churches, and the battleship became a veritable House of God! The *North Carolina* was a receiving ship, from which men were constantly drafted to other ships. The converts of the Revival were thus scattered throughout the Navy. A Revival convert is a burning brand. The holy fire spread rapidly from ship to ship. Wherever they were they started a prayer meeting and became a soul-winning band. Thus ship after ship left the harbour of New York for foreign seas, each carrying its band of rejoicing converts, and the fire of God was borne to the ends of the earth.

"Great and marvellous are Thy works, Lord God Almighty."—*Old Time Revivals*.

### THE VALLEY OF HUMILIATION

But we will come again to this Valley of Humiliation. It is the best and most fruitful piece of ground in all those parts. It is fat ground, and, as you see, consisteth much in meadows; and if a man was to come here in the summer-time, as we do now, if he knew not any thing before thereof, and if he also delighted himself in the sight of his eyes, he might see that that would be delightful to him. Behold how green this valley is; also how beautiful with lilies. I have also known many labouring men that have got good estates in this Valley of Humiliation; for God resisteth the proud, but gives more, more grace to the humble. For indeed it is a very fruitful soil, and doth bring forth by handfuls. Some also have wished that the next way to their Father's house were here; that they might be troubled no more with either hills or mountains to go over, but the way is the way, and there's an end.

Now as they were going along and talking, they espied a boy feeding his father's sheep. The boy was in very mean clothes, but of a very fresh and well-favoured countenance; and as he sat by himself he sung. Hark, said Mr. Great-heart, to what the shepherd's boy saith. So they hearkened, and he said,

He that is down needs fear no fall;  
He that is low, no pride:  
He that is humble ever shall  
Have God to be his guide.

I am content with what I have,  
Little be it or much;  
And, Lord, contentment still I crave,  
Because thou savest such.

Fulness to such a burden is,  
That go on pilgrimage;  
Here little, hereafter bliss,  
Is best from age to age.

Then said their guide, Do you hear him? I will dare to say that this boy lives a merrier life, and wears more that herb called heart's ease in his bosom, than he that is clad in silk and velvet.

—*Pilgrim's Progress*

### THE CHIEF END OF MAN

Question 1—"What is the chief end of man?"

Answer—Man's chief end is to glorify God, and to enjoy him for ever.

—THE SHORTER CATECHISM

### BOOK REVIEWS

THE TRIAL AND DEATH OF JESUS CHRIST, by James M. Stalker: Zondervan Publishing House, Grand Rapids, Michigan, U.S.A. 185 pages. Price in U.S.A. \$2.00.

*The Trial and Death of Jesus Christ* belongs to the series of great classical volumes which are being reprinted by Zondervan Publishing House. This valuable treatise on a sublime theme is fittingly described as a devotional study of our Lord's Passion. It gives the history of this period, of our Lord's earthly ministry accurately and reverently, but it is far more than a mere narrative of events. So vividly are the scenes and personalities of those days described that the reader is unconsciously absorbed into the tense atmosphere which pervaded the olive grove of Gethsemane, the narrow streets of Jerusalem, the temple courts, the Sanhedrin Council Chamber, the Hall of Pilate and the Hill called Calvary, outside the city gates.

Dr. Stalker's volume is a devotional history of the events of Holy Week; it is calculated to stir the conscience and the will, not only the mind and the heart. One may contemplate with sympathy and heart sorrow the human elements in our Saviour's Passion and be content with such a reaction. It is true that we should not be able to read of the loving sacrifice of our Saviour unmoved, but that is not sufficient; drops of grief, although sincere and salutary, can never repay the debt of love we owe. The Lord would have us look beyond the physical suffering of the Saviour to His spiritual suffering, and beyond the human aspect of this seeming tragedy to the Divine significance of its triumphant conclusion. We are to view the momentous scenes in the light of the teaching of the Holy Spirit as contained in the Gospels and especially in the Epistles of St. Paul.

Dr. Stalker was born in Perthshire, Scotland, about 100 years ago. After graduating from Edinburgh University, he served acceptably for many years as a minister in the Free Church of Scotland. Two other volumes, *The Life of Jesus Christ*, and *The Life of St. Paul*, have contributed to his greatness as a writer of devotional and sacred historical literature. We heartily commend all three volumes to those who would come to a deeper understanding of the spiritual issues involved in the life, suffering, death and resurrection ministry of our Lord.—O.L.C.

