

The Gospel Witness and Protestant Advocate

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At Rest

*Know ye not that there is a prince and a great man fallen this day in Israel?
(II Sam. 3:38)*

On Monday afternoon, April 4, the beloved Editor of *The Gospel Witness*, Dr. T. T. Shields, passed on to be with Christ.

Hard Worker in the field, thy toil is ended! Straight has been the furrow thou hast ploughed. No looking back has marred thy course. Harvests have followed thy patient sowing, and Heaven is already rich with thine ingathered sheaves, and shall be still enriched through years yet lying in eternity.

Champion of God, thy battle long and nobly fought is over! The sword, which clave to thine hand, has dropped at last; the palm branch takes its place. No longer does the helmet press thy brow, oft weary with its surging thoughts of battle; the victor's wreath from the Great Commander's hand has already proved thy full reward.

Here, for a little while, shall rest thy precious dust. Then shall thy Well-beloved come, and at His voice thou shalt spring from thy couch of earth, fashioned like unto His glorious body. Then spirit, soul, and body shall magnify thy Lord's redemption. Until then, beloved, sleep! We praise God for thee; and, by the blood of the everlasting covenant, we hope and expect to praise God with thee.

AMEN.

FUNERAL OF DR. SHIELDS

The funeral of Dr. Shields will be held on Thursday, April 7, at 2.00 p.m., in Jarvis Street Baptist Church. The body of the late Pastor will lie in state in the church on Wednesday, from 3.00 p.m. until 9 p.m.

—L.K.T.

SUNDAY IN JARVIS STREET

The past Lord's Day was another high day in Jarvis Street Baptist Church. The Acting-Pastor preached at both services and the presence of the Lord was felt. In the morning three responded to the invitation at the conclusion of the sermon—two for salvation and one for church membership.

In the evening the central theme of the gospel was considered — The Crucifixion of the Lord Jesus Christ. Four were baptized in the scriptural manner during the evening service and five united with the church at the regular monthly communion service.

—L.K.T.

From Our Files

Thirty Years Ago, THE GOSPEL WITNESS, April 9, 1925—Under the heading, "Last Sunday's Services," the Editor writes:—"What a day last Sunday was! The Pastor spoke very briefly in the morning on 'While it is called To-day'. When the invitation was given twenty-three responded. Ten were baptized in the evening in the presence of a great congregation. As the monthly Communion service was to follow, the Pastor spoke briefly on the significance and relation of the two ordinances, Baptism and the Lord's Supper.

We venture here to pass on a word to our brother Pastors. The word of the Lord can be made popular only by the power of the Holy Spirit. The natural man has no natural love for divine truth. And the doctrine of baptism by the power of the Spirit can be made as acceptable as any other unpalatable truth of Scripture. Why should we not preach it in faith? Why should we not teach the scriptural relation of the two ordinances, that Baptism precedes the Supper? Because people will be offended? What if they are? If men are offended at the word of the Lord that is their responsibility, not ours.

Sunday evening following the simple exposition of the Scriptural truth about the ordinances, a crowd came forward. We do not know how many, but only that there was not room in the front of the church for them comfortably to stand.

At the Communion service over sixty new members were received, and between seven and eight hundred cups were used. Hallelujah! Before the year is over we shall have to use the gallery for the Communion services."

The Bible School too was prospering and spirits were high as this department of the Lord's work went on from victory to victory. The report for that Sunday morning in the School reads as follows:—"Last Sunday morning the Bible School established a new record of attendance, the number present being 1,180, including 431 in the Pastor's class. We have a long distance to go, but we are still hoping to reach the 1500 mark next Sunday. If we do we shall have an attendance of more than one hundred per cent. of last Sunday's enrollment; but whether or no, we confidently expect to see our average

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

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attendance reach 1,500 before the snow flies again. We shall redouble our efforts during the summer, and we are sure of results." —L.K.T.

"PRAISE GOD FROM WHOM ALL BLESSINGS FLOW"

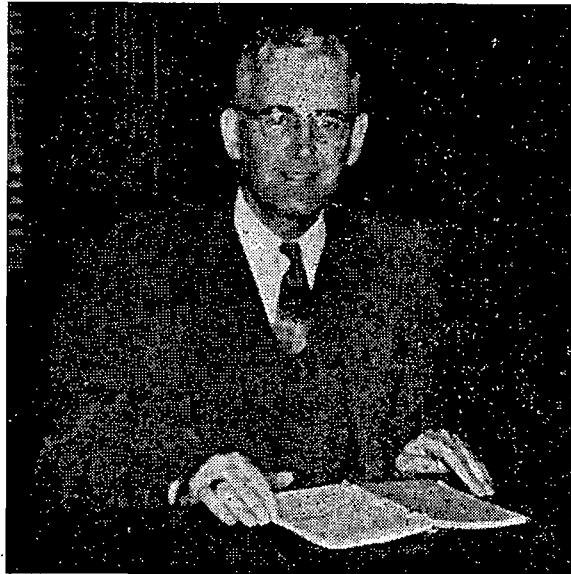
Another fiscal year has ended for Jarvis Street Baptist Church, Toronto Baptist Seminary and THE GOSPEL WITNESS. The treasurer, Mr. H. B. Maw, in speaking to the writer last night, declared — "We have much for which we can truly thank the Lord." The response of the people of God was more than encouraging. THE GOSPEL WITNESS fund especially concerned us and we were pleased to learn that it, too, was "over the top". Thank you for your support, faithful readers; join with us in prayer that the Lord will make the coming year an even more successful one. —L.K.T.

THE DR. SHIELDS' MEMORIAL EDITION

Next week's issue of THE GOSPEL WITNESS will be the Dr. Shields' Memorial Edition. The news of the passing of the much-loved and faithful Pastor of Jarvis Street Baptist Church reached us just the evening prior to press day. Next week's issue will therefore be devoted to the memory of this great man of God and will contain messages of appreciation of his ministry, the funeral sermon and tributes from the Christian world.

The article which appears on the cover of this issue is from the address delivered by Pastor Archibald Brown at the funeral of C. H. Spurgeon. It seemed to us that this tribute was descriptive of the work of Dr. Shields as it was descriptive of the ministry of the great English preacher.

—L.K.T.

CHURCH HONORS PASTOR'S LAST REQUEST**Rev. H. C. Slade New Pastor**

IN THE long history of Jarvis Street Baptist Church there have been many solemn moments and important decisions. During the past two weeks, however, two meetings have been convened which have eclipsed others in their awful solemnity and their demonstration of the "unity of the Spirit in the bond of peace." The first one was held at the conclusion of the evening service on Sunday, March 27. The Deacons were in charge of the meeting which heard the following statement from the beloved Pastor, Dr. Shields, read by Deacon H. B. Maw:

**STATEMENT OF DR. SHIELDS, WEDNESDAY NIGHT,
MARCH 2nd, 1955, AT 11.30 O'CLOCK**

In the presence of

Miss Georgina Lindsay, Miss Hilda Ashcroft, Dr. Porcheron
Mrs. Ruth Wadsworth, Mrs. Shields, and Rev. H. C. Slade

DR. SHIELDS: I want to say this to-night. I may not be able to say it again.

I don't need a successor in Jarvis Street. He is here. He sits beside me. I did not know what I had until God showed me. And I learned that my sickness had come for his sake, so that the Lord might show us all what he was. He is the only possible man to take hold of Jarvis Street, and I want to give Jarvis Street over to him, and I want Jarvis Street to take him.

I am weak, but this all became clear to me last night after Mr. Slade left me. The Lord said to me, "Here is your man". The way he carried on through all our difficulty was just wonderful. It was a revelation to everyone, and to no one more than to myself.

I feel as though I were talking about someone else instead of you, Mr. Slade. But you can carry on in Jarvis Street Church as no other living man could do. And I want you to accept the challenge.

(Lord, keep me calm while I tell you).

Take my hand, Mr. Slade, and accept this challenge. Believe in the Lord. There is no one else; and you are able to do it.

MR. SLADE: Not in my estimation. But I shall do my best. But we are still looking for you to come back.

DR. SHIELDS: Someone has to follow me, and you are the man. The Lord Himself selected my successor, and He put me through all this to show me what he was. It is truly wonderful, but it is God's way. His Holy Will be done!

It is the end of eighty years. It is a long time. It will soon become apparent to everyone that I cannot be here for long at the best, and somebody has to succeed me. The wolves will come down. I can hear them howling already. It is a wicked world. We did the best we could, and God gave us some of the choicest people in the world.

And the Lord found our man for us. No man in the world could have done what Mr. Slade has done. Mr. Slade, there is no one else anywhere capable of doing what you have already done, and what I know remains to be done. It is your job beyond all question.

MR. SLADE: But remember, Doctor, you have been here all the time. If you had not been here, it would have been a different story.

DR. SHIELDS: I have asked the Lord to let my passing be quiet, and, if it be His will, as painless as might be consistent with His gracious will.

My wife and Hilda have been so true, so good, and together, humanly speaking, they have saved my life, for what I may be worth. They have watched over me, and ministered to me together, often pulling me back from the jaws of death. (I will be calm presently, and may be able to relax.)

(Dr. Porcheron came in at this point).

DR. SHIELDS: Dr. Porcheron, I have been telling Mr. Slade that the whole world changed colour after his visit last night. I have long been asking the Lord, if it pleased Him, to find a successor to carry on the work; and through my recent experience the Lord showed me His man; and I have asked Mr. Slade to accept the challenge. There is no one else.

I have often said to you, I wondered, when I should leave, who should take my place. It has proven true that an untried man would not know how to handle things. But the people soon found a captain was on the bridge, who knew how to hold the ship in troubled waters. Some may have been rather disappointed. But I feel assured the Deacons of the Church will be of one mind.

