

# The Gospel Witness and Protestant Advocate

Authorized as Second Class Mail, Post-Office Department, Ottawa

Vol. 34, No. 1

130 Gerrard St. E., TORONTO, APRIL 21, 1955

Whole Number 1717

## DECLARATION OF POLICY AND PROGRAMME

By Rev. H. C. Slade, Pastor, Jarvis Street Baptist Church

WHEN Dr. Shields was but an infant of a few days he became so seriously ill that almost everyone in the neighbourhood, except his mother, despaired of his life. While relatives and friends gathered around with the feeling that he could not possibly get well, the faithful mother, who had to nurse him daily on her knees, kept sewing on a little dress. One day when his condition became more critical, the father in addressing the mother said, "My dear, it isn't any use to go on sewing on the dress for he will never live to wear it." This mother of faith was not to be dissuaded from her purpose even by the discouraging arguments of her husband. For, unknown to anyone, because of her inability to take any public part in the service of Christ, she had asked God to give her a son to speak on her behalf. God wonderfully honored the faith of this godly and devoted mother for her son not only did wear the dress but was raised up to speak for his mother and his God as few men in the history of the world have done. As a preacher of the glorious gospel of Jesus Christ and as a pulpiteer, Dr. Shields was in his day, without a peer. He was well named by the late Dr. A. C. Dixon, "The Canadian Spurgeon".

The influence of Dr. Shields' ministry far exceeded the boundaries of our own land. Through THE GOSPEL WITNESS, which circulates in almost every country of the world, he preached weekly, for thirty-three years, to thousands of ministers of all denominations and reached multitudes with the message of salvation by grace.

My personal intimacy and friendship with Dr. Shields, which extended over a period of more than twenty-five years, lead me to venture the opinion that our century has produced no greater or truer man. While doubtless varying widely in their theological views, there was a very close similarity between Dr. Shields and Sir Winston Churchill. What Sir Winston Churchill has meant to the world in our generation politically, Dr. Shields has meant, and even more, to the cause and Kingdom of

Jesus Christ. It is, therefore, quite within the natural course of events that from such a potent ministry it would be expected that other auxiliary institutions to Jarvis Street Baptist Church should spring up. We are not thinking at this point of the many evangelical Baptist Churches which, through Dr. Shields' crusade against the false teaching of modernism, have gained their freedom and formed themselves in Associations and Conventions in different parts of Canada and the United States, but more especially of the two missionary enterprises known to our readers and friends as THE GOSPEL WITNESS and Toronto Baptist Seminary.

### *The Gospel Witness*

THE GOSPEL WITNESS began as a modest Church bulletin containing a sermon by the pastor in the year 1922. It may be significant that with this present issue, THE GOSPEL WITNESS begins its thirty-fourth year of publication. When Dr. Shields saw, as he related once to me, that his writings were being printed in other religious periodicals and in demand everywhere, he felt encouraged to proceed with THE GOSPEL WITNESS ministry by enlarging the paper and increasing its circulation. Every number, almost without exception, during the thirty-three years has contained a sermon stenographically or electrically reported by the pastor under the heading, "The Jarvis Street Pulpit". Readers will be delighted to know that there are enough sermons by Dr. Shields in our file still unprinted to continue the publication of at least one weekly sermon by him for the next twenty-five years. For twenty-three years after the death of the great Spurgeon his sermons were printed weekly in the *Sword and Trowel*. The discontinuance in 1915, during the first world war, was due not to the want of sermon material, but wholly on account of the shortage of paper.

In order to ensure the continuance of the ministry of THE GOSPEL WITNESS and to maintain its high standard and distinctive message without the slightest change in

its policy, it will from now on operate under the direction of a Board of Directors composed of the Deacons of Jarvis Street Baptist Church who are also Trustees of Toronto Baptist Seminary. The writer has been requested to act as Chairman. Thus THE GOSPEL WITNESS will be kept under the control of men who are not only evangelically sound, but who are determined that the course the paper has always taken will be rigidly followed. Mr. L. K. Tarr, who has during the past year gained for himself a wide reputation as a first class journalist, was at a recent meeting appointed Editor-in-Chief. The Associate Editors are Dr. O. L. Clark and Rev. C. D. Cole.

