

# The Gospel Witness and Protestant Advocate

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## HOW TO KNOW MEN

By Robert Murray McCheyne

"Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more."—2 Cor. v. 16.

My dear friends, if any of you are "in Christ Jesus", you are "new creatures". If you know what it is to be "in Christ", you will also know what it is to have Christ dwelling in you. If you know what it is to sit under his shadow with great delight, you will also know what it is to have his fruit sweet to your taste. If any of you have truly come to Jesus, you will not only have pardon of sin and acceptance with God, but you will be made "new creatures"; your very *understanding* will be changed; you will be made entirely "new creatures". When a man comes to Christ, he does not get any more new faculties than he had before; but yet, for all that, he is a "new creature". If any of you were now lying dead, you would have all the features of a man; you would have *eyes*, but no power of sight; *ears*, but no power of hearing; *limbs*, but no power to act; and just because they would be all dead. But, suppose it were possible to put life into that body, so that the eyes began to see, the ears to hear, and the limbs to move; would not all say, that man "is a new creature"? Ah! it is the same when a man comes to Christ. Before, he had been a dead sinner; but now, the whole man becomes living. "Now I live," says Paul, as if he had said, "Hitherto I have been dead in trespasses and sins, but now I live." Ah! sinner, can you say that? I fear the most of you cannot. Can you say that such a change has passed on you? If so, then you are "a new creature". I wish to speak to-night on one of the most remarkable changes of the "new creature." "Wherefore henceforth know we no man after the flesh," etc. You know that man is a social being. We were made to accompany one with another; but when God gives man a new life, he also gives him a *new knowledge*. He lets him see that he has been knowing men hitherto after the flesh, and that he must henceforth know them in that way no more. Now, my dear brethren, I would in the first place, show you **WHAT IT IS TO KNOW MEN AFTER THE FLESH**. It is just to know them as unconverted men know one another. They love one another; but it all proceeds upon an earthly ground: they know one another after the flesh. You and I, before we

knew the Lord, knew one another in this way too. The world loves those who have beautiful countenances. They are well accomplished, and they look well in the world's eye; it loves them for this reason; and this is what it is to know men after the flesh. That is the way we used to love one another when we were Christless — before we had looked on the visage marred more than any man's. At that time we knew men after the flesh; we loved those who were wise and witty, and had much wealth; and the reason was, because we loved them after the flesh. This is the world's friendship. They have no higher motives than the motives of this world; and, therefore, when the man turns poor — when he loses his natural accomplishments — then the world draws back, and begins to love other company. This is this world's friendship. Ah! you that have hope because you have friends and admirers, little know what rotten bread you live upon; you little know how soon they will leave you, and turn their backs on you altogether. But, not only does the world know one another after the flesh, they even know God's children in this way too. There were many who knew Christ after the flesh: many a one followed him from place to place, just because they admired his person; because they saw something so amiable in his holy countenance. The wonder is, that all the world did not follow him, and fall down and adore him. Oh, he must have been a beautiful one! and I have no doubt that many followed him for that very reason; and the world follows godly ministers still, just because they admire their persons. It may be they love them for their eloquence, or their sweet voice, or their manner; they love to go and hear them; they like it well; but ah! all the while it is knowing them after the flesh. I once knew a godly minister, now gone to his rest and his reward: many people followed him; they loved well to hear him speak; but, ah! it was because he had a holy voice, and a holy appearance, and because he spoke with such eloquence.

Let me now, my dear brethren, leave with you a few pastoral directions.

1st. You are now not any longer to know the uncon-

verted world after the flesh. I have no greater joy than to know that my children are walking after the truth. It is sweet to see you obedient to the truth; but ah! it is better to see you bearing the image of Christ. I do not say you are to go out of the world; but you are to walk through it as Christ did. You are not to know the world because of their beauty, or because of their earthly accomplishments; but you are to look on their faces in the light of eternity, of the judgment, of heaven, and of hell. Oh! when you see an unconverted man, think of the load of sin that is on him; think of the hell that is in him, of the hell that is before, and the wrath of God that is hanging over him. That is the way you are to know men now; not after the flesh; but you are to look upon them in the light of eternity. Again, brethren, you are not to make bosom friends of the unconverted world. Christ did not do this, and therefore, you are not to do it either. And another thing is this: *you are not to form connections for life with the unconverted.* How often will I have to tell you about this? You are not to *intermarry* with them. If you do, it is against God's holy word. "Be ye not unequally yoked together with unbelievers." How can you be happy? You may say they are good tempered, and they look well; but that is loving them after the flesh. You should say, "Am I to join hands with one who is to go to hell, when I go to be with Christ in glory?" Let it not be so, brethren; love no one after the flesh.

2nd. *Love believers, but not "after the flesh".* You are very apt to deceive yourselves in this. The Bible tells us to love one another. "By this shall all men know that ye are my disciples, if ye have love one to another." John 13:35. You may say, "I am quite set in loving this or that one; for surely they are saved." But still, remember you have wicked hearts yet; you are not to look at them in the light of time, but of eternity. Yea, even if you had known Christ himself; it should not be for his bright eye, his strange beauty, or his lovely voice; but for his holy nature, because he was the Son of God. Some may say, "How may I know whether I love the Lord's people after the flesh or not?" Well, I will tell you. Do you love those most who resemble Christ most; who have most grace? Ah, if this is not the case, you are loving them after the flesh; you are loving them for their fair features and beautiful countenances; but ah! this is not the way commanded here. If you have loved them in this way, you must now henceforth do so no more.

3rd. *Do not know ministers after the flesh.* I am deeply persuaded many of you are deceiving yourselves on this point. The Bible says it is right to love ministers; and the more you see the image of Christ in them, you should love them the more. I am afraid you do not love them enough in one way, and you love them too much in another. You love them too much because of something of their own; and too little because they bear the image of Jesus. O brethren, if you love us because of our preaching, our eloquence, or our manners, the less of this love the better; the better for me and the better for my brethren here. It shuts our mouths. If you loved us because we bear Christ's image, it would help us, it would lead you to plead with God for us. *Pray to love ministers rightly; not to know them after the flesh, but that you may look upon them in the light of eternity.* If you do this, it would be a great blessing to me, and also to you.

4th. *Do not know your relations "after the flesh".*

## The Gospel Witness and Protestant Advocate

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Editor

T. T. SHIELDS

Associate Editors

MR. LESLIE K. TAER, B.A. (Man.)

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 WAlnut 1-7415

Registered, Cable Address: Jarwisem, Canada

Oh, strange it is, that after we are "born again" we belong to another family! You are to look upon your friends by the blaze of eternity. You are to look upon your friends in another way from what you did before. When a man and his wife are "born again", they begin to live in another way: their constant question is, "Will I ever see that face on the right hand of Jesus?" and "Will I see my sons and my daughters there too?" "Are they truly in Christ Jesus, and made new creatures?"

"If any man be in Christ Jesus, he is a new creature." O that we were made new creatures! O that I were a new minister and you a new people! We are but of yesterday, and know nothing. We soon pass away, and come not again. O that you could walk through this world in the light of eternity, and set not your hearts upon it! O be much with Christ, and that will keep you from loving men after the flesh! Look on the features of him who is fairer than the sons of men, and that will keep you from loving creatures after the flesh. You will then say, "I am journeying to a better country, even a heavenly." O my dearly beloved, abstain from fleshly lusts, which war against the soul! Live for eternity; live with it in your view; and live in sight of Christ.

### DR. SHIELDS CRITICALLY ILL

For the major portion of sixteen months the Editor of THE GOSPEL WITNESS has been confined to the sick-room. God's people have rejoiced in the Lord's goodness to him during this long retirement, and multitudes have remembered him before the throne of grace. The doctor tells us that the measure of strength that has been granted to him can be the result only of Divine intervention.

Of late, however, Dr. Shields' condition has become very serious and has caused deep concern to those attending him. Readers are asked to raise their voices with ours that the Lord may perform that which is to His glory and His faithful servant's good.

(Signed) REV. H. C. SLADE, Associate Pastor.

## LETTERS FROM OUR READERS

Space does not permit us to print all the letters which we receive from our many readers but we are pleased to share some with you. Below are five which have arrived very recently. The first four are from enthusiastic new members of THE GOSPEL WITNESS family. These have been contacted during our vigorous circulation drive. We look forward to welcoming many, many more new subscribers during 1955 and from time to time will share their comments with you.

## Methodist Minister From Indiana . . .

My Dear Sirs:

Enclosed is cheque for \$3.00 for 1 year's subscription to THE GOSPEL WITNESS. Your sample copies were the first time I had even read your paper. I must say it is wonderful.

The sermon, "Where Is Heaven, and Who Are Thither Bound" is worth more than the subscription price. I also like the English Bible Course. In fact there is nothing wrong with any of it. I would like to have the privilege of printing some of the articles in my monthly Church News letter — of course mentioning the paper and writer's name.

Sincerely yours,

## From Saskatchewan . . .

Dear Mr. Tarr:

We enjoyed THE GOSPEL WITNESS so very much that we would like to subscribe for it.

It has so many items of interest as well as parts of the Beloved Book.

We have five children and they look forward each week to the stories.

We are looking forward to having the paper in our home each week. We pray that your paper will go forth into more homes than ever in 1955.

A friend in Christ,

## From New York . . .

Dear Sir:

I've received the 4 issues of THE GOSPEL WITNESS and like it so well.

Dr. Shields's sermons are such a great help and I would like to have you send me a 6 month trial subscription for which I am enclosing \$1.00 for 4 months, and after that time I hope to subscribe for a year.

Will look forward to the wonderful magazine each week. Thank you for past issues, and God bless you all who take part in this work.

Sincerely,

## From Saskatchewan . . .

Dear Sirs:

I have enjoyed reading the past four issues of your paper and it has been a blessing and encouragement to me. I would like to have you send me a 6 month trial subscription for which I am enclosing the sum of one dollar.