(At this point, Mrs. Ruth Wadsworth, Dr. Shields' night nurse, came in).

DR. SHIELDS: Ruth, I have been telling these people here that I have asked Mr. Slade — and I want my Deacons to know — to accept the challenge of Jarvis Street as my successor. There is no man like him. He has held the ship to its course.

I have no instructions to give. It is as they would say in the army, "Carry on, Colonel!" There is no other living man who could do what he has done, and can do. And I am so thankful. The face of the earth changed the other night when he came in, and after he had gone away, I said, "There may be a few days left. I may not do much preaching any more . . ."

Dr. Porcheron was the man who first came to my rescue, he diagnosed my case, and then all through this fiery trial my wife and Hilda have just carried me through. So now, everything will be all right, and I have only got to say, when the time comes: "Carry on, Colonel — good bye." All I want them to do is just to carry on as they have been doing. I would not burden you with a lot of advice. I would just simply say, You know as well as I do. You know the people, you know the circumstances, and you know the Denomination. You know our people generally, so just try to hold them to the line.

MR. SLADE: God helping me, I shall do my best, Doctor.

DR. SHIELDS: There will be some who will want all sorts of innovations. It is not for me to say what my successor should do. To know that he is a true man is everything; and if you know that you know everything.

Dr. Porcheron came to my help — saw me through the crisis.

That is all I have to say, "Carry on, General, carry on! Yours is the commission."

What is so clear to me now is that the Lord was training my man while I was going through all this, so that all could say, "Here is our man!" His wisdom guided the ship through one of the fiercest storms Jarvis St. has ever known.

DR. PORCHERON: But, Doctor, you are going to preach again.

DR. SHIELDS: Oh, yes! I will go softly for a while. I sent for my gardener — Mike — to-day. He came, and I said, "Mike, we are going to have some good times again this summer in the garden". And Mike will be there to carry on. I will go to church when I can.

If I talked with you for hours I could not tell you more. A man must be left unfettered. He has to do his own thinking and planning.

I feel confident that the whole church will be in agreement with my decision.

After the reading of this statement each Deacon in turn spoke in moving terms of his devotion to the beloved Pastor and his personal confidence in Mr. Slade. Mr. Bauman seemed to sum up the thoughts of all when he declared that as he contemplated the Pastor's critical condition he could not second the motion with *pleasure* but in the light of the circumstances and because of his profound confidence in Mr. Slade he could do so with *conviction*. When the vote was taken the following resolution was unanimously adopted:

Sunday evening, March 27th, 1955

BE IT RESOLVED THAT we, the members of Jarvis Street Baptist Church, present at the regular evening service on Sunday, March 27th, 1955, having heard the statement of our beloved Pastor, Dr. T. T. Shields, concerning his successor, and learning of his desire to know the will of the church in this matter before God calls him Home, do hereby extend to Rev. H. C. Slade, our Associate Pastor, a hearty invitation to become Pastor of this Church immediately upon God's call to Dr. Shields for higher service, and in the interim, that he be named Acting-Pastor.

On being informed of the action of the congregation, Mr. Slade declared that he would desire a week in which to consider the call and further that he wanted each and every member to have an opportunity to confirm the call.

It was therefore proposed that the entire membership be acquainted with the resolution and that a meeting be held on the following Sunday when the action of March 27 could be confirmed.

Last Sunday, April 3, was the day of the second solemn meeting to which we referred. The evening service was held and then the regular communion service. Throughout the whole time the presence of the Lord was definitely felt. After the observance of the Lord's Supper, the members were again acquainted with the Pastor's statement and the church's resolution. The vote of confirmation was taken and Mr. Slade was extended the unanimous call.

The Acting-Pastor then read the following statement:

TO THE MEMBERS OF JARVIS STREET
BAPTIST CHURCH

Dear Brethren and Sisters in Christ:

Your kind invitation, which you extended to me last Sunday evening, March 27th, desiring me to accept the pastorate of Jarvis Street Baptist Church immediately following the homegoing of our beloved Pastor, Dr. T. T. Shields — who is at this moment so critically ill — has been given careful consideration for the past week. Although it was necessary for the church to vote on the matter before it could be made official, you will understand, of course, by the Pastor's statement, which was read to you, that the suggestion has been actually before me, and hence in my thoughts and prayers for over a month.

While it would be indeed a high honour for me to be the Pastor of such a people, whom during eight and a half years as Associate Pastor here I have come to love, I recognize the responsibilities involved are tremendous, and because of that it is not by any means a position to be coveted. I can truthfully say, and you will bear me witness, I have never sought such an office; neither have I desired it, and to this moment I feel utterly inadequate for it. However, the heartiness, and unanimity, of your invitation, coupled with other circumstances, which indicate the Lord's leading in the matter, leads me to believe that the call is of God; therefore I can do no other than to accept it.

As I must depend wholly upon the Lord for wisdom and strength, I eagerly covet your prayers on my behalf, also for every branch of the work, which includes the Seminary, THE GOSPEL WITNESS, and the various missionary interests with which we, as a church, are connected.

I commend you all to God, and the word of His grace. May He not only sustain us as a church family in this hour of deep sadness, but give us grace to continue to maintain the high principles set before us by our beloved Pastor during his faithful ministry amongst us for nearly forty-five years.

(Signed) H. C. SLADE

Seldom before have we been in a large assembly in which we were so definitely conscious of the presence of the Lord. This was true of the proceedings of the whole evening — the preaching service, the administration of baptism, the observance of the Lord's Supper, and the consideration of this pressing matter. Two things especially impressed themselves upon us. First there was manifested the love of the people of God for their beloved Pastor, but coupled with this was the God-given determination to go on in the Lord's work under the leadership of the Lord's man for this trying hour.

—L.K.T.

The Jarvis Street Pulpit

HE IS RISEN!

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, April 5th, 1931

(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)

"And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,
"Saying, The Lord is risen indeed, and hath appeared to Simon."—Luke 24:33, 34.

Prayer Before the Sermon

O Lord, we bow in Thy presence this morning with inexpressible gladness of heart, because the darkness is past, and the true light now shineth. We thank Thee for the great fact that the grave is opened; and that He Who was crucified is not here, but is risen. We rejoice to know that He has ascended into heaven; and that He is on the right hand of God, and that there He maketh intercession for us. We thank Thee for all this great fact means to us who believe. We bless Thee for the descent of the Spirit; for His abiding presence in the midst of His people; for the truth that He is with us this morning, ready to minister to us the things of Christ, revealing to our understanding those things which eye hath not seen nor ear heard, and which have not entered into the heart of man.

We pray that the reality of this great truth may be brought home to us this morning as we meditate upon the truth of the resurrection. Oh, how much we need this truth! How much depends upon all its implications! We pray that Thou wilt remove every doubt from every mind this morning, and help us really to share the joy of those who came to the sepulchre at the rising of the sun, to discover the Friend, Whom they had loved, and whom they trusted should be He Who should have delivered Israel, was actually raised again from the dead.

Help us, O Lord, that we may come to know this truth this morning, not in a merely intellectual way — but may this great truth be communicated to the hearts of all in Thy presence, so that as we leave this place this morning, we shall be more sure of the resurrection of Christ, and of its message of hope and of salvation, than of anything else in the world.

Grant us now the presence and ministry of Thy Holy Spirit. Be pleased, O Lord, to meet with all Thy people wherever they are assembled in the name of Jesus. We pray Thee, Lord, to turn back the tides of unbelief, and to revive us again, that Thy people everywhere may rejoice in Thee. Oh, that the whole church of Christ might be brought to rejoice once more in the truth of the resurrection! Wilt Thou not visit Thy people in such a way that all shall be constrained to exclaim, The Lord is risen indeed!

Bless Thy suffering saints this morning; those who are laid upon beds of pain, whether at home or in hospitals, or elsewhere. Be gracious to all who need Thee, to those who are bereaved; to all who minister Thy word publicly and privately. Bless Thy truth. May this be a day of progress and of real triumph for the gospel everywhere. We ask it in the name of Jesus Christ our Lord, Amen.

THE doctrine of the immortality of the soul, of the survival of personality after death, is not distinctively a New Testament revelation. Belief in the soul's immortality is universally instinctive. We find evidences everywhere that men have always believed in a life after death. But the New Testament tells us that Jesus Christ brought "life and immortality to light"; He unveiled the mysteries of the future life; He came in His own Person to teach us what life and immortality really are.

The doctrine of the resurrection of the body is distinctively a Christian doctrine, and upon the establishment of its truth the authority of the entire Christian revelation depends. If it could be shown that Jesus Christ did not rise from the dead, then "we are of all men most miserable". And any theory which questions the reality of the resurrection of Christ is distinctively anti-Christian. Yet systems of thought which do this abound to-day. Christian pulpits so-called are occupied in many instances by men who do not believe in the resurrection of the body. I say that we may judge of the truth of any system by the place it gives to the truth of the resurrection. An example of error in this regard is that widespread heresy, known as Russellism, propagated by those who are known as International Bible Students, and which have taken to themselves a Christian name. You do not need to wade through the books of Pastor Russell to find out whether his system is Christian or not; you need only to discover that it explicitly and emphatically denies the fact of the resurrection of Jesus Christ. That, in itself, stamps it as an utterly anti-Christian cult, as something that is not from above but distinctively from below.

This text belongs to the story of the two who were walking at evening time conversing with each other; and being very sad. They were joined by a Stranger on the road, Who opened to them the Scriptures. As they came to the house where they intended to spend the night, they invited Him to tarry with them; and He went in with them. And as He took the bread and blessed it, "their eyes were opened, and they knew him; and he vanished out of their sight." Then they remembered the conversation they had had with the Stranger on the road, and they said, in effect, "No wonder our hearts burned within us when He talked with us by the way, and opened to us the scriptures".