Along with Dr. Shields's sermons, and occasionally sermons by others, each number of the THE GOSPEL WITNESS will continue to contain an exposition of the Bible School lesson by Dr. O. L. Clark. Editorials of general religious interest dealing with various aspects of the plague of modernism and the menace of Roman Catholicism will be featured as usual. Also, in order to stimulate interest in revival and missionary work, space will be given to reports from churches where the blessing of God is manifestly resting upon the ministry of His word.

#### Toronto Baptist Seminary

In an attempt to realize the Christian educational ideal for the Baptist ministry, Toronto Baptist Seminary was established in 1927. It was to Dr. Shields, the founder, that the vision of such an ideal was first given. In order to effect the realization of this ideal, which is not only intellectual but spiritual as well, it was designed from the beginning that the Seminary should be vitally connected with a strong and aggressive New Testament church. The present senate, which is made up of the Board of Trustees and the Faculty, believes firmly that for the culture of any young man training at Toronto Baptist Seminary to become a pastor, evangelist or missionary, the close relationship of this institution to Jarvis Street Baptist Church is not only advantageous but very necessary. With this in view the Trustees of the Seminary are very happy to announce that Rev. C. D. Cole, who has been on the teaching staff for the past year, has been appointed Dean. Mr. Cole, by his humble and godly spirit, has greatly endeared himself, together with his wife Mrs. Cole, to all the other members of the Faculty, the student body, and the whole Jarvis Street family. It is thought by many, after reading Mr. Cole's book on "Definition of Doctrines" and both hearing and reading his lectures given on Thursday nights in the English Bible Course, that he is undoubtedly one of the most scholarly theologians of our day. His ability as a teacher and preacher, coupled with his many years of experience as a pastor, amply qualifies him, as no other man within our acquaintance, to take over the office of Dean.

While there may be a few minor alterations, basically the Seminary course will remain unchanged. In a few weeks we hope to have the new prospectus containing the full course, with plentiful illustrations, in print ready to be sent to prospective students upon request.

#### Other Associations

Jarvis Street Baptist Church, as such, is proud of all its associations. It belongs to The Conservative Regular Baptist Association which, as a missionary organization, assists missionary work at home and abroad and through this association is connected with the vital 20th century

## The Gospel Witness and Protestant Advocate

FOUNDER AND FIRST EDITOR—Dr. T. T. Shields  
(Editor 1922 - 1955)

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

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

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S.S. Lessons and Exchanges

"I am not ashamed of the gospel of Christ."—Romans 1:14.

Address Correspondence:

THE GOSPEL WITNESS

130 Gerrard Street East, Toronto 2 - Canada

Telephone WALnut 1-7415

Registered Cable Address: Jarwitsem, Canada

Reformation Movement of the International Council of Christian Churches which is under the capable leadership of Dr. Carl McIntire. As a church we intend to put every facility we possess at the disposal of all these worthy educational and missionary causes and call upon the Lord's people everywhere to remember us constantly in prayer. We are assured that all our friends will rally and, as before, will, in this challenging hour, by their very generous support "come to help of the Lord, to the help of the Lord against the mighty".

#### FRENCH SERVICE NEXT SUNDAY

The last French language service of the season will be held this Sunday, April 24 at 3 o'clock in Greenway Chapel. The speaker will be Dr. Robert Dubarry from France. All friends who are interested should make a special endeavour to attend this final service of the series.

—L.K.T.

#### "THANK YOU" FROM MRS. SHIELDS

Mrs. T. T. Shields, the wife of the late Editor of *The Gospel Witness*, wishes to convey her heartfelt thanks to the many friends who sent cards, letters, telegrams and flowers during the past two weeks. The sincere, prayerful expression of Christians was deeply appreciated.

—L.K.T.

# The Jarvis Street Pulpit

## OVERCOMING THE WORLD

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, June 17th, 1934  
(Stenographically Reported)

"Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."—1 John 5:4.