PRACTICAL EXPOSITION OF FIRST PETER, by J. Nieboer, Our Daily Walk Publishers, 1158 W. 29th Street, Erie, Pennsylvania. 328 pages. Price in U.S.A. \$3.00.

The First Epistle of Peter was written in the first instance to provide comfort, encouragement and inspiration to the suffering saints of God, particularly the Jews of the Dispersion. Its message is applicable to all who love the Lord and to those who need Him; to all who suffer for righteousness' sake or to those who are passing through the waters of affliction, which all must sooner or later enter. Although this Epistle is to a large extent neglected by the present generation, its message would provide spiritual strength to hosts of weary sufferers.

The author has a worthy aim; namely, to apply the precious truths of this Epistle to the ordinary man. He has not neglected to give detailed analysis and careful exegetical study of the text, where that is necessary, but for the most part this book is rather a running commentary on the truth contained in the text. The illustrations, taken in most cases from the author's personal experiences or observations as an evangelist, shed valuable light on the meaning of the various passages, and enable the reader



to apply the truth in a practical way to his own life. He performs a worthy ministry for the Lord who, like Nehemiah, will give the sense of the Book of God and cause people to understand the reading.

This verse by verse *Practical Exposition of First Peter*, written by an earnest would-be interpreter of the mind of the Lord, should find a hearty welcome among those who love the truth of God. It is arranged in such a manner that it provides a ready reference book for the teacher or preacher. The headings of the chapters and the titles placed at the head of each paragraph indicate the main subjects discussed. To add to its usefulness as a work of reference, the chapter and verse under consideration will be found at the top of each page.—O.L.C.

### AFFLICTIONS A PREPARATION FOR BLESSING

"Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil."—Psalm 90:15.

None can gladden the heart as thou canst, O Lord, therefore as thou hast made us sad be pleased to make us glad. Fill the other scale. Proportion thy dispensations. Give us the lamb, since thou hast sent us the bitter herbs. Make our days as long as our nights. The prayer is original, childlike, and full of meaning; it is moreover based upon a great principle in providential goodness, by which the Lord puts the good over against the evil in due measure. Great trial enables us to bear great joy, and may be regarded as the herald of extraordinary grace. God's dealings are according to scale; small lives are small throughout; and great histories are great both in sorrow and happiness. Where there are high hills there are also deep valleys. As God provides the sea for leviathan, so does he find a pool for the minnow; in the sea all things are in fit proportion for the mighty monster, while in the little brook all things befit the tiny fish. If we have fierce afflictions we may look for overflowing delights; and our faith may boldly ask for them. God, Who is great in justice when he chastens will not be little in mercy when he blesses, he will be great all through: let us appeal to him with unstagging faith.—C. H. SPURGEON

Like Thomas, we are continually saying, "We know not"; and yet lying on the open page before us are words and deeds of Christ in which what we want to know is revealed. Years pass by during which our perplexity and our uncertainty continue, and then we suddenly discover that, if we had listened to Christ with a freer and more active mind, we might have learned from the beginning the truth which we thought had been hidden from us.—R. W. DALE.

#### GOSPEL WITNESS PUBLICATIONS

(Reprints)

"The Antichrist—His Portrait and History", By Baron Porcelli	50
"The Greatest Fight in the World", by C. H. Spurgeon, 64 pages	25
"Blakeney's Popery in Its Social Aspect", 312 pages	1.00

The Gospel Witness  
130 Gerrard Street East, Toronto 2 Canada

### THE WORLD MY PARISH

John Wesley wrote in his Journal:

I look upon all the world as my parish; thus far I mean, that in whatever part of it I am, I judge it meet, right, and my bounden duty, to declare unto all that are willing to hear, the glad tidings of salvation. This is the work which I know God has called me to; and sure I am, that his blessing attends it. Great encouragement have I, therefore, to be faithful in fulfilling the work He hath given me to do: His servant I am, and as such am employed according to the plain direction of his word. "As I have opportunity, doing good to all men."

### "HE LIVETH LONG WHO LIVETH WELL"

He liveth long who liveth well!  
All other life is short and vain;  
He liveth longest who can tell  
Of living most for heavenly gain.

He liveth long who liveth well!  
All else is being flung away;  
He liveth longest who can tell  
Of true things truly done each day.