They had intended to retire, for it was evening time; but convinced of the reality of the resurrection of Jesus, they had a message which they were constrained to deliver even before they could sleep. And so "they rose up the same hour, and returned to Jerusalem" in order that they might find others who had been sorrowing at His departure even as they had done. And they came to the place where they found the eleven gathered together; and were amazed at the discovery that they were saying precisely the same thing. For He had appeared to others beside themselves. And they found that the testimony of that meeting was, "The Lord is risen indeed, and hath appeared to Simon".

And from then until now that has been the testimony of

the redeemed church of Christ. We have had no other message than that. In apostolic times apostolic preachers with great power gave witness to the resurrection of the dead.

I remember but a few years ago when it was assumed that everybody believed in the resurrection. There were few discussions about the Virgin Birth, or about the actual resurrection of Christ. These were cardinal doctrines of the Christian religion; and we supposed that everyone who called himself a Christian, believed, without question, in these great truths. But these are some of the wells like the wells of Abraham, which the Philistines have filled with earth; and they need to be re-dug, even as Isaac dug again the wells that his father Abraham had dug—cleared away the rubbish which had choked them, and prevented the upspringing of their refreshing water.

So for our own encouragement, let us think a little while this morning of this great Christian reality, that we may be able to say to ourselves, ere we leave this place, "The Lord is risen indeed!" It is not a mere theory with me; it is not a theological dogma to which I yield an intellectual assent: it is something of which I am myself absolutely sure. I have a Saviour Who is alive forevermore: "The Lord is risen indeed!"

I.

NOW SURELY NO FACT OF HISTORY HAS EVER BEEN MORE THOROUGHLY ATTESTED, OR MORE INCONTROVERTIBLY ESTABLISHED, THAN THE TRUTH OF THE RESURRECTION. It is most interesting to study the New Testament evidences supplied, and to see how the Holy Spirit has anticipated every possible objection, and has provided witnesses of the truth of it, piling proof upon proof, preserving for us an inspired record of the facts.

Luke, you remember, says that Jesus "shewed himself alive after his passion by many infallible proofs". He was seen of the disciples for forty days, putting the truth of His resurrection beyond all possibility of doubt, because that truth is the key-stone of the whole arch of revelation.

Now there are many to-day who tell us, "I believe in the empty grave". It is not enough that we be supplied with mere negative proof; we cannot be satisfied by the emptiness of the grave. There are not a few who question the reality of the resurrection, who believe in the emptiness of the grave. Russellism, for instance, has no question at that point. That the grave is empty there is no doubt—but it is not enough to be persuaded of the emptiness of the grave. The scribes and the Pharisees and the chief priests were all fully aware of that. The soldiers who had been sent to guard the tomb, were persuaded of the reality of that. And they received money for spreading abroad the message that the disciples had come, while they slept, and had taken the body of Jesus away.

The New Testament, however, does not lay great stress upon the emptiness of the tomb, but upon the reality of the resurrection of Christ: "The Lord is risen indeed, and hath appeared!" He appeared to the women at the sepulchre: He appeared to the disciples as they were assembled behind closed doors, for fear of the Jews; He appeared a second time on the eighth day when He invited Thomas to reach hither his finger and put it into the print of the nails, and to thrust his hand into his side. I do not know what these events could be designed to teach, if not this, *that Jesus did actually rise from the*

dead in the body in which He was crucified. They saw the print of the nails, and the mark of the spear in His side. And Thomas was actually invited to touch Him—we are glad that he was never guilty of that vulgar touch. We are glad that he had but to see Jesus, and fall at His feet and worship Him as his Lord and his God.

He appeared to Cephas in a private interview, when no one else was there. And Cephas evidently had communicated that fact to the eleven on the evening of the day of the resurrection. The last Peter had seen of Him was when He looked upon him, and Peter wept bitterly after his denial. But somewhere, when no one else was present, the Lord afforded Peter an opportunity to make his confession to Him, personally, and to put right that which was wrong, and to receive full and free forgiveness. And the man who had had that private interview, came to his fellow disciples full of the glad tidings that he had himself seen the Lord.

But you know it is evidence for a dozen men to report they have seen the same thing at different times—you must have two or three see the same event at the same time, and under the same circumstances, in order that they may corroborate each other. And so all the rules of evidence were strictly observed, and Jesus appeared to His disciples when they were assembled together.

Then Paul tells us that He appeared to about five hundred brethren at once, and they all saw the Lord. And last of all the apostle Paul says, "I saw Him; He appeared to me." Saul of Tarsus had believed Him dead; he had believed the story of the soldiers; he had believed that the body of Jesus had been carried away somewhere. And he thought he did God service in persecuting those who called upon His name. And yet he heard the voice of Jesus, not from the grave, but from the glory, crying, "Saul, Saul, why persecutest thou me?" He appeared to him, and gave incontrovertible proof of the fact that He was risen. And in the fifteenth chapter of First Corinthians, particularly, all these appearances are gathered together, and Paul rests his whole argument upon the reality of the resurrection of Jesus Christ.

Now "The Lord is risen indeed, and hath appeared", not only to those who did actually keep company with Jesus in the days of His flesh, but the apostle Paul was himself a type, in some respects, of multitudes of others who should believe on Jesus, who did not consort with Him when He was upon the earth. But a real revelation of the risen Christ was given to Saul of Tarsus, so that he was enabled to believe, and to know beyond all peradventure that Jesus was risen. And from then until now our Lord had been repeating these appearances, and communicating Himself to regenerated souls, making us to know that He is risen.

I do not believe that any man can be persuaded of the resurrection of Jesus Christ by hearsay. I do not find from reading the record, that anybody during those forty days in which He shewed Himself alive by many infallible proofs—I do not read of anybody's being persuaded of the truth of the resurrection by hearing of the truth from somebody else. They talked together, when these two came in, but they were persuaded of His resurrection, not because of what the eleven said, "The Lord is risen indeed", but because they had seen Him themselves. And they added their testimony to that of the eleven. Mary saw the open grave; Peter and John saw it: They went in to examine it. They handled the furnishings of the grave; the napkin

that had been about His head, and the grave clothes folded together by themselves. And yet they were not persuaded of the resurrection by that. It was not until Jesus introduced Himself to Mary, and said, "Mary!" that she believed. And I doubt whether anybody has ever been persuaded of the truth of the resurrection without a personal interview with the risen Christ Himself. These things, dear friends, are spiritually discerned.

We have been studying in the school recently the story of Joseph; and you remember how he passed out of the life of Jacob and the life of his brethren. And for twenty years or more they supposed that he was dead—the father did, at least, and the sons feared, or hoped—I know not which—the probability of it. But when they went down into Egypt, they had no expectation of meeting him. And I do not suppose there was one of the governor's servants who could by any means, have persuaded them that he, who sat upon the throne with Pharaoh, was their long-lost brother. They were convinced that he was alive only when Joseph said, "I am Joseph!" And only as Jesus Christ communicates Himself, by the power of His Spirit, to the regenerated soul, can we, any of us, be sure of the resurrection.

II.

NOT ONLY DOES HISTORY VERIFY THIS FACT BUT SO, TOO, DOES THE BELIEVER'S EXPERIENCE. Many of you here this morning would say to me, "Sir, I do not need to wade through that pile of evidence; I have seen Him for myself; I know, beyond all possibility of doubt, that Jesus is risen from the dead." Men like Dr. Fosdick make light of the resurrection; affect a superior air, and say, as he does, "I do not believe in the resurrection of the flesh". I should say then, "Dr. Fosdick, though you preach in a Baptist church, if you do not believe in the resurrection of the flesh, you are plainly, manifestly, not a Christian. Your teaching is anti-Christian. You are not of Christ, but of the Anti-Christ." And that is true of half of our universities, and our theological institutions that are called by a Christian name. They deny the very fundamentals of the faith, and the thing upon which the authority of the whole gospel depends.

Let us say it for ourselves, if we have had that personal interview, "The Lord is risen indeed, and hath appeared to me." How many of you can say that? (A great many raised their hands.) And how many of you feel like saying, "Hallelujah!" because it is true? (A great chorus of "Hallelujahs!") Of course; it is not a matter of conjecture with us at all; it is a matter of personal experience. This is an Easter day for us; and so is every Sunday, and so is every day, because we have a risen Saviour.

III.

NOW, VERY SIMPLY, LET ME REMIND YOU OF SOME OF THE IMPLICATIONS OF THIS FACT. If it be true that Jesus Christ is risen from the dead, then the validity of his claim is put beyond all question. If He be risen from the dead, we know Who He is: He is "Declared to be the Son of God with power, according to the spirit of holiness (or the Holy Spirit) by the resurrection from the dead." And so the resurrection establishes the truth of the Deity of Christ.

I cannot bear to hear men speak lightly of Him; or to compare Him with any mortal, however great, however illustrious. Jesus stands apart,—alone: He is not only Man, *He is God!* And we worship Him as God.

The other Sunday evening a certain missionary was in

our congregation who been preaching in the City. And we were discussing in my office the attitude of certain of the intellectuals of our day toward this great truth of the resurrection. And someone mentioned a statement of Stanley Jones. (How subtle is the poison! How deadly is the teaching of men of that sort! hailed everywhere as champions of the mission cause.) And this friend spoke of a saying of Stanley Jones, that Jesus was the most Godlike man we know. And this great preacher thought that was perfectly satisfactory. Why should we not say what we believe? Why should we not make the confession of Thomas? and fall at His feet exclaiming, "My Lord and my God!"

I read a letter by a certain American professor in the British Weekly a few years ago, saying that the great difficulty with thoughtful men, and with students in particular, was, intellectually, to construe Jesus Christ as God,—a great man, something perhaps slightly super-human about him, but not God.