### Prayer Before the Sermon

O Lord, our God, we have no language with which to thank Thee for this priceless privilege of coming, or being, where Thou art! We have sinned and come short of Thy glory; we have merited eternal banishment from Thy presence. Yet because Thy grace has abounded, the door into the presence of the Holy One has been opened to us, and so we come to the throne of grace to obtain mercy, and find help in time of need.

But we come, first of all, to praise Thee for what Thou art; not for what Thou hast done only, but for what Thou art, the Holy One, the Father, Son, and Holy Ghost; from everlasting Thou art the same. In this worldly age of disillusionment and disappointment, we thank Thee that there is One to Whom we may turn, Who never fails us, but Whose ear is always open to our cry. We have come together this morning, a company of men and women, of boys and girls who need Thee. Thou hast enriched us beyond all our asking. Thou hast, indeed, done for us all exceedingly abundantly above all that we could ask or think, according to Thy power which worketh in us. Yet, notwithstanding all that Thou hast done, we come like the sons of Jacob, with our empty sacks once again to the great storehouse. Every day brings its special need. Our circumstances change, we ourselves change, we need other grace than we needed when we were younger. We have not passed this way heretofore, and so pray that Thou wilt come to every one before Thee this morning, and meet us every one according to our particular requirements to-day.

It may be there is some trifling matter that is yet very perplexing in the experience of someone, some special burden of which some weary soul finds it difficult to be relieved. There may be some intricate problem which requires more than human skill, more than human wisdom for its solution. There may be, indeed, we know there must be, an adversary against whom we have no strength. Apart from Thee, O Lord, we are a company of defeated people. Vain is the help of men.

We come this morning that we may meet with God, the Creator of heaven and earth, that we may see afresh the manifestation of Thyself in the Person of Jesus Christ, that by faith we may behold once again the Lamb of God. We come with an earnest desire that we may feel the goings of God upon our own spirits, that the Holy Ghost Himself may minister to us the things of Christ.

Lord, help us every one. Forgive us our sins. We have all sinned against Thee, and we, who are Thy children, have so miserably failed in the fulfillment of our tasks. We have been such poor disciples, we have been so unfaithful to our trust. O forgive us every one! Give us a sense of cleanliness this morning. Make us to know with a happy realization of its truth, that the blood of Jesus Christ, God's Son, cleanseth us from all sin. So help us thus to come to Thy Holy Word, to hear its truth, and to revel in the luxuries of grace, to rejoice once again in Christ Jesus the Lord.

Command Thy blessing upon all the assemblies of the saints, by whatever named they may be called, wheresoever they may meet. May all who worship Thee in sincerity and in truth, who recognize the eternal Sonship of Jesus Christ, whose hope is in Him — may they all this morning be partaker of Thy benediction!

So prosper Thy word. Give speed to Thy gospel, and hasten the day of Thine own coming when we shall be like Thee, for we shall see Thee as Thou art. We ask it in the name of Jesus Christ our Lord, Amen.

**WE HAVE** no time this morning for adequate exposition of a great text like this. But though we cannot enter into the store and explore all its regions, we may at least look through the window, and know where to find things when we need them. It is a good thing, you know, sometimes to go window shopping; and when you have neither the time nor the money to go in and buy things, just to look through the window so that you may be able to buy them when the money comes, and when the need arises. I used to know of a student a great many years ago, of whom his fellow students used to say that he knew this city so well that he could always tell you where to buy the best soap, or any other thing you needed.

Well, it is something to know where to find things. And here is a vast treasury. We all want to succeed, to make the best of life, to realize its possibilities to the utmost, to have in the truest sense the victory, and to be caused always to triumph in Christ Jesus. Here is the way of success, of complete victory: "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."