—HORATIUS BONAR.

## Bible School Lesson Outline

Vol. 15 Third Quarter Lesson 12 September 17, 1950

OLIVE L. CLARK, Ph.D. (Tor.)

### THE TEMPLE DEDICATED

Lesson Text: Ezra 6:13-22.

Golden Text: "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth."—Psa. 26:8.

#### I. The Temple Completed; verses 13-15.

The task of rebuilding the temple had been hindered and finally stopped by the activities of the Jews' adversaries (Ezra 4:21, 24). But that which the Lord undertakes will be completed, in spite of all opposition (Psa. 119:106; 138:8; Eccl. 3:14; Phil. 1:6); encouraged by the prophets Haggai and Zechariah, the Jews once more commenced to build (Ezra 5:1, 2).

The most influential of the adversaries at this time was Tatnai, the governor of that portion of the Persian Empire west of the Euphrates River, including Palestine. Thinking to put an end to the building "by force and power", even as his predecessors had done, Tatnai wrote a letter to Darius, King of Persia, accusing the Jews of building their temple without official authority. He asked the king to search the records, thinking possibly to confirm his personal suspicion that there was no decree, but that the Jews were using this ruse to further their rebellious designs (Ezra 5:17). The eye of God was upon His people (Psa. 33:18; Ezra 5:5), and He would not permit those who had put their trust in Him to be put to shame (Psa. 34:22).

That which Tatnai meant for evil towards the Jews proved in reality to be for their good (Gen. 45:5-8; 50:20; Phil. 1:12). So far from putting the Jews to shame before the king, his action brought honour to the Jews and dishonour to his own name (Esth. 6:6-11; Psa. 7:15, 16). Search was made for the original documents, and the decree issued by Cyrus was found (2 Chron. 36:23; Ezra 1:1-4).

Much difficulty is experienced and many differences of opinion exist in the matter of co-relating the secular history of this period with Biblical history. Few records have been preserved of this dark era, and the Persians attached various names to a single individual, making positive identification difficult. Again, the Persians used their own method of reckoning dates from the accession of the ruling monarch. Many scholars now identify this Darius as Darius Hystaspis or Hystaspes, called in Scripture Darius (Ezra 4:24; 6:14), Artaxerxes (Ezra 6:14; 7:1; Neh. 2:1, etc.) and Ahasuerus in Esther.

Darius may have sent a copy of the decree to Tatnai (Ezra 6:1-5), adding as an amendment definite instructions

to the governor: (1) The work of building the temple must not be hindered (vv. 6, 7); (2) Expenses of builders must be paid from taxes in that district (v. 8); (3) The Jews were to be given all things needful for their sacrifices (vv. 9, 10); (4) Penalty was provided for disobedience (v.11); (5) Penalty was provided for altering or destroying the house of God (v. 12). Note the king's desire for the prayers of God's people (v. 10).

The work prospered. The Lord inspired the elders through His prophets, and it was He Who caused the former enemies of the Jews to make haste now to help them (Exod 12:36). The Lord had caused the wrath of man to praise Him (Psa. 76:10). The temple was completed about the year 516 B.C., approximately 20 years after the decree of Cyrus.

What a monument to the sovereign grace of God this temple became! The conversion of the soul and the entrance of the Holy Spirit into the life to make it the habitation of God is just as great a miracle of His love, wisdom and power (Eph. 2:19-22).

The temple was finished according to the command of God by the instrumentality of Cyrus, of Darius, of the prophets, leaders and people (v. 22), illustrating the two principles of Divine sovereignty and human responsibility. So are believers saved by grace through faith, and many may be used in their salvation.

**II. The Temple Consecrated: verses 16-22.**

It was customary and fitting that the temple, when brought to completion, should be dedicated to the service of God with appropriate thanksgiving (Exod. 40:30-34; 1 Kings 9:1-3; 2 Chron. 5). The dedication ceremonies were marked by joy (v. 16; 1 Kings 8:63, 66; Ezra 3:11-13; Neh. 8:10), by sacrifice (v. 17; 1 Kings 8:62; Ezra 3:3-5; 8:35), and by tokens of obedience to the Lord's laws (v. 18).