Let us take Him for what He is. If the resurrection be a fact, then it seems all that He ever said as being the truth accredits Him, and certifies Him to be exactly what He said He was: none other than the Son of God. and God the Son. I trust we in this place have no question on that point. "The Lord is risen indeed", and, therefore, Jesus Christ is to us, God. We do not beg the question; we offer no apology for that bold confession. Let the superior people say what they will, we know no other God than the God Whom we worship as Jesus Christ. For THE God of all the earth has communicated Himself to the men in no other way than through Jesus Christ: He is the only God we know.

Very well, then, if Jesus Christ be God, we have a further certification respecting *the adequacy of His atonement*. He said He came to die; He said He came to give His life a ransom for many; He said "Before Abraham was, I am." He declared He came forth from the Father, and had come into the world, and that again He would leave the world, and return to the Father. He came to die for our sins, did He not? And He did die, did He not? And He was raised again for our justification. I go farther and say, There is no gospel—I do not care who preaches it; I do not care what his profession may be—there is no gospel that has not blood at its heart. The teaching of this Book is that men are saved by the blood of Jesus Christ, because He was, and is, Incarnate Deity. There is not any other salvation: it is that way or no way.

"Oh, but, that is putting a good many people under the ban", you say. "Why, that is labelling a good many preachers as being not Christian preachers." I affirm that the man who preaches salvation on any other ground than the blood of the Lord Jesus Christ, is not a Christian teacher; I do not care who he is. For just as surely as this Bible is a revelation of God in Christ, the supreme business of Christ, was to die, to make an atonement for our sins. He did die. And if He be God, He has paid the last farthing of our indebtedness; and we have something now upon which our faith can rest.

I am talking commonplaces to you this morning; I am saying things that have been said for centuries. I make no apology for not attempting to be fresh or original. I say we need to get back to these fundamentals, and, without equivocation, if we believe it, plainly declare it: Jesus is God; and as God, He died,—the God man—for me; and He paid my debt; and I am saved by the redeeming blood that flowed from the heart of Incarnate Deity.

Well, if that be so, that Jesus Christ was raised, and if that establishes the truth of His Deity, and the adequacy of His atonement, then He further promises us fullness of power, that we may live the life that He has prescribed for us. He came, not only to pay our debts, but He came to effect a new creation; to destroy the works of the devil, and to restore the lost image of Deity in man. That is what Jesus came to do.

We hear a lot about the failure of Christianity. Christianity has not failed. Jesus Christ has not failed. And if Jesus Christ be God, failure is an impossibility. However dark the time, however widespread the present unbelief, it is all included in His plan, and in due time He will manifest His power and His glory. He released at His resurrection power adequate to give us the victory over all "principalities, and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come."

And so, my dear friends it means that if Jesus Christ is God, His every word, as a Prophet, must be fulfilled; His work as a Priest is completed; and His coming again, His ultimate reign as a King, is absolutely assured.

We live in a troubled day, do we not? Look wherever you will, and who can be sure of anything apart from what is revealed in this Book? Shall we not then, this Easter morning, get our feet upon the Rock, and assure ourselves that on the basis of this revelation, we may rest in the comfort of knowing that we are saved for time and for eternity; and that when God's time shall come at last, this risen Saviour will take to Himself His great power and reign? I am glad we are on the winning side. I am glad that we are sure of the ultimate triumph of all who believe in the risen Christ. May the Lord bless the word, for His name's sake.

Let us pray.

O Lord, help us to trust more perfectly than we have ever done before, this glorious Saviour! He has met and vanquished all our foes; there is nothing left for us to do but to believe. The worst that can come has taken place. Death has been vanquished; the grave is robbed of its Victim; and an open path has been made to the gates of pearl.

We thank Thee that so many in Thy presence this morning have tasted that the Lord is gracious. And we know from our own converse with Him, from what He has done for us, and is continually doing for us, that the Lord is risen indeed.

Bless Thy Word; Help us to please Thee, for Thy name's sake, Amen.

Grace is glory begun, and glory is but grace consummated.

—MATTHEW HENRY

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"BLOODSHED, SHIPWRECK, INTRIGUE, MURDER . . ."

"What a shocking title for an article in a Christian publication," declares some indignant reader. Yes, we agree that these are indeed shocking words—but they are copied from the publicity of a certain "Christian" film. We can hardly believe that the churches have come upon a day in which they ape Hollywood but certainly it is true.

The Toronto Telegram of April 4 carried this story:

CHURCH PREMIERE FOR FEATURE FILM

It's a full-color epic film featuring "bloodshed, shipwreck, intrigue, murder, love and redemption"—that's what the publicity release says.

The film: *Wine of Morning*, having its premiere in Toronto on Thursday and Friday.

Where? At Trinity United Church.

Why?

"Well, it's an Easter film," explained Gus Ambrose, director of the Toronto Youth for Christ movement. "It's a love story, but it also ties in with Holy Week—there are some scenes in Nazareth, Galilee and Jerusalem."

Those who love the gospel and are determined to hold to the distinctive evangelical position must read with saddened hearts such carnal attempts at propagating a spiritual message. When these films were first used, they appeared to be relatively harmless and only the occasional prophet foresaw the direction in which they led. Now they have become bolder and bolder and can hardly be distinguished from the product of Hollywood in their publicity. It is a sad day for evangelicals when they must rely upon such devices to attract crowds.

—L.K.T.

FOOLISHNESS OF PREACHING THE CROSS

The Lord bids us do strange things. There is nothing more absurd, viewed from a merely human point, than to preach the Cross. It hath pleased God by the foolishness of the thing preached—not by the foolishness of preaching, but by the foolishness of the thing preached, the Cross, grim, gory, ghastly, horrible—it hath pleased God by the foolishness of the thing preached to save the world and remake it, and set heaven in the midst of its tumult. To many a preacher God says concerning his hearers, "Can these dry bones live?" Can these worldly spirits pray? Can these men who have wasted their life in debauchery and wickedness and all manner of horrible iniquity ever fall down upon their knees and vehemently and effectually pray to God? And the bewildered preacher says, "O Lord God, thou knowest: if thou dost bid me prophesy, I will preach again to these same dead bones; I loathe the sight of them, but if I have to prophesy by thy bidding, prophesy I will, and out of the prophecy I shall expect great resurrections." That is the confidence of the preacher, the teacher, the leader, the parent, the man or woman put in charge of great responsibilities. These stewards of prophecy are not called upon to look at themselves, for then, verily, their hearts would faint, and they would fall away in the trouble of a great dismay; they are called upon to look at the Gospel, at the Word, at the Divine Spirit, at the Eternal Power; and, looking at life from these high centres, miracles become commonplaces, death is abolished, the grave filled up, the flowers growing through and through it. If you would not be dismayed, take Ezekiel's standpoint: "O Lord God, thou knowest."

—JOSEPH PARKER

AMONG THE CHURCHES

with H. C. SLADE

Churches in Harriston and Milliken

IN OUR expanding Conservative Regular Baptist Association with the ever-increasing number of new works, we tend to regard established churches of over two or three years as elder brothers! Two churches which might be regarded as relatively new in other quarters but which have quickly grown to maturity are those in Milliken and Harriston. The church at Milliken has been organized for only a year although the work itself was started in 1950. The church at Harriston has been organized longer than Milliken and has been a valued associate in our fellowship.

MILLIKEN BAPTIST CHURCH—Pastor A. Acheson

The spiritual barometer of a church is a very delicate instrument, and nothing upsets it more successfully than the damp air of boasting. We can scarcely boast of things we do not see yet they are the eternal things.

However, God has been pleased to give us some visible evidences of His eternal work begun in the lives of many who have been led to a knowledge of Jesus Christ as Saviour.

I do not know how far back to go into the history of this work to begin this report, we can only say that all our work here has been crowned with manifold blessings from God.

The Lord is establishing the work of our hands, we feel full of gratitude to Him for all His favour which we certainly do not deserve.

During the last eight months of 1954 we had 31 conversions, 25 baptisms, 23 added to the Church. So far this year, (1955), we have had five adult conversions, 6 boys 9-11 years old that have made professions, two people baptized, and three added to the membership.

However, during the past six months, 3 families, (11 people in all) have withdrawn their membership from the Church — but then the Lord said unto Gideon, "They that be with thee are too many—"

I believe that the most outstanding blessing in this work here at the present is the great zeal for God, and winning souls that exists amongst His people, and the large attendance at our Prayer meetings each week — "every one lappeth of the water with his tongue—"

We can say only to the glory of God, that spiritually, numerically, and financially the work here is making steady progress.

We would take this opportunity of asking all to remember in your prayers the week of meetings which we are holding here, commencing April 10th to April 17th. Sundays 7.30 p.m., week days 8 p.m. Your prayers and presence will encourage us.

BETHANY BAPTIST CHURCH, HARRISTON

Pastor B. Rowlandson

Since November, we have rejoiced to see the number attending the Bible School grow, and we trust that this increase is but the token of what our Wonder-Working Saviour is about to do through His people in Bethany Baptist Church. Too, it has been our privilege to have

assisted in the Lord's missionary project in Owen Sound, under the leadership of Brother Brown, as well as to be able to rejoice at the possibility of Brother Diamond being led into full-time service for the Lord.

In regard to the future, the Church is even now seeking the Lord's mind in an extra prayer meeting every week. A Young People's group is being started, and is under the capable leadership of Brother Marshall Parker, himself a graduate of Toronto Baptist Seminary. The Town Hall of a neighbouring Village has been secured, and we plan a week of evangelistic meetings, immediately after graduation. Plans for these projects, plus the Daily Vacation Bible School, occupy us for the present, and we ask that Christians in all the Churches of our Association join us in prayer that we may have the leadership of the Great Head of the Church. It is our conviction that the Lord's work may be executed in the Lord's way, and that under His leadership that local churches may be the means of finding and keeping His people.