### I.

**THERE IS A WORLD TO BE OVERCOME**, a world to be recognized as an enemy. Sometimes we speak of people who are worldly, who are attracted by the world, who have given their affections to the things of the world, who are noted in worldly interests, whose investments are made here, not yonder, and who live for the things of time and sense. Now this vile world is not a friend to grace, to help us on to God. It never was; it never will be, the Oxford Group to the contrary notwithstanding. You cannot follow the Lamb whithersoever He goeth, and be on good terms with the world at the same time. It is an utter impossibility. I do not ask you to take my word for it: see what the scripture says. The scripture summarizes all that is in the world, and tells us that whoever would be a friend of the world is an enemy of God.

You young people will find the world very alluring, very fascinating. Its attractions are difficult to resist very often, and if your affections are centered there, you may be sure that your affections will be alienated from Christ. You cannot serve God and mammon. You cannot be a friend of God, and of the world at the same time. We know that "the whole world lieth in wickedness" or in the wicked one. Satan is described as "the god of this world." The church has become, in our day, spiritually bankrupt, not so much because of its overt sin, as because of its worldliness. It has adopted worldly methods.

Now the world is an enemy, an enemy to be overcome. If we are to live victoriously we must recognize that fact. We must take into account all that is in the world, "the

lust of the flesh", the covetings of the flesh — which does not necessarily mean grosser indulgences in sin, but the natural desires of people who are in the flesh, for instance, the desire to sleep long of a Sunday morning if you like, to turn over and have another sleep and miss Sunday School.

I think I told you some time ago I heard a professor once say that the greatest enemy of the church of Christ is man's innate love of comfort. "Now," he said, "do not spiritualize that. Take it for what it is. I mean comfort, just the desire for physical ease, and the indulgence of all the propensities of the flesh — take it easy, have a good time; the lusts of the flesh. They are to be crucified, to be mortified, to be brought under as one of the elements of the worldly life."

And "the lust of the eye"! "What the eye does not see the heart does not crave." But you remember that great word of Paul: "For our light affliction, which is but for a moment" — which does not necessarily mean physical suffering: I mean all the afflictions of this lower life — "worketh for us a far more exceeding and eternal weight of glory." On what condition? "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" — the lust of the eyes, the temptation to live for the world about us, for the things that we see that are very beautiful, very attractive. We are to shut our eyes to these things.

And "the pride of life". Oh, how the devil invents forms of religion that minister to the pride of life! Did you ever see — see I say — a Roman Catholic service? the priest with all his robes, and all the pomp and pageantry of the thing? Does it not minister to the pride of life? And just in proportion as spirituality goes out, that sort of thing comes in to Protestant churches as well as Roman Catholic churches. Last Sunday evening I tried to speak to you from this text: "The wicked, through the pride of his countenance, will not seek after God." We are proud of — I know not what. Very often the man who has made the most signal failure in life is the greatest of all boasters. Oh, to have grace to admit that in this world we are all of ourselves utterly defeated. We face an enemy that will overcome us if we don't overcome the world.

## II.

Very well then: HOW ARE WE TO OVERCOME IT? "Whatsoever is born of God overcometh the world." In that new life which is given by divine grace, when the soul is quickened from death into life, in that new life there reside potentialities adequate to overcome all that is the world; potentially, we have the victory, when we are born of God.

Look at the matter historically for a moment. There was a Babe born in Bethlehem — and of all the helpless creatures on earth, a little babe is the most helpless. His mother and His reputed father were very poor, and they could not command the protection that people in other stations of life might command. Yet that Babe attracted the attention of the king. You know the story of how he issued the order that that young Life should be destroyed. Surely that would be brought to pass! You cannot protect that little flickering life, can you, with all the power of the world directed against it? But remember what is written at last: "Arise, and take the young child and his mother, and go into the land of

Israel: for they are dead which sought the young child's life." They could not kill Him; He survived all the powers of the world. And then at last in His maturity, still despised and rejected by many, when he had but a very little following, with no bank account, saying: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head", no wealth, no position, no station in life at all — yet He said to His disciples: "Be of good cheer; I have overcome the world." He was an overcomer. He had the world beneath His feet. I believe that every Christian ought to be an independent man, independent of everyone but God, so dependent on God that he does not care a fig for anyone.