I am a staunch Protestant and a Christian, so your paper is really wonderful. I am looking forward to the next issue.

Sincerely yours,

## From England . . .

Dear Dr. Shields:

I would join with all who have written you, and express my joy that you are so far recovered to speak to us from your sick bed in THE GOSPEL WITNESS of January 6th, 1955. For the little while I have been favoured to receive THE GOSPEL WITNESS your sermons have been greatly enjoyed by a small company who meet together on Thursday evenings, at the home of an aged sister, who is unable to gather with others who worship at chapel. We have had the pleasure of hearing a recording of yours, on the prayer of Paul in Ephesians 1st chapter, and we wish it were possible to procure some more recordings.

I must tell you about the wonderful way in which you came into my life. It was when I was in hospital for a very seri-

ous operation that a very dear friend brought a few GOSPEL WITNESSES among which the two sermons on the death and resurrection of Lazarus appeared. Never shall I forget the thrill of heart when I read them. I have reread them many times since, and still read them with great joy; yes, and lend that number of THE GOSPEL WITNESS to my friends. In fact it is still with a member of the Salvation Army, who has it on the condition that it is returned to me.

You are remembered in the prayers of multitudes of the Lord's people all of whom have never seen you, and join with me in the words in 1 Peter 1:8. With reverence I write them knowing that they have reference to our Blessed Lord. Yet, my dear brother, they express just what I feel toward you: "Whom having not seen, we love; in whom, though now we see you not we rejoice with joy unspeakable, and full of glory; receiving the end of our faith, even the salvation of our souls."

How shall I close my short letter? "And now, my dear brother, I commend you to God, and to the word of His grace, which is able to build you up (yes, and to raise you up) and to give you an inheritance among all them that are sanctified."

With deepest Christian love,  
Yours, because His,

## From Manitoba . . .

Dear Sirs:

Enclosed please find cheque for the sum of five dollars for subscription to THE GOSPEL WITNESS. I regret that my money order has been so long delayed.

It is always a joy to open the wrapper and read THE GOSPEL WITNESS. It is like a letter from home to one who has followed the Pastor of Jarvis Street ere since the day I first knew the Lord. It does not seem to matter when Dr. Shields' sermons were preached; they are as fresh as the morning dew.

Please forgive me should I seem to boast, or have the wisdom of the ancient Solomon in pretension, but I do believe should the Lord tarry in His glorious coming for another one hundred years or more, men will be searching after the Pastor's sermons like a weary traveller searching for a spring of water in a dry and thirsty land.

May God richly bless and comfort him during these days of his illness, and should it please the Lord to restore him wholly then will our hearts rejoice together. Dr. Shields without a doubt has been one of God's greatest gifts to His church during these years, when sin is on the rampage, and like the Apostle Paul of old, may we never cease to pray and give thanks unto God for his great ministry to us.

—L.K.T.

## THE LORD'S WORK IN JARVIS STREET

On Sunday, February 27, the preacher in Jarvis Street was Dr. C. J. Loney, who for nearly forty years has been pastor of Stanley Avenue Baptist Church in Hamilton. In the morning he preached on the subject, "Sound the Alarm!" Two responded to the invitation — one for salvation and one for baptism. In the evening the Lord's presence was again manifest when he preached on the topic of "The Greatest Discovery"

The preachers on the past Sunday were Mr. R. J. Reed and Rev. H. C. Slade. Mr. Reed, formerly of Wales, is a student at Toronto Baptist Seminary. From the very commencement of the morning service the presence of the Lord was felt and at the conclusion of a clear, vigorous gospel message, one young man responded, professing faith in the Lord Jesus Christ.

In the evening Mr. Slade preached on "The Liberal Distribution of Enormous Wealth". Once more the Lord's people rejoiced in hearing of their inheritance in Christ. Following the evening service the ordinance of the Lord's Supper was observed. One young man who had been baptized at the evening service was received into the membership.

—L.K.T.

## From Our Files

Thirty years ago, THE GOSPEL WITNESS, March 12, 1925—Jarvis Street was enjoying a perpetual revival in these days. Under the heading "Last Sunday's Service", the Editor describes the Lord's Day in the Church.

"The ever-multiplying blessings which come to us in Jarvis Street make it difficult for us to describe the days of blessing as they come. A 'red letter day' might do when it comes once a quarter or thereabout; but if we use that figure, Jarvis Street would have to print her calendar all in red, for it is our joy to see the Lord adding to the church daily such as are being saved.

"Sunday morning the attendance in Bible School was one thousand and four: in the Pastor's class, three hundred and thirty-one. In the morning service the church was filled. The Pastor spoke upon, 'What shall I render unto the Lord for all His benefits toward me?' The message was an appeal to remember our reasons for thanksgiving. A good number responded to the invitation at the close of the service.

"In the evening the great auditorium was crowded. For sickness and other reasons, some who expected to be baptized were unable to be present. Eighteen, however, witnessed this good confession. Among them, there were five from one family: two daughters, two sons, and a daughter-in-law; the father and mother were baptized a little while before. Another interesting group consisted of a grand-daughter — a young lady — and a grand-father and grandmother, the grandfather being over eighty years of age. There was no time for preaching. The Pastor was content merely to read the story of Christ's baptism, and that of the conversion and baptism of the Ethiopian, taking time only to offer a few simple observations as the lesson was read. After the baptism a closing hymn was sung — 'How Firm a Foundation' — and an invitation was given, the result being that eighteen came forward confessing Christ, nearly all of whom also applied for baptism. At the Communion Service following the Pastor gave the hand of fellowship to forty-one new members, while seven hundred and forty-two participated in the service."

THE GOSPEL WITNESS, too, was enjoying increased circulation. The Editor speaks enthusiastically — "The paper was begun nearly three years ago as a small eight-page paper, designed chiefly for local distribution, and as an enlargement of the church calendar. Its size has grown from eight to sixteen pages. In the last four weeks we have had to print thirty-two thousand copies, or an average of eight thousand per week. This is, of course, somewhat above the usual average, but our circulation is growing by leaps and bounds."

—L.K.T.

### OBJECTIONS TO ELECTION — A PARABLE

An eminent minister gave, in one of his sermons, the following illustration of the divine dealings with sinners: — A clergyman sitting in his study saw some boys in his garden stealing melons. He quietly arose, and walking into his garden called them. "Boys, Boys." They immediately fled with the utmost precipitation, tearing through the shrubbery and tumbling over the fences. "Boys," cried out the gentleman, "stop, do not be afraid. You may have as many melons as you want. I have more

than I know what to do with." The boys, urged by the consciousness of guilt, fled with increasing speed. They did not like to trust themselves in the gentleman's hands, neither did exactly relish the idea of receiving favours from one whose garden they were robbing. The clergyman continued to entreat them to stop, assuring them that they should not be hurt, and that they might have as many melons as they wished for. But the very sound of his voice added wings to their speed. They scampered on in every direction, with as determined an avoidance as though the gentleman was pursuing them with a horsewhip. He determined, however, that they should be convinced that he was sincere in his offers, and therefore pursued them. Two little fellows who could not climb over the fence were taken. He led them back, telling them they were welcome to melons whenever they wanted any; and, giving to each of them a couple, allowed them to go home. He sent by them a message to the other boys, that whenever they wanted any melons they were welcome to them if they would but come to him. The other boys, when they heard of the favours with which the two had been laden, were loud in the expression of their indignation. They accused the clergyman of partiality, in giving to some without giving to all; and, when reminded that they would not be hurt, "What of that? He caught these two boys, and why should he have selected them instead of the rest of us? If he had only run a little faster he might have caught us. It was mean in him to show such partiality." Again they were reminded that the clergyman was ready to serve them as he did the other two he caught, and give them as many melons as they wanted if they would only go and ask him for them. Still the boys would not go near him, but accused the generous man of injustice and partiality, in doing for two that which he did not do for all.

So it is with sinners. God finds all guilty, and invites them to come to him and be forgiven, and receive the richest blessings heaven can afford. They all run from him, and the louder he calls the more they try to escape. By his grace he pursues, and some overtakes. He loads them with favours, and sends them back to invite their fellow-sinners to return and receive the same. They all with one accord refuse to come, and yet never cease to abuse his mercy. They say, "Why does God select some and not others? Why does he overtake others who are just as bad as we, and allow us to escape? This election of some and not others is unjust and partial." And when the minister of God replies, "The invitation is extended to you; whosoever will, let him come and take of the water of life freely," the sinner heeds it not, but goes on in his sins, still complaining of the injustice and partiality of God in saving some and not saving all.

—The Sword and Trowel.

### IMPORTANT NOTICE WHEN YOU CHANGE YOUR ADDRESS

Please report both new and old addresses directly to THE GOSPEL WITNESS to reach us at least a week before the change is to take effect. Copies that we send to your old address will not be delivered by the Post Office, but are returned to us, on which we must pay postage. This unnecessary expense may be avoided by your notifying us

# The Jarvis Street Pulpit

## BLESSED ASSURANCE!

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, October 27th, 1940  
(Stenographically Reported)

(This sermon is taken from our files of hitherto unprinted sermons, and is printed verbatim as delivered. Dr. Shields has had no opportunity either to see or revise it since delivery).

"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."—II Timothy 1:12.

### Prayer Before the Sermon

Ere we open Thy Book, O Lord, we invoke the aid of Thy Spirit, that we may be instructed by Thy Word. We thank Thee for this holy Book, for the record Thou hast given to us of Thy Son. Help us to prize it above all other treasures. Help us to live with it, and to let it dwell in us, richly.

We pray for every boy and girl, every man and woman in this company this morning, that we may be made aware of Thy presence, conscious that the Holy Spirit, Who spoke through the writers of this Book, is here this morning to interpret His message to us. Help us that we may receive the truth in the love of it. May it be profitable to us, because it shall be mixed with faith.

For our many needs, O Lord, we pray, so numerous that we cannot mention them — many of them we do not know ourselves. Have regard, O Lord, to all Thy children, and supply us out of Thine abounding grace.