We at Bethany shall continue to pray that God may be pleased to continue to continue to guide you, and prosper the work of the Association.

A PARDONING GOD

"Thou art a God ready to pardon."—Nehemiah 9:16.

It makes me mad to see Christian people give up a prodigal as lost. There are those who talk as though the grace of God were a chain of forty or fifty links, and after they had run out, there was nothing to touch the depth of a very bad case. If they were hunting and got off the track of the deer, they would look longer among the brakes and bushes for the lost game than they have been looking for that lost soul. People tell us that if a man has the delirium tremens twice, he cannot be reclaimed; that after a woman has fallen from her integrity, she cannot be restored. The Bible has distinctly intimated that the Lord Almighty is ready to pardon four hundred and ninety times; that is, seventy times seven. There are men before the throne of God who have wallowed in every kind of sin; but, saved by the grace of Jesus, and washed in His blood, they stand there radiant now. There are those who plunged into the very lowest hell of Elm Street, New York, who have for the tenth time been lifted up, and finally, by the grace of God, they stand gloriously rescued by the grace promised to the chief of sinners. I want to tell you that God loves to take hold of a very bad case. When the Church casts you off, and when the club-room casts you off, and when everybody casts you off, your first cry for help will bend the Eternal God clear down into the ditch of your suffering and shame. The Good Templars cannot save you, although they are a grand institution. The Sons of Temperance cannot save you, although they are mighty for good. Signing the temperance pledge cannot save you, although I believe in it. Nothing but the grace of the Eternal God can save you, and that will if you will but throw yourself on it.

—TALMAGE

How Does The Church of Rome Feel About The World Council of Churches?

THE two largest camps in so-called "Christendom" today are the Roman Catholic Church and the World Council of Churches. The first is the rigid, tightly knit, authoritarian tyrant which is the foe of the glorious gospel of the Lord Jesus Christ. The second is the ecumenical body which includes, in a loose union, modernists, unitarians, semi-Romanists, communists and quasi-evangelicals. We say that this latter one is a loose union but we should observe that it looks forward to "one world church" and moves rapidly in that direction.

Observers of church history know that the Roman Church hates true evangelical Protestantism while real Protestants of better days did not hesitate to designate the Papacy as the Anti-Christ of Scripture. Now if the World Council of Churches was truly an evangelical Protestant body surely Rome would watch with alarm its growth. If Martin Luther, John Knox, John Calvin, or Zwingli were leaders of the World Council of Churches, Rome would despair of ever winning them over. But is this the case today? How does the Roman Catholic Church feel about the World Council of Churches? Let a prominent Roman Catholic answer —

CATHOLIC THEOLOGIAN ASKS: "ARE WE PROGRESSING TOWARDS UNITY?"

ITALY (EPS):—The question, "Are we progressing towards unity?" is considered by the Reverend Father Charles Boyer, S.J., President of the International Association UNITAS in Rome (Unitas, No. 1, 1955):

"From the Catholic point of view the problem is how to reunite into the Catholic Church that part of Christianity which has, at various times, broken away from it. Those non-Catholics who seek Christian unity are, for the most part at least, uncertain of the nature of that unity, just as they are uncertain of the nature of the Church. They are searching. We must help them to find it. They have created the World Council of Churches whose Second Assembly was held last August in Evanston, near Chicago. Are they really progressing towards unity?"

"The W.C.C. is only one of the results of the ecumenical movement. The direction bestowed on this movement by its inner spirit points to unity whatever its conditions. The love of unity desired by Christ is above everything: prejudice, tradition, nationalism, habit, interest. It admits no obstacle, no halt, before the goal has been reached . . . A certain unity has been achieved: working together, communities have been brought closer to each other; fundamental biblical truths have found common acceptance; the needy, multiplied in number by the wars, have been helped; member communities of the Council have been aided . . .

"It is a temptation to look upon the Ecumenical Council as an organ that has come to stay, whose functioning can be perfected, but whose constitution will be maintained. It will be used to make appeals, to influence governments, to propagate certain Christian ideas, to support Protestant missions. It will be a sort of pan-Protestant Church with a few Greco-Russian islands.

"If one gives in to this temptation, the inner spirit will die, the movement will have halted. That is to say that it will have failed and it would be most difficult to begin again . . .

"We do not want to say that the ecumenical movement has reached this stage, but more than one sign forces us to admit that its inner drive has slackened pace. It is true, that since the Assembly at Amsterdam, we have seen real effort and accomplishment in the preparation for the conference at Lund: an attempt was made to define the Church, to understand the sacraments, the sacrifice, the hierarchy. A light began to shine. Subsequently, everything seemed to become confused, as though the light was feared. Certainly the Assembly at Evanston gave the opportunity for demonstrating a few sincere aspirations towards true unity, but it had been conceived much more as a demonstration by the Council which had already been

formed, with its administration and activities, than as a means of discovering the intention of Christ for His Church . . .

"Anti-Roman gestures do not proceed from love of unity. We know, however, that this love lives on among many of our separated brethren. It is encumbered by a long history of misunderstanding and errors made by men, but it is real and shows itself in most moving writings or in sincere conversation. It is in this love that we continue to place our hope." (Ecumenical Press Service, Geneva, March 30, 1955).

If this Roman cleric has analyzed the situation correctly, then the Church of Rome need not fear the World Council of Churches. He has placed his finger upon the pertinent point when he stresses the old ecumenical word "unity". The World Council cherishes this false unity above everything including truth. Therefore the World Council of Churches can never really speak out against Rome; friendship with the Church of Rome will be more valued than adherence to the truth. With this in mind "Father" Boyer gently chides any in the World Council who dare speak out against Rome—"Anti-Roman gestures," he says, "do not proceed from love of unity. We know, however, that this love lives on among many of our separated brethren. It is encumbered by a long history of misunderstanding and errors made by men, but it is real and shows itself in most moving writings or in sincere conversation. It is in this love that we continue to place our hope."

In other words this priest tells these would-be Protestants that they must choose — if they want unity at any price, then the few among them who make "anti-Roman gestures" should be silent. Finally he is consoled by the thought that many Protestants prize unity above principle and hence he places his hope in them. What is his hope? Listen—"TO REUNITE INTO THE (ROMAN) CATHOLIC CHURCH THAT PART OF CHRISTIANITY WHICH HAS AT VARIOUS TIMES BROKEN AWAY FROM IT." Read that again! That is the program of the Roman Church and that is the direction in which the World Council of Churches is travelling.

—L.K.T.

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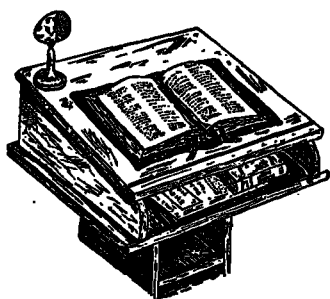
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By Rev. C. D. Cole

Thursday, March 31st, 1955

CHRIST OUR GREAT HIGH PRIEST

Hebrews 4:14 — 5:14

THE closing verses of the fourth chapter of Hebrews are precious words of encouragement following serious words of warning. They point to the only way of escape from the punishment that was threatened in the preceding context. They bring us to the permanent and dominant theme of the Hebrew epistle, which is the high Priesthood of Jesus Christ. The author has alluded to this subject three times already. In the very beginning of the epistle he tells of One Who had by Himself purged our sins, and identifies that Person with the Son of God. In the second chapter He is called a merciful and faithful High Priest, and in the context is associated with the name Jesus. In the third chapter He is called the Apostle and High Priest of our profession, and is identified in His human character Christ Jesus.

I.

The Character of Our High Priest

In the passage before us He is our great High Priest, and is identified in both His Deity and humanity: "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." The believer has a great High Priest who has passed through the stellar heavens into the very presence of God. The only High Priest that can help sinners in things pertaining to God is in Heaven, not in Rome. What blasphemous arrogance it is on the part of an Italian pope to style himself "pontifex maximus," the greatest high priest! Our Priest is not only great, He is a sympathizing High Priest; He is tender and full of pity and compassion. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." We need no intercessor with Jesus Christ our High Priest, for He is not cold and cruel toward poor sinners who see themselves vile and in need of help. He knows our temptations, for He once lived upon earth, and suffered all the temptations that we have ever suffered, apart from sin. Temptation in itself is but a trial, which may have a good or bad effect, depending upon the nature of the person who is tempted. Christ was impeccable, that is, He could not sin. And therefore, temptation could have no bad effect upon Him.

Tempted Apart From Sin

If this raises the question as to how one who cannot sin can be tempted to sin, the answer is that he only has felt the full force of temptation who has not yielded to it.

Men yield to temptation to escape the full force of it; men yield to temptation to escape the suffering that is involved in resisting it. Our Lord suffered, being tempted, but he did not yield. In the wilderness He suffered, but would not yield in order to get food. In Gethsemane He suffered soul agony as He anticipated the horrors of Calvary when He would be made sin and a curse for us, but He did not yield. And in the Garden He said, "Not my will, but Thine, be done." He suffered at Calvary, but would not yield to the temptation to come down from the cross and thus save Himself. Our blessed High Priest drained the bitter cup to its bitterest dregs, not leaving a single drop for His people to taste, in order to give us a full cup of salvation.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." The word "boldly" here is not to be contrasted with "timidly" or "reverently" or "tremblingly". The word is used in connection with speech, and it means free utterance, full and open speech. The meaning is that we can come to Him with full utterance and tell Him everything; we can pour out our hearts to our great High Priest. We have no secrets to keep back from Him. We can confess our sins with the assurance that He will forgive us our sins; we can tell Him how we abhor ourselves, we can talk to Him about our struggles against sin and temptation. In Christ Jesus our great High Priest the Throne of God, the Throne that speaks of judgment, has become a mercy seat.