Somebody said to me one day: "You know, Pastor, I wish you would not say some things you say sometimes." I said, "I dare say you do." "Well," he said, "the other day you said if anyone did not like what they found in Jarvis St. Church, the doors opened outward, and he could go out just as he came in." I said, "I meant it, and I will say it again." No church can ever be a power for God until it is absolutely independent of the world.

Jesus said, "I have overcome the world." And He overcame it by doing without it.

Then He died and was buried, and rose again, and walked the earth. And notwithstanding the nails, and the spear, and the crown of thorns, and the opposition of the religious world, and of the political world, He showed Himself alive after His passion by many infallible proofs. Why? Because it is said that it was not possible that He should be holden of death. "Whatsoever is born of God overcometh the world," and that finds its supreme exemplification in the Person of our Lord Jesus. But every believer may, in his measure, share in that triumph, for the life that you receive at your conversion is of the same quality as the life which is in Christ. He said: "I give unto them eternal life": As I have so often said to you, it does not mean endless in duration, but indissoluble in its very essence and quality, and the thing that all the powers of hell cannot destroy. It is like God; it is part of God; it is the life of God in the soul of man: "I give unto them eternal life." And when Jesus Christ dwells in our hearts by faith, when we have really received Him, and have become one with Him, a member of His body, of His flesh and of His bones, the very same life that is in Him is in us; and that life, being born of God, overcometh the world.

Do not tell me, young people, that it is hard to live an unworldly life. It is, but you have within you, if you are a Christian, power to overcome the world: "Whatsoever is born of God overcometh the world." I have wondered sometimes, when I have seen a boy or a girl converted in a godless home — no father or mother to teach them, no brother or sister to help them, nothing to assist them at all — how that flickering life will appear. It is like the babe in the ark of bulrushes. You say, Can it survive? Can it live? And in a few years you see, coming from that home a stalwart Christian, a man or woman, and you say, "What a stupendous miracle! Nothing to help him. And yet, look at him. What is the explanation?" "Whatsoever is born of God overcometh the world."

I am not afraid of the life that God gives. It will never go out. There is no power in earth or in hell sufficient to destroy it.

So then, my dear friends, if we are to overcome the

world we must seek, by the blessing of God, to have men born again. That is the victory. Oh no! not the Oxford Group's psychological change! Not that; but a real revolution wrought in the soul by the creative power of God, so that God Himself gets into a man's life, and there is no power on earth that can overcome him then. And the same is true of the cause of Christ generally. I hear some people talking about Christianity as though it were languishing, as though the Christian church had fallen upon evil days. The professing church may have done so, I have no doubt it has, but "whatsoever is born of God overcometh the world". You cannot extinguish it, because God is in it. That is the divine side.

### III.

And then just a sentence: "This is the victory that overcometh the world, even our faith." WHAT IS FAITH? An intellectual process, the assent of all the mind to certain verbal propositions? It may be all that, but it is more than that. What is faith? Something that is born of God. You cannot believe unless the Father helps you. "It is written in the prophets, And they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me," said Jesus. You cannot do it; no one else can do it, but God can do it: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God"; "This is the victory that overcometh the world, even our faith."

How do you get faith, then, if it is the gift of God? What does my context say? "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" What is faith? It is simply the recognition, by an enlightened soul, of the great fact that Jesus is the Son of God. Do you believe that? Oh, there are a lot of people who do not, but do you? There is no salvation apart from God. "This is the victory that overcometh the world," and if Jesus be the Son of God, He is with me, and in me. Then if God be for us, who can be against us. It does not make any difference who is against you. Faith is simple recognition of Jesus as the Son of God. Do you recognize Him as the Son? Have you discerned that truth? Do you know that He is the Son of God? Then, "this is the victory that overcometh the world, even our faith", — faith in Jesus as the eternal Son of the Father, and faith in His word with all its implications. Literally, it is of no use, my dear friends, to say you believe the Bible, and hold to belief in the Bible, as a theory. There are a lot of doctrinaire people, who say, "I believe the Bible. It is the word of God". And when they have no troubles, there are no difficulties, and the lines have fallen to them in pleasant places, and they seem to have a goodly heritage, they say, "Is it not wonderful to have the word of God!" Then trouble comes, every prop is taken away from them, and they are put in a place where no one but God can help them. Have you learned to stand alone with God, and just to put the finger of faith upon the promise of the word of God, and say, "So sure am I that this is the inspired word of God, who cannot lie, I will rest my all for time and for eternity on it, and I will die with it"? Do you believe that? Ah, when you have that, a letter direct from heaven, then you may be sure.