We think of all who are absent from us. There are thousands represented in this congregation this morning, loved ones, relatives of one sort and another — friends scattered over the face of the earth. As we seek Thy blessing for ourselves we seek it for them. May the blessing of the Lord which maketh rich and addeth no sorrow thereto, be their portion!

And now as we come to Thy Word, help us that we may come to it with open hearts, so that this morning we may be blessed of the God of all grace.

We ask it in the name of Jesus Christ our Lord, Amen.

**I** SUPPOSE there is nothing more disturbing to one's peace of mind than uncertainty, especially uncertainty in respect to matters of great importance. It is a great comfort to enjoy a sense of security in respect to the temporal things of life. To be uncertain about to-morrow, what it may bring, how its obligations may be discharged, must always be disturbing to the mind. But it is especially important, imperative, indeed, that we should know that we are secure in the matter of the soul's salvation. To be uncertain about that must rob one of any true spiritual joy and satisfaction. And yet, how many people there are who say they are Christians — they hope they will be saved—who count it almost presumption to declare that here and now they know they have eternal life!

I want, in a very simple way this morning, to try to show you that we honour God when we rest in the assurance of His promises. It is not presumption: it is of the very essence of true faith to be sure of eternal life. The Apostle Paul was sure. He had not any doubt about it at all. And I want to try to explain how he came to possess this absolute assurance.

### I.

Here you will find that THE GROUND OF HIS ASSURANCE WAS IN THE CHARACTER OF THE ONE WHOM HE BELIEVED. "I know whom I have believed" he said. His faith was not in any worthiness of his own. He does not even say: "I have done the best I could, and if I don't get to heaven I do not know who will." He did not look at himself at all. He found no ground of assurance and satisfaction in his own works, or in his own worthiness as a man. His assurance came to him because of his faith, and his faith wrought assurance. It was the full assurance of faith, because his faith was reposed in a Person of such a character that he was sure all was well.

If you are depending upon your prayers, upon your Bible reading, upon your honesty of purpose, your almsgiving, your good deeds of any sort, then you can never be *sure of heaven*. You cannot be sure that your deeds are of such a quality that they can earn for you everlasting life; indeed, the reverse is true. And yet, how many church members there are who rest upon what they, themselves, are, or what they do. They say, "I think I ought to stand a pretty good chance of getting to heaven." My dear friends, it must be put beyond all possibility of chance. Therefore, your faith must be in something else than in yourself.

Nor did Paul put any dependence upon ordinances. He did not ground his hope of salvation upon the fact that he had been baptized, nor on the ground that he observed the New Testament ordinance of the Lord's Supper: his hope was in something more, and something better than that. And yet there are not only thousands, there are millions of people who are taught, definitely taught to believe in the efficacy of these things. That is what we mean by sacramentarianism, that sacraments as they are called, baptism, the Lord's Supper, and other things, are merit-earning performances, and that because these things are done, then we have a good chance of salvation. That is the whole system of Romanism—people are taught to believe in the efficacy of the sacraments — baptism, the Lord's Supper, confession to a priest, receiving absolution from one who is in holy orders — all that is an entirely false hope. It is nothing more than a foundation of wood, hay, and stubble, which the fire must consume. Paul did not believe in anything of that sort: he was not sure of salvation on that ground.

Then what is his ground of hope? He said, "It is in a Person. I know Somebody, and that Somebody is not

myself, not another man, but I know Somebody Whom I trust."

Oh, how often must we say this! How important that it be said ten thousand times, that salvation is not in good works, or in ordinances, nor in the church, nor in any intermediate meritorious performances: it is in the Person of Jesus Christ alone. "Thou shalt call his name JESUS: for he shall save his people from their sins". It is He Who does it. And therefore as we believe in Him we may be sure. You cannot be sure on any other ground.

This Apostle says, "I know Him." "I know Whom I have believed" — he did not say "in" Whom. What he intended was, "I know Who He is, what His character, what His quality, what the resources of His grace. I know Whom I have believed."

Have you a little Saviour, a Saviour Who answers to the dimensions of a mere man? Then you cannot be sure of salvation. Jesus Christ was not such to Paul. He knew Him for what He was, that He was the Son of God, and that he might, therefore, without any reservation trust Him wholly. "I know Him," "I know His immutability, His changelessness". You cannot trust in men. The best of men change. They change in their spirits, change in their attitude, change in their ability, in their resources. The man says, "I could do so and so at one time, but I cannot do it to-day." No; and Paul said, "I am not depending upon Someone Who may decline, Who may fail: I am depending upon Someone Who is always the same, I change: He changes not. And I know Whom I have believed." So that you see his faith was in One Whose resources are infinite, Whose life was endless. And because of that, he was sure of the future.

Now what did he trust particularly in this Person? It was in the ability of Jesus Christ. Think of that a moment. He said, "I am persuaded that He is able." Where does salvation lie? In Christ; never in yourself, not even to an infinitesimal degree. It is in Him, and in Him alone. But specially Paul notes His ability, His great power.

You and I need a mighty Saviour. You remember how Saul looked wonderingly at David. The giant looked upon him with disdain. Saul said, "No, no, David. You cannot do this thing. You have not the ability. Goliath is a man of war from his youth, and you are only a youth. You are not able." David said, "But I am able." "What do you do?" "Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock; and I went out after him, and smote him, and delivered it out of his mouth; and when he arose against me, I caught him by his beard, and smote him, and slew him. This arm did it. And I will kill that giant, too. Let me at him"—as Churchill would say, "Let me have a go at him."

The Apostle Paul believed in a Christ Who was able.

I got a letter recently from someone whom I have never seen. He is an old man, past eighty. He sent me a number of books, and he wrote me the other day about the practice of the Roman Catholic Church of worshipping the cross, of how the crucifix is veiled, and at certain times it is unveiled, and the priest says, "Behold the wood of the cross", and the people come forward, and they are told to say, "Let us adore it", and so they fall down before the wood of the cross. I have no wooden Saviour. That is not salvation; that is not Christianity: "I know whom I have believed"—a living Almighty

Saviour; and "He is able to keep that which I have committed to him."

That is a simple truth, my dear friends. I have said it to you in a hundred ways, over, and over, and over again. You know I would not unveil the wood of the cross, and say, "Behold the wood of the cross", but "Behold Him Who died, and Who is risen from the dead, the ascended, triumphant, Saviour to Whom all authority is given in heaven and on earth. And knowing Him, you may be assured that He is able to look after you."

## II.

WHAT IS HE ABLE TO DO? Is He able to keep that which is committed to Him? Have you committed anything to Him? Paul had. And he was sure of the completeness of that committal. He had handed over his soul to the safe-keeping of Jesus Christ, definitely, saying, as it were: "I commit all my interests for time and for eternity to Him. I have handed myself, all that I am, over to Him. I am not my own any longer. I am bought with a price; I am His property. He will look after me."

What is it to believe on Christ? Just simply to do that. You have been a little out of condition. Some friend comes in, and says, "I wish you would call in my doctor. I think he could help you." "Well, I don't know." "I think he could. He helped me." Finally you say, "All right, from what you say he must be a skilful man. I shall send for him." But does that make you well? No; but you send for him; he comes, and you just definitely commit yourself to him. I think it is a great illustration of what real faith is, only it is bound to be limited, for even the ablest and best of men are only men. But when someone takes his life, and hands it over to the physician, and is willing to go off into some kind of sleep, the will passive, life itself committed to the hands of a skilful man — that is trust.

What is it to trust Christ? To subscribe merely to a verbal form of some sort? No; it means just simply to abandon one's self to Christ — to commit yourself, all you have. Paul had done this. If you had said to him, "Well, Paul, supposing this Saviour of yours is not equal to the task, have you any second choice? He would have said, "No; there is only one, and beside, I know Whom I have believed, and I know that He is able."

I have heard of some people who had a little money, and they could not trust anybody with it but themselves. And they kept it fairly well until some robber came along, and then they wished that they had trusted their possessions to someone else.

You had better get rid of that soul of yours. You had better commit it to someone else. Paul committed his soul to the safekeeping of Jesus Christ, and he had not any doubt whatever that He had accepted the trust. And when we thus commit ourselves to Christ, He accepts our trust.

And it is not a short-time trust. He accepts us for ever.

## III.

HOW LONG WAS THIS TO LAST? Until "that day". What day? To-morrow? A year hence? No; "He is able to keep that which I have committed unto him against that day." That is the day to which I look forward, and when that day is reached, all the winds of chance and change will have ceased, and I shall have reached everlasting security.

Some years ago I took ship at New York, and went

down to the Gulf of Mexico, just to get out to the sea. I got to know the Captain very well, sat at his table, and came back on the same ship. I got to know him because it was a rough passage, and he and I had the table to ourselves — other folks were otherwise engaged! And so we had many a chat. Coming back, he said to me, "I will let down the gang plank in New York on a certain day at 7.30 in the morning. You can depend upon that. You will walk down the gang plank at that time, and you will be in plenty of time to catch your train."

Well, we passed through some pretty severe storms. But that morning, a bright, sunny morning, he was at the gang plank, his watch in his hand. He greeted me, and said, "See! on the tick, are we not? It is exactly 7.30. I have landed you safely. I have done all I could for you. Glad to have met you. Good bye." And so we parted company.

When I got on that ship, I committed myself for the voyage until that Captain landed me safely. He did not drop me off half way. And the Captain of our salvation will see us through, not only to a safe landing, but for ever more. He will look after that which we have committed to Him.

How was Paul persuaded? You want to ask me to tie you up to a particular promise in God's Word? Well, there are many of them. I have mine. But I think Paul was persuaded because of what he had come to know about Christ, and the general testimony of His Word. If you had said, "Paul, who is He?" Paul would say, "Why, He came from heaven. He was born of a virgin. He was made under the law, lived my life for me—died my death for me. He was raised again from the dead, and ascended to the Father's right hand, and is there interceding for me. And He never would have done all that as an experiment. It must be that He intends to see me quite through." And He does.