Before leaving the fourth chapter may we make another remark. In all our Lord's temptations there was no inner conflict between a will to resist and a will to yield. He was not pulled two ways in His own soul as we often are. There was nothing in Him to which sin could make any appeal! He could boldly say, "The prince of this world cometh, and hath nothing in me."

The Need of a High Priest

These closing verses of the fourth chapter introduce to us the longest section of the Book of Hebrews, which extends to chapter ten, verse thirty-nine. In this section we have a full and adequate discussion of the priesthood of Jesus Christ. What a vital subject! And what confusion there is concerning this blessed theme! Romanists and others have denied the solitary grandeur of the high Priesthood of Jesus Christ by bringing in human priests to act as mediators between God and poor sinful men. I would not give a dime a dozen for all the high priests that have lived since the days of Jesus Christ. Some deny the priestly character of our Lord's death, insisting that He did not enter upon His priestly work until after His ascension into Heaven. Need we ask who or what is a priest? A priest is a person who represents sinful men in their dealings with a thrice-holy God. A priest is one who looks after the religious interests of sinners. A priest is a person who makes such sacrifices as will propitiate offended Deity, and thus avert the awful consequences of human rebellion. Now a prophet represents God, and speaks for God, but a priest represents men, and speaks to God for men. Priesthood in some form or other seems to have existed from the very beginning of sin. Priesthood springs out of the deepest need of the human soul. Men universally have a feeling that they have offended a supreme being, a deity who must be placated. There may be ignorance of the true God, and there may be ignorance of the way He is to be propitiated, but men

generally feel the need of somebody to help them in their dealings with God. False religions have their priesthood, but their priests are not adequate to meet the needs of the poor sinner. In times before Moses the office of priest was held by someone who was in the place of headship or leadership. Usually it was the father who offered the priestly sacrifices for his family. After the flood Noah built an altar and offered clean animals and clean fowls in acknowledgment that he and his family were sinners. And Abraham offered a lamb as a burnt offering instead of his son Isaac. Job offered burnt offerings for his sons. He said, "It may be that my sons have sinned and cursed God in their hearts."

The Aaronic priesthood came into existence under Moses. It was confined to the family of Aaron. These priests were of an official class who acted for the whole nation of Israel. But before Moses there was a priest by the name of Melchisedec. In chapter five, verses one to four, we have the essentials of high priesthood exemplified in the priests of the Aaronic order. "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins." The high priest must be a man, he must be a man in order to sympathize with men, and to bear patiently with sinful men. Then the high priest must act for men in things pertaining to God: Angels need no priest, nor can they serve as priests. Priesthood is for the human family. In representing the sinner before God the high priest must have an expiatory sacrifice; he must make an offering that will satisfy offended Justice, and redeem the sinner from the curse of the law of God. The very fact that God instituted priesthood proves that there is something in God that must be reconciled if the sinner is to be saved. Moreover, the high priest must have authority from God: "And no man taketh this honour unto himself, but he that is called of God, as was Aaron."

At verse five the author begins to show in reverse order that the essentials of priesthood are realized in the Lord Jesus Christ. In the first place, Jesus Christ did not take this honour unto Himself, but was called of God. We read: "So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee." This quotation from the second Psalm paves the way for another quotation from the one hundred and tenth Psalm: "As he saith also in another place, Thou art a priest for ever after the order of Melchisedec." And thus the apostle has established the point that the Aaronic priesthood would be superseded by a priesthood after the order of Melchisedec. This must have been a startling truth to any Jew who was thinking about returning to the Aaronic priesthood. Here in his own Bible God speaks of a Priest Who is to arise after the order of Melchisedec.

II.

The Work of a High Priest

The unbelieving Jew of Paul's day must have talked just about like the Romanist does in our day. The unbelieving Jew would say to the Christian: "You don't have any religion; you don't even have a priest to make offerings for you, you don't have any priest to confess your sins to. How are you going to get forgiveness for your sins when you have no priest to absolve you?" Paul answers the cavil both of Jew and Romanist by saying, "We have a great Priest, a Priest forever after the order

of Melchisedec. Jesus is our High Priest, Who has passed into the Heavens, and now sits on the Throne of God." Isn't this a marvelous soul-satisfying truth? — that our High Priest is a great High Priest, exalted to the Throne of God, making intercession for His little children. And He is there because He made the one offering on earth that takes away sin. And He sits there because there are no more offerings to make. "For by one offering he hath perfected for ever them that are sanctified." The all-sufficiency of the high Priesthood of Jesus Christ is the very heart of true and saving religion. The blood He shed while on the earth keeps on cleansing us from all sin. Repeated offerings, whether by Jew or Romanist, is a tacit confession that the offerings they make do not take away sin. Praise the Lord, we have a High Priest Who does not have to make any more offerings for sin.

Christ Offered Himself

Verses seven to nine tell of the successful work of Jesus Christ as our High Priest. They speak of His priestly work done on earth. Just as He was Divinely appointed to the office of High Priest, He has successfully performed the functions of that office. He put away sin by the sacrifice of Himself. A priest must have something to offer, so Jesus Christ offered Himself. "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared." The days of His flesh were the days of His humiliation, the period of time when His Deity was veiled in the garb of humanity. All the days of His flesh were days of suffering and praying. He was a Man of sorrows, and acquainted with grief. To Him indeed the earth was a dry and thirsty land where no water is. The glories of this world had no attractions for Him. The world showed no favours to the One Who loved it and gave Himself for it. In Psalm 22:10, we hear His cry to His Father: "I was cast upon thee from the womb." And as the end approached His sufferings became more intense, and His troubles grew fiercer. The verse now before us seems to concentrate on His experiences in Gethsemane. Here we find Him, as we read the Gospels, in agony of soul, as He anticipates and rehearses the tragedy of Calvary. In Gethsemane His soul agony forced blood out through the pores of His body. It was an internal conflict in the Garden. It was not physical; but soul agony. He was occupied there with the thought of being made sin and a curse, of being deserted by God. Beloved, it is utterly beyond our comprehension to conceive how terrible His sufferings were as He anticipated the drinking of that awful cup. He dreaded it, and He shrank from it. His soul was sorrowful, even unto death, and in this condition He prayed, saying, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done." What was our Saviour seeking deliverance from? Whatever it was He was heard, and that means that His prayer was answered. He prayed "unto him that was able to save him from death, and was heard in that he feared."

It is thought by some, and probably they are correct, that He was praying to be saved from a futile and untimely death there in the Garden. What He feared was that He would die before He reached the cross. We are told by Luke that an angel came and strengthened Him. But as we study that word "strengthened" there is the indication that the angel did not come to comfort, or to

relieve Him of His distress, but to strengthen Him physically so that He could suffer more. This is not the word that is used in connection with His temptation in the wilderness, which speaks of the angels ministering to Him in His temptation there. Then the angels succored and gave Him relief, but here in the Garden the angel gives Him capacity for more suffering. The very next verse in Luke says: "And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." And this happened after He was strengthened by the angel. In paying our sin debt our Lord's sufferings were chiefly in the nature of soul agony, which the human body could not have borne without being strengthened. It was the mental and soul anguish in being forsaken of God that made His sufferings so terrible.

Our Saviour's behaviour in suffering and death has been compared with the behaviour of men in facing death to His disparagement. We are told how serenely Socrates drank the cup of poison with scorn to his judges. We are reminded of the martyrs, who died shouting, so happy were they to die for Him. But there is no just and fair comparison between the death of the Son of God and the death of any mere man. The martyrs died conscious of the grace of God, while Christ died under the wrath of God. The martyrs were sustained in the dying hour by the presence of God, but our blessed Redeemer was forsaken of God. I repeat, there is no just and fair comparison between the death of our Saviour and the death of other men. All other men die as individuals, but our great High Priest died as the head of the body, and as the representative of all His people, receiving the wages that were due them. To understand the soul agony of Christ one would have to spend some time in Hell, for that is what He suffered. Many are the lessons to be drawn from the sufferings of our Saviour. We see to what infinite depths of humiliation He went, we see something of the awful heinousness of sin that required such a sacrifice to atone for it, we see what a terrible thing the wrath of God is, and we see the infinite amazing love of God being expressed in His sufferings for sinful men.

May I say another word about our Lord's experiences in Gethsemane. There was internal conflict, but not a conflict between a reluctant and a compliant will. There never was in His mind any other thought than to do His Father's will. His conflict was between two views of the same event. As He thought of being made sin and a curse, as He thought of being forsaken by God, to Whom He was so devoted, as He thought of being exposed to the wrath of His own Father, the whole thing was so revolting and dreadful and terrible that He drew back from it. Our Lord was no stoic. It hurt Him to do what He did for us, and He made no effort to suppress His feelings. But in the other view He saw nothing but the Father's will, and He delighted to do that. That explains the nature of His prayer: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."

Verse eight says that He learned obedience by the things which He suffered. This does not mean that He learned how to obey by His sufferings, but rather that He learned by His sufferings the actual experience of obedience. He learned by suffering unto death the meaning of obedience unto death. He learned by experience

what full and complete obedience means. Nobody knows what obedience is who does not obey under all conditions and at all costs.

Christ Made Perfect By Suffering

Verse nine reads: "And being made perfect, he became the author of eternal salvation unto all them that obey him." How was Jesus Christ made perfect? This cannot refer to His moral perfection. He is not before us in His personal character, but in His official character as High Priest; looking after the eternal interests of His people. Personally He was always perfect, absolutely sinless. The law of God could find nothing against Him personally; it was only as the sinner's substitute that the law of God exacted against Him the death penalty. He was made perfect officially. He was duly qualified to give us eternal life because He had done all that was required of a High Priest in making the sinner right with God. He could be, and was, perfect as a man without suffering, but He could not be a perfect Saviour apart from the things He suffered. He must die our death in order to give us His life. He must bear our sins if we are to bear His image. As a perfect Priest He is the author of eternal salvation unto all them that obey Him. The word for "obey" means to hearken submissively. Salvation is for those who hear His voice and who follow Him, who yield to Him the obedience of faith; it is for those who trust His priestly sacrifice. He offered the one sacrifice for sins forever, and therefore He must be the only object of the sinner's trust and hope.