Likewise, it is the will of God that the human body, having been wrought upon by the Holy Spirit to become the temple of God, should be dedicated to Him (Rom. 12:1, 2; 1 Cor. 6:19, 20). This consecration should be accompanied by joy (Phil. 1:18-20; 2:17), by sacrifice (Heb. 13:16; 1 Pet. 2:5) and by obedience (1 Pet. 1:14-16).

As the Feast of Tabernacles was observed when the temple foundations were laid (Ezra 3:4), the Feast of the Passover was observed when the restored temple was dedicated (2 Chron. 35:16-19).

The Passover was appropriate for this occasion, inasmuch as it signified deliverance by the hand of God (Exod. 12:24-28) and deliverance by the blood of the lamb (Exod. 12:13). The children of the captivity observed this me-

morial feast with praise for their former liberation from Egypt and for their recent restoration (Lev. 23:5). In years to come their people would know the full meaning of the blood of the passover lamb, typifying as it did the atoning death of Christ the Saviour (1 Cor. 5:7).

The priests and Levites must purify themselves, as well as the people (2 Chron. 30:15; 35:11-14). On the other hand, Christ our Saviour was holy and needed not to make sacrifices for Himself but only for us (Heb. 5:1-3; 7:26, 27).

Those participating in this holy ordinance of the Passover were those who had separated themselves from the sin of the heathen nations about them (Neh. 10:28, 29) and those who desired with full heart to seek the Lord (Ezra 7:10). Before partaking of the Lord's Supper, the memorial feast for the Christian when he remembers the Lord's suffering, death and coming again, we are to examine ourselves (1 Cor. 11:27, 28), separate ourselves from all evil (1 Cor. 5:7, 8; 2 Cor. 6:14-7:1) and seek the Lord (2 Chron. 7:14).

The Jews acknowledged with thanksgiving and joy that they owed their past deliverances and their present prosperity to the Lord. His was the hand that had guided them all the way (2 Chron. 16:9; Psa. 78:72).

**FOR YOUNGER SCHOLARS:**

Emphasize the truth that the Lord dwells within those who believe upon Christ (Rev. 3:20), so that our bodies become temples for Him (1 Cor. 6:19, 20). Illustrate by reference to a person living in a house, having control over what is done in that house. Explain that our bodies must be given entirely to the Lord, just as the Jewish temples were consecrated to Him, to be used for no other purpose. Moreover, these bodies must be kept free from sin, just as the Jews took care that nothing unclean should enter their temples.

**DAILY BIBLE READINGS**

- Sept. 11—The Dedication of the Tabernacle — Exod. 40:17-38.
- Sept. 12—The Dedication of Solomon's Temple — 2 Chron. 5.
- Sept. 13—The Dedication Prayer — 2 Chron. 6:1-21, 36-42.
- Sept. 14—The Dedication Blessing — 2 Chron. 7.
- Sept. 15—The Dedication of Christ — Heb. 10:1-14.
- Sept. 16—The Dedication of the Christian — Rom. 12.
- Sept. 17—The Memorial Feast — 1 Cor. 11:23-34.

**SUGGESTED HYMNS**

How pleased and blest was I. Jesus, where'er Thy people meet. How honoured, how dear. Light up this house with glory, Lord. Take my life, and let it be. Lord, we come before Thee now.

**THE GOSPEL WITNESS,  
130 Gerrard Street East,  
Toronto 2, Ontario, Canada**

**ORDER FORM**

Enclosed find \$..... to be applied as follows:—

- A subscription to *The Gospel Witness* ..... \$3.00
- Renewal of subscription to *The Gospel Witness* \$3.00
- The Priest, The Woman and The Confessional* ..... \$1.00
- The Plot That Failed* ..... \$2.00
- Other Little Ships* ..... \$2.00

NAME .....

STREET .....

CITY OR TOWN ..... PROVINCE .....

The following books are offered as premiums to subscribers to *THE GOSPEL WITNESS*. Check the one you wish to receive:

- 1. *The Papacy, in the Light of Scripture*, by Dr. T. T. Shields.
- 2. *The Greatest Fight in the World*, by Rev. Chas. H. Spurgeon.
- 3. *Russellism, or Rutherfordism (Jehovah's Witnesses)*, by Dr. T. T. Shields.

NOTE:—If cheque is used other than drawn on a Toronto Bank 15c exchange should be added. U.S.A. subscribers kindly do not use Postal Notes.