My dear friends, the cross is the ground of assurance. All that Jesus did in your behalf, should put your salvation beyond all possibility of doubt, for if the death and resurrection of Christ does not secure your salvation, then there is nothing on earth that can, and there is nothing in heaven that can.

And we have His word, too, we had it this morning: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

I told a story once about a little girl. A friend told me that he had read it in Chinese. It was translated into Chinese, and published in tract form. I was talking with a little girl one day at the close of a service. She said she wanted to be saved, and I was trying to explain the way. I asked her if she was sure, and she said no she was not. I said, "Do you believe on the Lord Jesus?" She said, "Yes; I do." "Well, are you saved?" She said, "I don't know." I said, "If the Lord Jesus were sitting in this pew, and told you that you were saved, how would that do?" "Oh, if He were here, and were to say that, I should be sure. But He is not here. I cannot touch Him; I cannot hear Him." "Well, supposing He were to send you a letter?" She was about ten years of age. "Oh," she said, "I should like to have a letter from Him." I said, "You would?" "Yes; because I could always keep it, and I should always know. I said, "That is fine!" And I was opening my Bible when some busy-body came along and interrupted us. Never interrupt anyone when

they are dealing with another about their soul's salvation. Just keep a respectful distance. Leave them alone. Well, someone came along, and this little girl, who was very shy, and who, perhaps, thought that she was in the way, slipped out. I scarcely slept that night. I confess that I wished all night that that person who interrupted had been somewhere else.

The next night, at the close of the service, there was the little girl at the platform steps. She said, "Mr. Shields, you told me last night that the Lord Jesus sent me a letter to tell me that I was saved. I should like to have that letter, please." I turned to the chapter we read this morning, and I asked her if she ever went to the Post Office. She said, "Yes." "To get the mail?" "Yes." And when the postman hands it out to you, what do you do?" "Oh, I just look to see whether it is for me, or for daddy—I don't get many letters, but daddy does." "Does the postman ever make a mistake, and give you the wrong mail?" "Yes, sometimes." "What do you do then?" "I just hand it back, and say, 'That is not for us'." "But if it is for you, what do you do?" "I take it, and open it, and read it." "Well now," I said, "Here it is: 'These things have I written unto you that believe on the name of the Son of God'. That is the address on the envelope. Whatever is inside is written to those who believe on the Lord Jesus Christ. Do you believe?" She said, "Yes." "Well, is that letter for you? Are you certain that you believe on the Lord Jesus Christ?" She said, "Yes, I am certain." "That is fine. Let us tear open the envelope, and see what it says. Read it." She read: "That ye may know that ye have eternal life." Then she exclaimed, "Oh, I see it. I shall always have that letter, and I shall always know."

What a blessing that God has given us a bound volume of letters, full of exceeding great and precious promises, so that we may know that we have eternal life. May the Lord help us to trust Him.

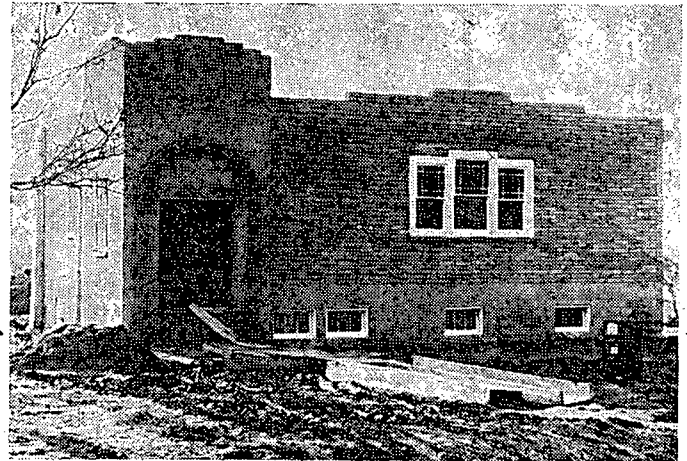
Let us pray:

We thank Thee, O Lord, that Thou hast given us Thine only begotten Son. We bless Thee that Thou hast given us Thy Holy Word. Help some this morning to believe it, and to take Thy promises, for Thy name's sake, Amen.

#### HEAD-FAITH

Faith is practically nothing so long as it is merely in the head. Head faith can save no man. This is exactly so in daily life. There is no witchery nor mystery in this doctrine at all. Faith cannot save you in commerce any more than it can save you in religion. Faith cannot save the body any more than it can save the soul.

A man believes that if he puts his money into a certain fund he will get back good interest with the most approved security, yet at the end of a year he gets literally nothing. How was that? Because, though he believed it, he did not put any money into the funds. Can faith save him? A man thoroughly believes that if he takes a certain mixture prescribed for him by good medical authority, he will get better, he will be recovered from his disease; but he gets no better; he gets worse; because, though he believed in the mixture, he did not take it. Can faith save him? A man wants to go to New York; he believes that ship is going; he is quite sure that that ship will be there in less than a fortnight; yet he himself will not be there! How is that? He had faith. He had not the shadow of a doubt. Yet there he is, in England! Can faith take him to New York? Can faith save him?  
—PARKER

**AMONG THE CHURCHES**with **H. C. SLADE****Owen Sound – From Tabernacle to Temple****Beginnings**

The work in this city was begun last winter under the leadership of my very close friend, Leslie Tarr. He gave unsparingly of his time and his energy in an endeavour to establish a sound Baptist testimony here. At the time he was pastor of the Bethany Baptist Church, Harriston, and we want to thank the people of the Harriston Church for their missionary spirit in allowing, yea, and in aiding, brother Tarr in this work.

**Canvas Cathedral**

In the spring we left the Orange Hall where the services had been held for six months; a number of good reasons contributed to our departure. - *First*, we were paying a very high rent for its use, and at that we had only one service a Sunday. We naturally desired to have two services and a Sunday School. *Secondly*, the Roman Catholic Church and a small Mission were the only church buildings on the East Hill of Owen Sound. Owen Sound, like Toronto, could well be called "a city of Churches" but all these buildings with the exception of the Roman Catholic were down below the hill. Therefore we thought it wise to make a start up on the East Hill. Where we are now situated here on the East Hill we have an ideal *corner lot*, with plenty of room for cars to park and plenty of room to expand the Church Building.

However, after deciding that we should begin on the East Hill we were faced with the problem of where to hold our services. There were no rentable halls, and the closest school to our desired location was not available—at least not to us.

This necessitated the pitching of our "Canvas Cathedral". To say that using a tent for a Church building is quite a struggle is to put it mildly. Yet as we look back we realize that it served the purpose and, as well as serving the purpose, we have the consolation that it was the number one contributor to our ever increasing stock of patience.

**From Tent to Basement**

None of us fancied facing the Owen Sound winters in the tent. A building committee, made up of the men of the congregation was formed, and plans were made to erect a small Church Building right where the tent had been. We had no money to speak of, and no definite prospects as to where we might borrow some. We simply trusted that the Lord had not carried us up hence, unless He intended to continue with us.

Early Sunday morning, September the twenty-fifth, the Canvas Cathedral "booms" were lowered, while tears streamed down our cheeks (irony!). At eight a.m. a digger moved in to dig the basement. In spite of a rain mid-way in the week which put off work for a day and a half, by late Saturday night the basement was finished, though covered only with the sub-floor. It rained early that morning and rather dampened the basement floor but we held our first Sunday School and Church Service in the basement of the new building that same morning.

We moved up into the auditorium early in December and for the encouragement of those in pioneer work let me say this—The building was expected to cost five or six thousand dollars. On completion we find the cost has doubled that figure. Here is the encouraging part. When the work was begun we had no definite promises of financial aid. Just last week we borrowed our last two thousand dollars.

**Attendance and Radio Broadcast**

Ever since we moved from the basement into the auditorium the services have been well attended.

I can still hear the voice of the radio-station manager ringing in my ears, on the occasion of an interview brother Tarr and I had with him when we first came to Owen Sound. These were his words, "Boys, there are plenty of Churches in Owen Sound. Why don't you take your money (he did not realize we had none) and your talents elsewhere." However, he did promise to contact us when there was any available broadcast time. Some



time later we were given fifteen minutes every Sunday morning. This radio broadcast has helped our work in many ways.

#### Finally, A Request

We can certainly rejoice and praise His name for all He has done for us in this pioneer work. Yet we are far from being satisfied. There are a goodly number of unconverted men and women, boys and girls attending the services. From the depths of our hearts, what we desire to witness is a real Holy Ghost revival in our midst. This is our request to you. Please pray that the Lord will reach down and touch their hearts that they might come to a saving knowledge of Jesus Christ, our Lord and Saviour.

—PASTOR REGINALD BROWN—

#### WANTED — CANADIAN BAPTIST LITERATURE

For over twenty-five years Toronto Baptist Seminary has trained prospective ministers, missionaries and Christian workers. From the halls of the Seminary they have proceeded to all parts of Canada, the United States and to the ends of the earth. While the Seminary has not enjoyed the extravagant publicity of some Christian schools, it has nevertheless gone on quietly and faithfully in this often-forgotten phase of Christian work.

#### The Importance of the Library

Since a great part of a true education is simply the introduction of the student to the literature of his chosen field, the Seminary library plays an important part in the life of those who study in this "school of the prophets". The library has obtained many valuable volumes through the generosity of the readers of THE GOSPEL WITNESS and the members and friends of Jarvis Street Baptist Church. The inquiring student can reach to the bookshelf, take down a volume and listen to the voice of Spurgeon, Luther, Calvin, Augustine, or anyone of a myriad of great souls.

#### Need For Baptist Literature

Now the Seminary is especially anxious to enlarge its collection of Baptist literature and documents. Probably many readers of THE GOSPEL WITNESS have in their possession books, booklets, pamphlets, magazines, periodicals, photos or brochures, dealing with Baptist history in some individual congregation, locality, province or section of the Dominion. Let no one assume that their particular contribution would be of no value for even some small pamphlet may supply a blank in the glorious history of the Baptists in our land.