III.

The Two Stages of Christ's Priestly Work

This long and complicated sentence is completed with the tenth verse: "Called of God an high priest after the order of Melchisedec." In Christ we have more than the antitype of Aaron; He is also the antitype of Melchisedec, who was before Aaron, and greater than Aaron, being a king as well as a priest. It takes both Aaron and Melchisedec to fully typify the high priesthood of Jesus Christ. This is because the priesthood of Christ was to be performed in two stages — one in the days of His humiliation, the other during the time of His exaltation. One part of His work as High Priest would be done on earth, the other would be performed in Heaven. Aaron prefigured the priestly work of Christ on earth in the days of His humiliation; Melchisedec prefigured Him as High Priest ministering in the Heavenly tabernacle as a royal Priest, a Priest on His Throne. It was in death that Christ fulfilled the Aaronic type, making a full and perfect atonement for the sins of His people. It is in resurrection that He assumed the character in which Melchisedec typified Him. There is nothing said in the Old Testament about Melchisedec making any offerings. We only read of him that he blessed Abraham and took his tithes. And so as a High Priest in Glory He is blessing His people, and receiving their grateful service, and their tithes and their offerings. He is now fulfilling His priestly work which was typified by Melchisedec, who was king of Salem as well as priest of the most High God.

The two stages of the work of our great High Priest are beautifully set forth in an old hymn. It is number 222 in our Hymnary:

"Where high the heavenly temple stands,
The house of God not made with hands,

A great High Priest our nature wears,
The Guardian of mankind appears.

"He who for men their surety stood,
And poured on earth His precious blood,
Pursues in heaven His mighty plan,
The Saviour and the Friend of man.

"Though now ascended up on high,
He bends on earth a brother's eye;
Partaker of the human name,
He knows the frailty of our frame.

"Our fellow-sufferer yet retains
A fellow-feeling of our pains;
And still remembers in the skies
His tears, His agonies, and cries.

"In every pang that rends the heart
The Man of Sorrows had a part;
He sympathizes with our grief,
And to the sufferer sends relief.

"With boldness, therefore, at the throne
Let us make all our sorrows known;
And ask the aids of heavenly power
To help us in the evil hour."

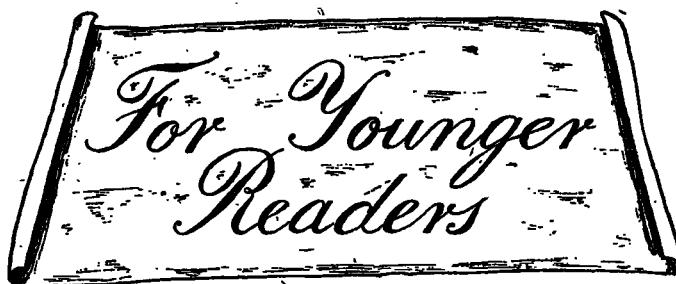
Degeneration

At verse eleven the writer enters upon a lengthy digression in which there is stern rebuke, solemn warning, ending in gracious encouragement. As the writer thinks of the glories of the high priesthood of Christ, and the sad state of his readers, he is painfully conscious of a difficulty before him. There is so much to be said on the subject, and his hearers have become so dull of hearing as to make the subject difficult to explain. Now a subject may be difficult to teach from three causes. First, from the nature of the subject itself; the grandeur and the depth of the subject may present a difficulty. Second, from the lack of ability on the part of the teacher. He may not have sufficient grasp of the subject to teach it. And then a third cause may arise from the condition of those to be taught. The pupil, believe it or not, may be stupid, or mentally lazy, or the subject may be unpalatable to him. Now the difficulty in the case before us lies in the spiritual condition of the Hebrews to whom Paul is writing. Instead of making progress in the knowledge of the Lord and Saviour Jesus Christ, they were degenerating into a sluggish and disinterested state of mind. This suggests the very practical truth that there is no standing still in the Christian life. The Christian must make progress or he will inevitably go backward. He is either learning more or he is forgetting what he already learned. The truth about Jesus Christ will become increasingly precious to us, or He will be of less value in our lives and hearts.

In his rebuke our author tells the Hebrews that in view of the time since their conversion they ought to be able to teach, but on the contrary they need to be taught the first principles of the oracles of God. Every believer should become a teacher. He may not have a class, but every Christian should be available for a class if called upon to teach. And if he or she does not have a class they ought to teach as individuals as they witness to the Lord Jesus Christ to the lost, and in help to other Christians.

As a further rebuke here in closing this chapter the writer calls the Hebrews babies who have to live solely on a milk diet. Now the babies are about the sweetest and the most attractive things on this earth. If you do

not believe it come to our dining room some Tuesday night and see Mr. Rowlandson's and Mr. Reed's babies. But if they remain in babyhood too long they will lose their attractiveness, and actually become repulsive. Spiritual babyhood is natural and beautiful right after conversion, but to remain a spiritual baby will make a person most unattractive. We have all over the country in practically all of the churches a lot of men and women who still want to sleep in the baby crib, and be pushed in a baby carriage, and eat in the high chair, with a bottle in their mouth. Would it not be ridiculous to see a six foot man trying to sleep in a bed only large enough for a baby? That is the picture of a lot of professing Christians throughout this world. The only safeguard against prolonged babyhood is to desire the sincere milk of the Word, that we may grow thereby, and add meat to our diet. A spiritual baby who is growing in grace, and in the knowledge of the truth as it is in Jesus Christ, is the joy of any true Pastor's heart.



WHAT CAN A LAME GIRL IN AFRICA DO?

By Sara Stauffacher, Africa Inland Mission

"Oh, I wish I could go places! I wish I could do things like other people! I wish I could be of some use!

Poor little Nakpau! The strange sickness, when she was just a little girl, had paralyzed her legs. She could move about only by squatting on her heels and helping herself with her hands as she dragged her feet along behind her. She knew that everybody despised her because she was useless.

Nakpau was a lonely little girl. Kpari (Kp-early), her sister, lived at the mission school at Bafuku. Nakpau often wished she might go to school.

"Nakpau, I have learned to read!" Kpari burst into the hut where Nakpau sat upon the ground. She was home for vacation at last!

"Oh, Kpari, can you really read? Tell me all about the Mission School!"

Nakpau was all ears while her sister told about the girls and the missionaries at Bafuku.

"Oh, I wish I could go! But I can't go anywhere. I can't do anything! I am nothing but a useless cripple!" Tears began to trickle down her cheeks.

"Nakpau, I believe I could carry you to Bafuku! My back is good and strong. I can carry real heavy loads of wood and cotton and water. Why couldn't I carry you to Mission School?"

"Oh, Kpari. Could you really carry me that far? You said you had to walk six hours to get there!"

"We can start real early in the morning, Nakpau, long before the sun comes up. Then we will be there before it gets hot. I know the Lord Jesus will help me. I let Him come into my heart, and now I know how to pray to Him," said Kpari.

Nakpau didn't understand about Jesus coming into her sister's heart. But she knew something must have happened to Kpari to make her think of doing such a kind thing for her.

"You can learn about Jesus too, Nakpau," said Kpari. "Madamu Ima will tell you about Him. She is so kind. She loves every child at the Home. Nakpau, you should see her little white children. She brings them to church when she teaches the Sunday School lesson to us!"

Nakpau thought she could hardly wait. But at last the day came. Vacation was over. Kpari must start back to school—and Nakpau was to ride on her back.

Kpari squatted down so Nakpau could get on. Nakpau clasped her arms around her sister's neck and Kpari straightened up. They were off, both of them giggling with joy.

As Kpari trotted along she told Nakpau more about the Home. Madamu Ima would give her a picture so she could learn a Bible verse!

When Kpari's back got tired, Nakpau would shift over to her hip and hang on with her arms around Kpari's shoulders.

And so Nakpau rode to the Mission School at Bafuka. She could hardly believe the love and kindness the girls showed her there. They took her right into their hearts.

Every morning one or another of the older girls was ready to carry her to school. On Sundays she was carried to church.

The little lame girl heard the missionaries tell of Jesus and how He died on the cross to save her from her sins. With love all around her, how could she help but love the Saviour? He had sent the missionaries to make a home for them all and to teach them about Him. Nakpau soon let the Lord Jesus come into her heart too.

Nakpau was never lonely any more. One of her best friends was Mbugo.

One day Mbugo dashed up to the door pulling a little old wagon.

"Nakpau, it's for you! The missionary says you may have it for your very own. The little white children used to play with it. Now you may ride to school in it!"

"For me!" Nakpau was lifted into the wagon. All the girls stood about with broad smiles on their faces. Mbugo started to pull her to school while Kpari and Beretu danced along beside her, and all the other girls raced merrily after them.

How Nakpau loved school! She studied every minute. It seemed wonderful that she, the little cripple, could be there, learning to read, to do sums, to say Bible verses. It made her happy that the girls were all so proud that she was at the head of her classes! When they praised her she hardly knew how to answer them. She wanted to do something to show her thanks. So Nakpau began to teach the younger girls their memory verses and help them say their sums.

While the older girls were hoeing the corn and potatoes in the garden, Nakpau and the smaller children would help around the cook-house, shelling peanuts and peeling potatoes for dinner.

One summer Nakpau and her team of little girls planted a small patch of cotton. The small girls dug holes for the seed. Nakpau crawled along the rows and dropped the seed. Nakpau loved it! To think she could work in the garden too!

"This is Nakpau's cotton patch," said the children proudly.

How important the little crippled girl felt when her cotton was sold. With sparkling eyes she paid each of her helpers for their labor!

Nakpau had nimble fingers. She learned to sew and knit. She made dresses, and knit sweaters and book-bags. In her spare time, while the girls were out playing, Nakpau made rag dolls to give the little girls for Christmas presents.

One morning the new missionary, Madamu Zimona, said, "Nakpau, I believe you could learn to use this little hand sewing machine!"

And Nakpau could! Soon she could not only mend the girls' Sunday dresses on it, but she was even able to stitch little dresses for the babies.

When vacation time came and the girls went home, Nakpau stayed at school. But she wasn't lonesome. Mary Ann, the missionary's little girl, was home for her vacation too! Mary Ann shared her dolls with Nakpau and gave her Sunday School pictures. They sang songs and played together. Mary Ann loved Nakpau and Nakpau loved the white child as her own sister.

In vacation time she had many hours for knitting. When she found that the garments she made could be sold, her joy overflowed.

"Now," she said, "I can pay back something to the missionaries for all that they have done for me!" She gave most of the money to help with the expense of the school. But some of the pennies went to buy bananas for little Mary Ann!

And one day, after Nakpau had been at the Mission Home five years, Madamu Zimona said, "Nakpau, how would you like to teach the First Grade children in story hour every day?"

Nakpau felt like her heart would burst with joy! Story hour, with the flannelboard, was everybody's favorite time!

"Oh, Madamu Zimona!" she cried. "I would love to do it. Isn't God good to me? Before I came to Bafuka I was of no use at all. And now—I am going to be a teacher! Oh, I am so glad Kpari brought me here! Who would have thought that a cripple like me would ever learn to do things? Who would have thought that Nakpau could be of use in the Mission Home?"

And so a little black girl in the Belgian Congo found that God can give even a crippled child the joy of serving others and serving Him!

—The Evangelical Christian

Bible School Lesson Outline

Vol. 19 Second Quarter Lesson 3 April 17, 1955

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

TEMPLE WORSHIP RESTORED

Lesson Text: 2 Chronicles 29:25-36.

Golden Text: "Worship the Lord in the beauty of holiness."
—1 Chronicles 16:29.

I. The Burnt-Offerings of the Priests: verses 25-30.

At the very commencement of his reign King Hezekiah took steps to lead the people of Judah back to God. His father Ahaz had defiled the sacred house and closed its doors, heedless of the fact that his action would cause the formal worship of Jehovah to cease (2 Chron. 28:24; 29:7). Hezekiah gave orders that the doors of the temple were to be reopened, repaired and re-embellished (verse 3).

The opening of the temple doors had exposed to public view the piles of rubbish and filth which had been allowed to collect within the holy house. The Holy Spirit, as He searches

the heart will reveal to the individual the hidden sin (Job 42:5, 6; Isa. 6:1-5), just as the sunlight, pouring into a room, makes visible the particles of dust, hitherto unseen. The temple was then thoroughly cleansed, both the inner sanctuary and the outer courts (verses 15-19). All the sacred vessels were returned to their places and made ready for use (verse 19; 2 Tim. 2:21). Thus was the temple prepared once more for the worship of the Lord.

King Hezekiah hastened to command the priests to make the required sin-offerings. Without waiting for all the representatives of the people to assemble, he took with him just the rulers of the city (verse 20). Such holy zeal on the part of the leaders in our day would have a great effect upon the people.

The first offerings were the expiation sacrifices, ordained to make atonement for the sins of the king and the nation (Lev. 4:22-26), for the sanctuary, which had been defiled (Exod. 24:6; Lev. 8:14-17), for the unholy priests (Lev. 8:2), and for the individual members of Judah, who had been led into all kinds of iniquity (Lev. 4:27-35; Numb. 15:22-26). These sin-offerings were performed, even as the Lord had commanded (verses 21-24). True worship is ever in accordance with the word of God. Those who worship the Lord acceptably must come to Him on the ground of the blood of Christ, shed for the sins of men (Heb. 9:21-24; 10:19-22).

The order of service, as well as the offering of the sacrifices, was that ordained by the Lord (2 Chron. 30:12). The Levites were to lead in the ministry of praise. Musical instruments had not been used in the original tabernacle worship, but these had been brought into the temple in the time of David (1 Chron. 16:4-6; 23:3-5; 25:1, 6), with the sanction of Gad, the king's seer (1 Sam. 22:5; 2 Sam. 24:11) and Nathan the prophet of God (2 Sam. 12:1). The Levites with their instruments and the priests with their trumpets inspired the people in their singing of the Psalms while the burnt-offerings were being offered upon the altar. The burnt-offerings signified the entire dedication of the priests and the people unto God. And when the burnt-offerings began, the song of the Lord began also. It is ever thus. These ceremonies were typical of the fact that all the men of Judah were consecrating themselves unto the Lord willingly and joyfully.

The service of worship was a complete success in that each officer and each person performed his own particular function; there was whole-hearted co-operation, unity and harmony. The same principle holds good in our day (Phil. 2:1, 2). All worshipped the Lord, all bowing together as they presented themselves before Him (Josh. 24:1; 2 Chron. 20:18).

The service of worship was concluded by a great anthem sung by the choir of Levites. The words of the anthem were those of some of the Psalms of David and of Aseph (1 Chron. 16:7-36).

II. The Thank-Offering of the People: verses 31-36.

Once the priests had been sanctified and consecrated anew to the service of God through the sin-offerings and burnt-offerings, they were ready to resume their sacred duties in the temple (Exod. 28:41; 29:32). Chief of these duties was that of presenting the thank-offerings brought by the people (Lev. 7:12; 2 Chron. 33:16), who were qualified to worship the Lord, since they, in the person of the priests, had been consecrated to Him. It is possible that "the congregation" (verses 31, 32) refers not to the people in general, but rather to the civil rulers who had been invited to these opening ceremonies (verse 20).

Of a willing heart the people brought many gifts unto the Lord; so many, in fact, that there were not enough priests to perform the duties assigned to them by the law of Moses (Lev. 1:6), without the assistance of the Levites, who took part in these sacrifices only in cases of necessity (2 Chron. 35:11).

It would seem that many of the priests were either absent from the temple at this time or were unprepared to carry on their sacred offices (2 Chron. 30:3). It may be that they had been engaged in idolatrous practices or had become lax in personal life and testimony during the period when the formal worship of Jehovah was suspended. The Levites, on the other hand, who had been engaged in the service of praise, were more ready to sanctify themselves. If all those who have wandered from the Lord in heart or in life would return to Him, there would be a great revival (Ezra 6:20).

King Hezekiah and all his people rejoiced in spirit, for the hand of the Lord was upon them, so that this great reforma-

tion had been brought about in a very short time (1 Chron. 29:9; 2 Chron. 30:12; Ezra 6:22). The Lord had prepared the hearts of all to seek His face and to worship Him. Our God graciously invites all His own who have wandered from Him to return, that He may bless them and make them a blessing (Hos. 14:1-5).

Daily Bible Readings

April 11—The Temple Dedicated	2 Chron. 5
April 12—The People Blessed	2 Chron. 7:1-7
April 13—The Temple Cleansed	2 Chron. 29:12-19
April 14—The People Sanctified	2 Chron. 29:20-24
April 15—The Later Temple Dedicated	Ezra 6:16-22
April 16—Acceptable Worship	Heb. 10:11-25
April 17—The Call to Worship	Psalms 122

Suggested Hymns

O worship the Lord in the beauty of holiness.
We love the place, O God.
To God be the glory.
The dawn of God's dear Sabbath.
Jesus, where'er Thy people meet.

EXISTENCE OF NORTHERN IRELAND — AN "INTERNATIONAL CRIME"

THE existence of Northern Ireland constitutes an "international crime". So declared a diplomatic representative of the Roman Catholic south. Evangelical Protestants will be alarmed to note that he expresses his confidence that the free north will be united to the southern republic.

Here is the story as it appeared in *The Canadian Register* (Roman Catholic) of April 2:

IRISH UNIFICATION EASIER NOW THAN EVER, SAYS HEARNE

LOS ANGELES, March 25—(NC)—The unification of Ireland will never be easier to accomplish than it is today, Hon. John J. Hearne, Irish Ambassador to the United States, said here.

"I do not think there is any stumbling block to unification that could not be overcome by goodwill," Mr. Hearne said.

"It is in the interests of Great Britain and Ireland. It is in the interests of Western Europe that one of the founders of western civilization should stand whole and entire before the world."

"The statesmen of the west must remove this international crime from their doorstep," Ambassador Hearne continued. "Then will the moral front of the west's cause be filled out."

"The unity of Ireland is not an extremely difficult task to accomplish. It will never be easier to accomplish than it is today," Mr. Hearne said.

This diplomat is very undiplomatic. He represents one land and has the audacity to suggest that his country would like to annex another. It is just as if the American ambassador in France should announce to a French audience that his country would soon annex neighbouring Canada and erase an international crime.

We do feel that the good ambassador was mistaken for he declared that "it is in the interests of western Europe that one of the founders of western civilization should stand whole and entire before the world." Surely he meant to say that it was in the interests of the Pope of Rome and his cohorts in the south that one of the founders of western civilization should crouch enslaved before the world.

—L.K.T.

CHRIST ON A THRONE OF GRACE

Christ is on a throne of grace. Our case is brought before Him. The question is asked: "Is there any good about this man?" The law answers, "None." Justice says, "None." Nevertheless, Christ hands over our pardon, and asks us to take it. Oh! The height and depth, the length and breadth of His mercy.

—TALMAGE