The Seminary looks forward to having the largest and most complete collection of Canadian Baptist literature to be found anywhere. Perhaps someone who reads this, knows where such material can be obtained; if so, would you speak to any who could assist us or, failing this, would you write and tell us whom we should contact?

All material should be forwarded to the Secretary, Toronto Baptist Seminary, 337 Jarvis Street, Toronto 2, Ontario. Don't delay, mail it today!

—L.K.T.

**THE EDITOR LOOKS FORWARD TO RECEIVING YOUR REPLY TO HIS ANNUAL LETTER. WRITE TO-DAY!**

#### BOOK REVIEWS

**THE DELIGHTS OF LIFE**, by Dr. V. Raymond Edman, published by Van Kampen Press, Wheaton, Illinois, U.S.A. Copies may be obtained from the publishers. 268 pages; \$2.00 in U.S.A.

*The Delights of Life* is a companion volume to *The Disciplines of Life*, an excellent and popular book which has had seven printings in six years. As *The Disciplines of Life* contains a series of studies which point out lessons to enable the Christian to profit by the disciplines of life; such as darkness, delay, disappointment and disillusionment, so *The Delights of Life* comprises twenty-eight studies which suggest how true joy and blessing may be found even in the midst of the most difficult and unpromising circumstances.

The Word of God is to be our guide at all times, and as we obey the revealed will of God, as contained in His Word, we shall find the secret of joy, and spiritual success. Whereas the chapters in *Storms and Starlight* centre around the life of Christ as depicted in the early chapters of the Gospel of Mark, in *The Delights of Life* Dr. Edman has given the gist of the messages contained in various portions of Scripture; for example, such helpful passages as Psalm 32, Psalm 84, Matthew 5, John 30 and Isaiah 30. All the passages chosen indicate the conditions of blessedness, as stated by the Lord.

Dr. Edman has himself known the meaning of affliction, and has experienced the comfort of the Lord, so that he is able to give with sincerity the word of encouragement to others. His personal testimony to the grace of God and the witness of others whom he mentions afford excellent illustrations of the principles expounded in this helpful volume. Each chapter opens with an appropriate message in poetry.

*The Delights of Life* should be widely read, that many may know how with joy to draw water from the wells of salvation, even as our Lord has promised.

—DR. O. L. CLARK

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## Evangelicals — Beware Carnal Weapons!

For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)

Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.  
—(11 Cor. 10:3-5).

IN THE day of the apostle Paul, there arose certain in the Corinthian church who chose to ridicule the meek and gentle apostle because they thought that "his bodily presence is weak, and his speech contemptible." (11 Cor. 10:10). In writing to the believers in Corinth, Paul shows that these critics used a wrong measuring stick for, while their charges about his meekness and poor speech might be true, the real point was that in spiritual warfare, spiritual weapons were required. If the work of God depended upon man, then obviously the prime needs would be forceful personality, clever and persuasive speech, and all the other traits that the world deems necessary in a truly "successful" man. With one sweep the great apostle brushes these aside, making no pretences to possessing any of them, declaring that he preferred to rely upon spiritual weapons.

Ever since the time of Paul there have been these two schools of thought regarding the prosecution of the work of the Lord. In the Book of Acts, the early church is seen, "turning the world upside down". What were the weapons of this warfare? — prayer, dependence upon the Holy Spirit, exposition of the Word of God, holy living and personal testimony. How futile these weapons must have appeared in the eyes of those accustomed to seeing the victory marches of the Roman legions! Yet in spiritual warfare for the souls of men, they proved to be more than sufficient.

It was a sad day for the churches of Christ when, under the Emperor Constantine, the unholy union of church and state was brought about. For the most part, the churches discarded their reliance upon spiritual weapons and gloried rather in the strong arm of the state and the wealth that accompanied this union. Mighty spiritual conquests declined just in proportion to the decline in the dependence upon the weapons provided by God.

The Reformation succeeded because its human leaders largely returned to the emphasis upon spiritual weapons. While priests, bishops and popes bargained with rulers and armies, the reformers preached and prayed and the Spirit of God did His mighty work. The world laughed at the audacity of these "fools" but God honoured their faith and turned to nought the wisdom of the world.

In our day, those who have deserted the faith of our fathers have turned to carnal weapons and methods. Modernists will hardly hesitate to use any method to gain a crowd or raise money. In Toronto one church has cancelled Sunday evening services and substituted forums on such subjects as fluoridation of water, racial discrimination, Toronto's new civic centre and other equally "interesting" questions. Apparently the reasoning is that there is some merit in gathering people beneath the roof of a church building regardless of the attraction which draws them. If such is true, then all carnal means may be employed.

No one is surprised to see those who have departed

from the faith resorting to such methods for modern religion is essentially carnal and hence is wielding its own weapons. It is sad, however, to see evangelicals resort to the use of carnal weapons for we would expect that those who had experienced the grace of God in their own souls and lives would know that "with God all things are possible". We have no joy in pointing out this increasingly common habit of some evangelicals for, before God, we can say that we rejoice wherever Christ is preached. In love, nevertheless, we must caution our brethren to resist the temptation to rely upon the arm of flesh.

We are sorry to see evangelicals ape Hollywood in advertising "gospel films"; yet it has come to the place where these glaring ads could not be distinguished from the ads of the movie capital. A recent one especially shocked us; it was an advertisement of a film of the life of a former criminal who had been very active in the underworld as a wiretapper. The full page advertisement was complete with a "cloak and dagger" type representation of this criminal with a gun, smaller pictures of a street fight, horse racing and a romantic scene. The picture was vividly described as portraying "Romance! Suspense! Excitement! Danger! Thrills." Finally at the bottom of the ad is the endorsement of a man, who as far as we know, is still active in the underworld. He says — "I'm no prophet, but I'll wager that anyone who sees this will get plenty of good out of it!"

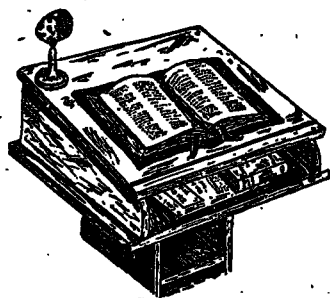
If this does not represent the employment of the crudest of carnal weapons, then we have never understood the meaning of the term "carnal". The ad is simply calculated to appeal to the lowest instincts of Christians. We have always noticed that such films or testimonies exalt the criminal's life *before* his conversion and there appears to be a certain pride in a sordid past. One must rejoice when the grace of God rescues any soul from the very depths of sin but surely the emphasis should not be focused upon the lurid details of a Christless past. Most of us would prefer to forget the details of the past and the sins which are buried in the infinite ocean of God's love.

Like the Corinthian church we must ever be reminded that in the work of the gospel, our only effective weapons are those forged by God. Others forged upon the anvils of the world may look attractive, make a loud noise and draw crowds but since they are not honouring to God, they can never be used successfully in spiritual battles. Let all the world laugh at God's armory but with Paul we are content to say — "The weapons of our warfare are not carnal, but (they are) mighty . . ."

—L.K.T.

Providence is like a curious piece of tapestry made of a thousand shreds, which single, appear useless, but put together, they represent a beautiful history to the eye.

—JOHN FLAVEL



## English Bible Course

Seventeenth Lecture in the English Bible Course  
TORONTO BAPTIST SEMINARY

By Rev. C. D. Cole

Thursday, March 3rd, 1955

GOD HATH SPOKEN

Hebrews 1.

**I**N TAKING up the study of the Book of Hebrews we shall make some general observations by way of introduction. The letter is anonymous, but unlike most letters of this nature the writer makes no effort to conceal his identity. He must have been well known to those to whom the letter was sent. In chapter ten, verse thirty-four, he acknowledges their kindness to him while he was in bonds. In chapter thirteen, verse eighteen, he requests prayer for himself, that he may be restored to them the sooner. In chapter thirteen, verse twenty-three, he tells them that Timothy has been set free, and he hopes to come with him to see them. And so I repeat that the writer of Hebrews was no stranger to those addressed.

### The Writer

We believe the writer to be the apostle Paul. Other names have been suggested, such as Luke, and Barnabas, and Apollos, but to us the weight of evidence is in favour of the apostle Paul as the writer of the Hebrew letter. It is objected that the fact of Paul being the apostle to the Gentiles is against his being the author of this letter, which is to Jews. But Paul's ministry was not exclusively to the Gentiles. At the time of his conversion the Lord said to Ananias concerning him: "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." Read the ninth, and tenth, and eleventh chapters of Romans, and then read the Hebrew epistle, and you will think that would be the style Paul would use in writing to the people over whom he wept, and for whom he prayed. One of the objections offered to Paul as the writer is the difference in style, but I think the style can be explained by the nature of the subject. Paul preached to his own people when opportunity was afforded, and he might well have written this letter to them.

There are several touches of individuality in Paul's writings that show up in the Book of Hebrews. The closing salutation is strictly Pauline, and you find it in every one of Paul's epistles. You do not find this salutation anywhere else outside of Paul's writings until you come to the Book of Revelation. The closing salutation was Paul's token in every epistle: "Grace be with you all."

Paul is the only New Testament writer who designates Christians as "sons of God". The other writers use a word which means children. And in the Hebrew epistle the writer talks about Jesus Christ bringing many sons to

glory. Peter wrote a general epistle to Hebrew Christians, and in that epistle he reminds them of the letter that beloved brother Paul had written them. And if Paul wrote a general epistle to the Hebrew Christians it must have been the epistle we now begin to study. It has also been pointed out that Paul is the only New Testament writer who requests prayer for himself, and the writer of this epistle says, "Pray for us." Moreover, we are told that the Hebrew epistle was received into the New Testament canon as coming from the apostle Paul.

### To Whom Written

Now Hebrews is a general epistle, which means that it was not addressed to any individual, or to any particular church. It was not written to Hebrew Christians as a whole, but to Jewish believers in some definite community. Some think the letter was sent to Jerusalem, others believe it went to Rome, and still others think it was sent to Alexandria, a city which was literally swarming with Jews in those days. But I think it most likely that the Hebrew epistle went to the Hebrew Christians in Asia Minor. While we cannot know definitely anything about the location of those to whom this epistle went, we can know from the letter itself much about their condition.

### The Cost of Confession

These Jews had embraced Christianity. They had confessed Jesus Christ as their apostle and High Priest, and their confession had been costly, as a Christian profession will always be costly in a world that is at enmity with God. And so these Hebrew Christians had become the target of persecution from the unbelieving Jews who constituted the large majority of the Hebrew race. They had suffered reproaches and afflictions, they had been robbed of their goods, they were under tremendous pressure to renounce Christianity and return to Judaism. They were in a state of arrested development, and were wavering. They were not young converts, but old converts who had not grown, and who could not grasp the deeper things of Jesus Christ. In the eyes of the writer of this epistle they were in danger of apostasy. He is alarmed for their safety, and he seeks to lead them on into the full truth as it is in Christ Jesus. And to this end he affirms, argues, exhorts, and warns. He wants them to see that it is Christ Jesus or utter and eternal ruin. Whenever we preach to a large audience or to a single individual, we ought to have the same passion to make them see that it is Jesus of Nazareth or eternal ruin.

### I.

#### Christianity Superior to Judaism

The epistle seems to be a carefully prepared treatise on the superiority of Christianity over Judaism. In the thirteenth chapter, the twenty-second verse, it is called a letter in few words. We can hardly see how a book of thirteen chapters could be called a short letter! It does not begin like a letter, but it does end like a letter. As someone has said, it begins like a treatise, proceeds like a sermon, and ends like a letter. The distinctive and dominant theme of the Hebrew epistle is the High Priesthood of Jesus Christ. There is an allusion to His Priesthood in chapter one, verse three: "When he had by himself purged our sins . . ." In the second chapter, and the seventeenth verse, He is "a merciful and faithful high priest." In chapter three, verse one, He is "the Apostle

and High Priest of our profession." In chapter four, verse fifteen, He is a sympathetic High Priest. In the fifth chapter He is a priest after the order of Melchisedec. He is a King Priest, Priest on His Throne, like Melchisedec, who was king of Salem, and priest of the most High God. From chapter five to the end of the doctrinal portion He is shown to be a High Priest superior to the Aaronic order. Jesus Christ is personally and officially better. He is essentially and mediatorial better than any person connected with the old covenant. That is what the writer wishes to prove, and does prove decisively. He offers better blood, and ministers in a better tabernacle. He is the minister and surety of a better covenant founded on better promises. The Hebrew epistle is the most wonderful exposition of the new covenant.

#### In Many Parts

The first three verses form the introduction, and give us the general theme of this Book — the superiority of Christianity to Judaism. It tells us that God has spoken. This distinguishes the true and living God from the dumb idols of the heathen. This distinguishes the true God from manufactured gods. God has revealed what could not be discovered. He has given two distinct and separate revelations, not contradictory, but complementary and harmonious. At sundry times in the past he spake to the Hebrew children. "Sundry times" means in many portions, or in many parts. The Old Testament was not all given at once, but by piecemeal. It was given in fragments by the prophets over a period of more than a thousand years. All was not revealed to any one prophet. To Abraham was revealed the nation to which the Messiah should belong. To Jacob was revealed the tribe from which He would come. To David and Isaiah was revealed the family to which He would belong. To Micah the town of the nativity. To Daniel the exact time of His appearing. To Malachi the coming of His forerunner. Through Jonah was revealed His burial and resurrection. Through Isaiah was revealed His virgin-birth, and through David His death and His resurrection.

#### In Divers Manners

The Old Testament was given in divers manners, or in many ways. Sometimes the revelation would take the form of a narrative, at other times that of prediction, and at other times that of argument or exhortation or threatening. God hath spoken. God Who spake in the long ago in the prophets hath in these last days spoken in His Son. The revelation begun in the prophets has been completed in God's Son, Jesus Christ. These two revelations made up the once-delivered faith, or the body of eternal truth.

The written revelation of God was completed when the New Testament was completed. The Old Testament was progressive and incomplete. The New Testament in Christ is the complete and final revelation of God. And both revelations are of God, and make one Book, the Bible. The New is in the Old enfolded; the Old is in the New unfolded. The New is in the Old contained; the Old is in the New explained. In the Old Testament we have the need of a Saviour; in the New Testament we have the Saviour we need. In the Old Testament we have the types and shadows of good things to come; in the New Testament in Christ we have the reality of all good things that will ever come. For in Christ Jesus all spiritual and eternal blessings are to be found. In

Jesus of Nazareth, the Son of God, everything the human soul needs for time and eternity is to be found. Without Jesus Christ every soul is an eternal pauper, and doomed to eternal burnings. "For our God is a consuming fire." In His moral nature God is said to be two things: Light and Love. Light speaks of God in His holiness and justice, crying out against sin. Love speaks of the heart of God, making provision for sinners, that His banished be not expelled from Him. It was chiefly in the character of Light that God was revealed in the Old Testament; His love was but dimly seen. It is chiefly in the character of Love that God is revealed in the New Testament. The heart of God is revealed in the Son of His love. That God so loved that He gave His only begotten Son is a distinctively New Testament doctrine.

#### Subordination in the Trinity

The doctrine of the Trinity was not declared, but only intimated, in the Old Testament. A plurality of persons in the Godhead was clearly indicated in various ways, but their number and their names were not clearly revealed. In other words, we do not have in the Old Testament the Names of "Father, Son, and Holy Spirit," as making up the Godhead. In their eternal relations the three Persons of the Godhead are co-equal and of the same undivided essence, but in manifestation, and for purpose of human redemption, there is subordination. The Son became subordinate to the Father, and the Spirit became subordinate to the Son. The Father upholds the claims of Deity, the Son satisfies the claims of Deity, and the Holy Spirit promotes the claims of Deity in producing holiness in the human soul. The Son glorifies the Father the Holy Spirit glorifies the Son. The Father sent the Son, the Son sent the Holy Spirit. For the purpose of human redemption one member of the Divine Family entered the human family, uniting the Divine and human natures in one Person. Christ became what we are that we might become what He is. He became the Son of man that we might become the sons of God. He became one with us in our humiliation that we might become one with Him in his exaltation. He became one with us in our sinfulness that we might become one with Him in His righteousness. He came down from Glory to take many sons to Glory. He became the Mediator to effect reconciliation between a thrice-holy God and sinful men. "For there is one God, and one mediator between God and man, the man Christ Jesus."

The terms "father" and "son", familiar words to express human relations, are also made to express Divine relations. But in the Divine relations these terms cannot express all that is suggested in human relations. The words "father" and "son" in human relations suggest, among other things, identity of nature and derivation of being. But when all Scripture is considered they cannot express the idea of the Son being derived from the Father in the Divine relations. The Son was not derived from the Father in Divine relations. One Person in the Godhead was not born of another Person in the Godhead. The old theologians, in trying to make these terms, "Father and Son" cover all that is suggested in human relations, and at the same time conserve the truth of the Eternity of the Son with the Father, coined an expression, "the eternal generation of the Son". But this expression is obviously a contradiction of terms. Besides, the Scriptures nowhere speak of the eternally begotten Son of God. The Name "Son of God" was given to Jesus of Nazareth when He was born of Mary. The

angel Gabriel said to the virgin: "That holy thing which shall be born of thee shall be called the Son of God." And in Matthew one and twenty-three we read: "They shall call his name Emmanuel, which being interpreted is, God with us."

Now when we find in the Scriptures angels and saints called the sons of God we know, taking all the Scriptures into consideration, that there is no thought of identity of nature, but rather derivation of being. Angels and saints are derived from God, but they are not identical with God. But when Christ is called the Son of God it means identity of nature rather than derivation of being. I know I have been somewhat tedious in order to distinguish between the Son of God in His essential and eternal being, and the Son of God in His incarnation. We must also distinguish between His eternal and essential glory and His mediatorial glory.

## II.

### Christ in the Office of Mediator

It is chiefly in the office of Mediator that Jesus Christ is set before us in the Book of Hebrews. The Mediator is shown to be the Creator, identical with God in His essential Being. To prove the superiority of Christianity to Judaism the Mediator is set forth in six particulars in the passage before us.

#### The Heir

First, we have His universal heirship, or Lordship, expressed in these words: "Whom he hath appointed heir of all things." This refers to Jesus Christ, not in His abstract Deity, but in His incarnation as Mediator. As a Mediator Christ was subject, as the Son of God, to the Father, and as such could be appointed heir. But in His essential Deity He could not be appointed to anything, because all things were His by right of creation. The word "heir" in this connection cannot be made to cover all that the word means in human relations. In civil law an heir is the successor of a deceased person. The word "heir" suggests death in human relations, but there can be no thought of the death of God in connection with Jesus Christ being appointed heir of all things. Before the birth of Isaac, Abraham said, "One born in my house is my heir," by which he meant that his servant Eleazar would get his property at his death. To be appointed heir is to be made lord and proprietor of this vast universe. Jesus of Nazareth, the Man of sorrows, Who had not where to lay His head in the days of His humiliation, is now Heir of all things. The whole universe belongs to Jesus of Nazareth, the Christ, the Son of God, to be managed and disposed by Him as He pleases. In First Peter, three and twenty-two, we read that He "is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." In Philippians three and twenty-one we are told that "he is able even to subdue all things unto himself," and that He will come and fashion our vile bodies like unto His glorious body. Hallelujah! what a Saviour!

#### The Creator

The next particular is His agency in creation: "By whom also he made the worlds." This is a reference to Christ's eternal and essential being. He was Creator before He became a Mediator. He was God before He became Man. He who had nothing in the days of His voluntary humiliation made all things in the beginning. John said that "All things were made by him; and with-

out him was not any thing made that was made." Our Mediator was the Creator of this vast universe.

#### The Revealer

He is next set forth in the passage before us as the Revealer of God: "Who being the brightness of his glory, and the express image of his person . . ." Much has been said and written on this statement, but the meaning is that Jesus Christ was God manifest in the flesh, that Jesus Christ was the perfect representation of Deity while He was on this earth walking the dusty highways of Galilee and Judaea. Jesus Christ as the Son of man revealed Deity in all His attributes. In the days of His flesh He said, "He that hath seen me hath seen the Father." And again He said, "I and the Father are one." This refers to His essential Deity after His incarnation. While in the likeness of sinful flesh Jesus Christ was the image of the invisible God. When He became man He did not cease to be God. In His incarnation he became what He was not, but He did not cease to be what He had been from all eternity. Somebody has said that Jesus Christ is to God what the rays of the sun are to the sun itself. We cannot see the sun apart from the rays of the sun, and God cannot be seen except in Jesus Christ, Who is the image of the invisible God. Without Christ man is in the dark concerning God. Christ is the visible representation of this moral nature and the attributes of God. In Jesus of Nazareth all the fulness of the Godhead dwelt and dwells bodily. God manifest in the flesh is the great mystery of godliness, the great mystery of our religion. Do we have difficulty in understanding how a tired and hungry man could be the perfect representation of the mighty God? Remember that He was both God and man, and as such He possessed both Divine and human natures and attributes. As a man He could hunger and thirst; as God He could take a lad's lunch and feed five thousand hungry men and still have twelve times the lad's lunch left over. As a man He could become weary; as God He manifested complete power over nature, stilling the storm and calming the waves. How could a dying man be the impress of the living God? The answer is this: by dying only as God could die. Jesus Christ died as none other ever did. He laid down His life, which only God could do. No mere man can lay down his life. Jesus Christ said, "No man taketh (my life) from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." And He manifested His Godhead by taking up His life again. Jesus Christ was led as a lamb to the slaughter. He seemed so helpless, but was He? It is sufficient to answer by pointing to the prostrate forms of the soldiers who were sent to the Garden to arrest Him. At a mere word from His lips these supposed to be courageous men went back and fell to the ground. He was the mighty God while hanging on the cross, as was manifested in putting forth His power to pluck a brand from the burning. While dying He defeated death; while dying He robbed Satan of one of his captives.

#### The Administrator

He is next presented in His administration: "Upholding all things by the word of his power." Jesus of Nazareth not only made the worlds, He supports and governs the worlds. The word in the original for "upholding" carries the double meaning of preservation and government. In Colossians one and seventeen we read: "And he is before all things, and by him all things consist," or

are held together. It is Jesus Christ, Jesus when He was on earth, Jesus while He was on the cross, Jesus at all times, Who is keeping this universe from running into confusion or reverting back to nothing. He Who was on earth in the form of a servant was at the same time and at all times holding this vast universe of innumerable stars and planets in His own hand, and directing the movement of all creation, animate and inanimate, to the praise of His glory and the accomplishing of His eternal purpose. And He does all this by the word of His power. There is no labour; there is no difficulty. He speaks and it is done, He commands and it stands fast.

#### The Redeemer

In the next statement we have Jesus Christ as Redeemer: "When he had by himself purged our sins . . ." This speaks of the finished transaction of the cross. Jesus Christ was not only the revealer of God; He was the Redeemer of men. He purged our sins. The word "purge" is sometimes used of moral renovation, or the destruction of sinful disposition. But in the passage before us, and throughout the epistle to the Hebrews, this word is used objectively in the sense of expiation. All through the Book of Hebrews the doctrine of sanctification is used objectively by the blood of Christ rather than subjectively by the Holy Spirit. The verb here is the aorist participle, which indicates an act complete in itself. On the cross Jesus Christ offered a sacrifice that satisfied every demand of Divine justice. He put away sin by the sacrifice of Himself. His blood cleanses us from all sin. Christ made expiation by Himself; He had no help, for He needed none. In the light of this blessed truth how horrible it is to talk about a purgatorial society by the name of Mary, or by any other name. How such a thought discounts the blood of the Son of God, and robs Him of the glory of being the Saviour! He purged our sins. All the purgatorial fires that have ever been burned at Calvary when the fires of hell got hold upon Him.

#### The Ruler

Following His expiatory work He was exalted: He "sat down on the right hand of the Majesty on high." His sitting posture speaks of a finished task. On the cross He cried, "It is finished." Christ could sit down because His work of redemption was done once for all. The Jewish high priest did not sit down when he ministered in the Holy of Holies; there was no seat there, for his work was never completed. What he offered could take away sins only ceremonially and for a year. But the offering that makes the sinner right with God was made once for all at Calvary. Redemption's price was fully paid, and He now lives to make it effectual in the actual salvation of His people. He came and provided the remedy for sin, and then went home to Glory, and sent the Holy Spirit to apply the remedy He so graciously provided. Our Saviour is on a Throne. He has been crowned with glory and honour in His human and mediatorial character. All authority has been given Him in Heaven and in earth. That Babe in Bethlehem's manger, that Man Who went about doing good, that Man Who hung upon the cross, is now on a Throne.

### III.

#### Christ Superior to Angels

Now the writer tells of His superiority to angels: "Being made so much better than the angels, as he hath

by inheritance obtained a more excellent name than they." Again we must note that He is before us, not in His essential Deity, but in His mediatorial character. In His essential nature He could obtain nothing, for all things were His by creation. It is in His incarnation as the Son of man that He has obtained a better name than angels. The apostle is not telling of His superiority in eternity past, but in time, and in eternity future. He is extolling Jesus of Nazareth, and puts him on the Throne of God. It is as a man He has a better name than angels. You remember Gabriel said to Mary, "That holy thing which shall be born of thee shall be called the Son of God." It is the Lord Jesus Christ in His official capacity as Mediator between God and men Who is exalted above angels, and Who is before us all through the Book of Hebrews. It is Jesus of Nazareth, despised and rejected of men, whose glory and honour is before us in this Book. There would be no point in proving that the Son of God in His essential nature as Creator was superior to angels, for no Jew doubted that. Paul is exalting Him Whom every natural Jew and every natural Gentile hates and rejects. The Book of Hebrews identifies Jesus of despised Nazareth as the Mediator, and as the Creator, the Son of God.

#### Old Testament Proof.

In proof of the superiority of Jesus Christ over angels the author quotes seven passages from the Old Testament; six of them are from the Psalms. These seven passages are descriptive of Christ as Son from His incarnation to His glory. These passages are all prophetic, and point to the Son of man, to Jesus of Nazareth. The point is made that no angel was ever addressed as God's Son. No angel was ever told to sit at God's right hand. Angels are not governing spirits; they are ministering spirits. But Jesus Christ is called God's Son. Jesus Christ has a throne. "Thy throne, O God, is for ever and ever." To Jesus Christ as the Son belongs worship, heirship and kingship. He "laid the foundation of the earth; and the heavens are the works of (His) hands." They shall become old like a garment, and He Who made them will fold them up, and they shall be changed. There will be no annihilation of the universe, but there will be a glorious renovation, when we have the new heavens and the new earth. The Son of God, Who is also Son of man, shall not become old and decrepit, but is the same forever. What a Saviour! Who is afraid to trust Him? To whom shall we go but to Jesus of Nazareth, the Son of God, Creator of worlds, Ruler of all things, Who is coming in glory to receive His blood-bought unto Himself, with Whom we shall be forever, in Whose presence is fulness of joy, and at Whose right hand are pleasures for evermore.

Affliction is a pill, which, being wrapt in patience and quiet submission, may be easily swallowed; but discontent chews the pill, and so embitters the soul.

—JOHN FLAVEL

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For Younger Readers

### HOW THE FEUD WAS SETTLED

By L. L. WIGHTMAN

A new spirit entered the hills with the coming of Marie Bailey. Sent there by a mission board consisting of Christian men in a nearby city, she entered those hills for but one purpose — to reach lost souls with the Gospel of Jesus Christ.

During the week, she visited in the homes of the mountaineers, getting acquainted with the families, acting as visiting nurse to those who were ill, and gaining the confidence of many by her efforts on their behalf. Each Sunday she held two meetings in the rough-log school-house where she tried to reach them collectively.

For six months, she had laboured faithfully, but the results were not what she had hoped for. She knew what was hindering her work. It was the old-standing feud between the Weaver and Henley clans, a feud which had existed for years, maintaining its bitterness and animosity relentlessly. Neutral families were careful of each move lest they be identified with one side or the other. Hence, when the Henleys began to attend the meetings at the school, others ceased going there.

Such was the feeling one summer night when Lance Weaver, hidden in the dense growth of a thicket, watched the people assemble for the evening meetings. A look of deadly hatred flashed from his eyes as he saw Brad Henley enter the building. Brad and Lance were of the same age, both strapping specimens of budding manhood, noted throughout the hills for their powerful physical prowess. Both had inherited the leadership of their clans and the hills awaited the time when these two would clash in the effort to uphold their heritage.

As the darkness deepened, Lance left the woods and advanced slowly toward the building. His heart was set on the accomplishment of one thing that night — the burning of that building. It would be a good thing, for the presence of the Henleys had contaminated it. Now was his chance to render the valley and the hills a good deed.

With noiseless steps he reached the rear of the building and hid himself in the adjoining woodshed. Here he would remain until the meeting was over, and then when everything was quiet, he would act. The voice of Miss Bailey reached his ears as she chose her text for the evening.

"Father, forgive them; for they know not what they do."

Lance became interested as the speaker told of Jesus' ministry and of His purpose in coming to earth. He had often heard of Jesus, but never before had he heard Him pictured as tonight. His ears drank in eagerly the events of His life. He ground his teeth in rage at the betrayal by Judas and the denial by Peter. What kind of a person was this Jesus to let men use their friendship in this way and yet refuse to retaliate? Let a friend treat him that way and see what happened!

If he was mystified at this, he was much more so when it came to the cross. He could understand the enemies of Christ nailing Him there, for he had enemies who would not hesitate to take his life, or torture him if it lay in their power. But those words from the Cross — "Father, forgive them; for they know not what they do," — he was inclined to doubt the veracity of this: It wasn't natural to act in this manner.

What would he do if the Henleys treated him like this?

Ask God to forgive them? Huh! He guessed not. He would call down the curses of Heaven upon them.

What was that she was saying? When we were enemies, we were reconciled to God by the death of His Son? Jesus was willing and did lay down His life for His enemies? Lance shook his head in the darkness. That was beyond his understanding and experience. He might do that for a friend, but never for an enemy.

He listened intently, as the speaker placed them all in the class of enemies of God. He didn't dispute that at all. But that meant that Jesus died for him because he was an enemy! Died for him? His mind grappled with the problem, and within him there grew a secret admiration for this wonderful Person.

The service was over and the people departed for their homes until all were gone except Marie. Opening the door to enter the woodshed for her cloak, she stopped suddenly as the light shone upon the figure of a man.

"Don't be afraid, Miss Bailey," said Lance. "It's only Lance Weaver."

"But why didn't you come into the meeting?" Marie inquired.

"Huh!" he grunted. "Come in where those Henleys were?"

Marie grasped the situation quickly. Perhaps it was much better that Lance had remained outside in his present attitude.

"Did you like the service?" she asked in a quiet tone.

For the next few moments Lance told of his impressions of a person who would do as Jesus did.

"He has power to transform the human heart so a person can be like Him," Marie declared as Lance finished.

"Do you mean He could change me so I would cease hating a Henley?"

"He could change you so you would be willing to make a sacrifice for those whom you call enemies," Marie declared. "Even for a Henley," she added. "Won't you accept Him and give Him a chance in your life?"

"And become a friend of the Henleys? No!" he declared vehemently. "I like your Jesus, but I won't give up my hatred of Brad Henley for Him."

And without further word, he stepped through the doorway and vanished in the darkness. Once more in the woods, he sat down to meditate. All thought of burning the building had been dismissed. The fight now was not against other persons, but within himself. The person and work of Christ had gripped him, and he wanted to align himself with Him, but the power of human hatred refused to release him. Within his heart these two forces grappled for supremacy.

An hour passed. The moon rose above the hills, flooding the woods with its mellow light, changing the darkness to a thing of beauty. Lance rose to his feet, and followed the trail for home. He had gone perhaps a half-mile when a low groan reached his ears, bringing him to a sudden pause. With the stealth of a wild animal, he slipped toward the sound as it was repeated. His eyes caught the outlines of a horse, at the feet of which an inert form was lying. The horse had thrown its rider. Springing to the side of the unfortunate traveler, Lance turned him over.

As the moonlight fell on the upturned face, Lance stepped back hurriedly. Brad Henley! Turning on his heel, Lance plunged into the woods, leaving the injured one alone, refusing even to examine him enough to see

if he was seriously hurt. But he did not go far. Yesterday, he could have left him without further thought, but tonight things had changed. Try as he did, Lance could not pull himself away from that scene. Neither could he return to it. He was powerless to act.

"Father, forgive them; for they know not what they do." Those words burned through his mind. The Christ on the Cross prayed thus for him; And then He died!

Dropping on his knees, Lance lifted his face to Heaven as his inner being throbbled with a new feeling. "Oh Jesus," he cried, "I can't do it, but if You will come into my heart, I'll do it in Your strength! I want You. Take me as Thine own."

Arising to his feet, he hesitated no longer. Returning to the injured one, he lifted him on his back, carried him to the nearest habitation, and went for further aid. Brad was three weeks recovering from his fall, but long before that time, the feud was over. The first Sunday Brad was able to travel, Lance and he sat side by side in meeting, and the building was crowded to overflowing. Once again the Gospel of Christ had wrought its mission in human hearts.

"Christ did it," Lance declared before the people. "I never would have done it, but He entered into my heart. Give Him the praise."—*Christian Life*.

## Bible School Lesson Outline

Vol. 19 First Quarter Lesson 12 March 20, 1955

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

### UZZIAH'S FAILURE

Lesson Text: 2 Corinthians 26:16-23.

Golden Text: "But when he was strong, his heart was lifted up to his destruction."—2 Chronicles 26:16a.

#### I. Uzziah's Intrusion: verses 16-18.

During the early part of his reign, when he was young and inexperienced, King Uzziah, or Azariah, as he was also called, looked to the Lord for wisdom in all his undertakings. We are told that he was marvellously helped, till he was strong (verse 15; Deut. 32:15).

Instead of gratefully acknowledging the help given to him by the Lord, Uzziah took the credit to himself, as though by his own cleverness he had overcome the enemies of Judah and established a strong state. Ingratitude was his first sin and a terrible sin it is (Deut. 28:47; 32:18; 2 Chron. 25:22; Luke 17:17; Rom. 1:21). Coupled with his ingratitude was the sin of pride, against which the Lord constantly warns His people (Deut. 8:11-14; Psa. 138:6; Prov. 21:4; 1 Tim. 6:4; 2 Tim. 3:2). The king's heart was lifted up; he became vain (2 Chron. 25:19; Heb. 2:4). Let us ever remember that in ourselves we are as nothing; boastful pride is not becoming.

"Pride goeth before destruction, and an haughty spirit before a fall" (Prov. 16:18). Thinking that he could now manage his own affairs, without help or advice from anyone, he acted in complete self-will; he was a law unto himself. Uzziah felt superior even to the expressed will of the Lord (Ezek. 28:2; Dan. 5:23).

King Uzziah transgressed the commandment of the Lord with respect to the sacred ordinances of the temple (Exod. 30:7, 8; Numb. 16:40; 18:7). He did not scruple to invade the priest's office, and presumptuously he made preparations to burn incense upon the altar of incense in the temple (1 Sam. 13:8-13; 2 Kings 16:12, 13).

Moreover, the king did not show the proper respect to Azariah the priest who, with eighty of his assistants followed the king, warning him to desist from his unholy purpose (1 Thess. 5:12, 13; Heb. 13:17). A wise man, when reproved, will heed the warning, but an evil man will spurn the unwelcome message from the Lord and continue in his wickedness. Instead of repenting, the foolish king became angry with the righteous priests (Psa. 141:5; Prov. 9:8; 12:1). Such

is stubborn, depraved human nature (Prov. 1:30-32; Amos 5:10).

#### II. Uzziah's Exclusion: verses 19-23.

The Lord visited upon King Uzziah swift and terrible punishment. As he lifted up the censer in the act of sacrilege before all the people, his countenance flushed with anger, the red plague of leprosy suddenly appeared on his forehead (Numb. 12:10; 2 Kings 5:27). Thus, he who had exalted himself was humiliated to the dust. In shame and disgrace he fled from the temple, anticipating the movements of the priests as they began to thrust him from the sacred house of God (Ezek. 28:16). Leprosy, the symbol of uncleanness, made him a marked man throughout his life-time (2 Kings 15:5).

Although he was a king, Uzziah was compelled to separate himself from his family and from his people. According to the law, he would be excluded from the sacred temple and from all society (Numb. 5:2). He must live in a separate house, probably some sort of infirmary, for the rest of his days (Lev. 13:46).

It is possible that the earthquake, mentioned in Scripture as occurring in the time of Uzziah, took place at this time (Amos 1:1; Zech. 14:5). This would be further evidence of the displeasure of the Lord.

King Uzziah lost his throne, also, since he was no longer physically able to rule: his son Jotham reigned in his stead. Sin is a moral plague which brings its own punishment; suffering, separation, weakness, failure and death.

When the king died (2 Kings 15:7; Isa. 6:1), he was not buried in the sepulchre of the kings, but rather in a field nearby, for the corpse of a leper would have polluted the royal cemetery. Thus ends the sad story of a life that commenced full of promise, but which closed in the atmosphere of defeat, shame and despair. In this respect the life of Uzziah resembled that of Saul, Solomon, Amaziah and others. Sin, when it is finished, bringeth forth death (Jas. 1:15). Uzziah's failure and rejection should be a warning to all.

#### Daily Bible Readings

March 14—The Sin of Ingratitude	..... Luke 17:11-19
March 15—The Sin of Pride	..... Psalm 138
March 16—The Sin of Self-Will	..... Ezek. 28:11-19
March 17—The Sin of Scorning Reproof	..... Prov. 1:23-33
March 18—The Sin of Sacrilege	..... 1 Sam. 13:8-13
March 19—Pride Brings Punishment	..... Dan. 4:28-37
March 20—Pride Causes Death	..... Acts 12:20-24

### ROME AND LIQUOR

Periodically we notice in the papers that some priest has soundly condemned excessive drinking and drunkenness. Naturally we are pleased to see that anyone is speaking out against the liquor traffic for it is the enemy of all citizens.

At this time of the year, which some have arbitrarily designated as Lent, we hear too of persons who have renounced the consumption of beer or liquor for a six week period. Apparently the reasoning is that it is right to drink for forty-six weeks of the year but denial of this sin is in order for a short six week period.

Frankly, however, we find it hard to understand how a priest could condemn drinking or a good Roman Catholic renounce it during Lent for the Roman press is supported by the revenue obtained from liquor advertising. Two Canadian Roman Catholic papers, *The Canadian Register* and *The Ensign* are distinguished chiefly by the fact that their pages are covered with the advertisements of the various beers, whiskies, and liquors. Yes, even during Lent these ads appear.

Let no one tell us that the Roman Church is the enemy of that cursed liquor traffic. Actions speak more loudly than do words! In Winnipeg St. Paul's College (Jesuit) has a building which was erected by brewery money; further, a brewery gave thousands just recently for Roman Catholic church extension in Manitoba. Rome, the oppressor of the people thus joins hands with another perpetual enemy of the home. "Birds of a feather flock together."

L.K.T.