Just this word: Do not misunderstand me, I would state the case very carefully: I believe that that faith in God and faith in His word involves a faith in our own

salvation. You go to a jeweler, and you don't know the difference between gold and brass. So far as your own personal knowledge is concerned they could sell you a piece of brass, and call it gold, and you would not know the difference at all. But you go and buy something that is of gold. And the jeweler says it is gold, pure gold. You pay the price, and then you show your little trinket to someone, and they say, "Where did you get that? In Woolworth's?" "No; I got it in a jewelry store." "Well, what do you call it." "It is gold." "I do not think so." "It is. I tell you it is gold." "How do you know? Have you any personal knowledge? Have you ever analyzed it? Can you by any means test it for yourself?" "No I cannot tell the difference between gold and brass, but I know that is gold, because I know the jeweler who sold it to me." "What about that?" "Well he said it was gold, and he would not lie to me. When he handed it to me he said, "That is gold. You cannot destroy it. It is made of an indestructible metal. Take it and be happy."

Well now, Is it a modest thing to say, "I don't know whether I shall get to heaven or not"? No; that is a reflection upon God. You ask me about my salvation? I tell you I have an eternal salvation, just as sure as I shall be when I have walked the streets of gold a million years. I know that I am saved. How do I know? Because God, Who cannot lie, told me. ("Amen!") It is gold; I have an everlasting salvation. Do you want it?

"Just as I am, without one plea."

### DR. T. T. SHIELDS' MEMORIAL ISSUE

Copies of last week's special issue of *The Gospel Witness* are still available. This 24 page issue contains many tributes to Dr. Shields and articles telling of his unique ministry. Readers who desire extra copies should order them immediately. Please enclose a small offering for cost and mailing.

—L.K.T.

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## Modern Protestantism and Rome

"We must not forget that even if some rather unfriendly remarks were made about our Church at Evanston, it is clear that many of the influential personalities in the World Council cannot envisage any prospect of ecumenism worthy of the name, which would leave the Catholic Church out of account." (From "Istina", Roman Catholic quarterly published in Paris, France).

**A**LERT readers are aware of the existence of the ecumenical movement which is assuming such a predominant place in the Protestant churches of our day. On every hand, by every possible means there is an attempt to make all church members think that the great task of our day is to join all churches into one great body with the basis of union being the lowest common denominator. The theological vocabulary of our fathers included such great terms as the Virgin birth, the substitutionary atonement, verbal inspiration, the bodily resurrection of Jesus Christ. We note that the vocabulary of modern Protestant leaders in Canada and elsewhere does not include these words but rather includes such words as "unity", "brotherhood", "ecumenical", and related terms. In fact the emphasis upon this new vocabulary comes about simply because most of the leaders of modern Protestantism do not believe the great truths of the gospel and so have forfeited the right to bear the honoured name of "Protestant".

This drift can be seen, too, in the utterances of these leaders regarding the Roman Catholic Church. Rome boasts that the Church is "semper eadem" (always the same). Her teaching, her aims and her program have not changed with the passing of time and still that church is the implacable enemy of the gospel, civil liberty and the Bible. Protestant prophets have fearlessly pointed out the evils of Rome and Protestants of other days were informed on the menace of Rome. Times have changed. First the leaders of modern (and modernistic) Protestantism urged "leniency" and "charity" (falsely so called) toward the church of Rome. Now it is increasingly evident that these same leaders look forward to closer co-operation with the papal church and eventually to a union with the church which the Reformers regarded as the "Mother of harlots".

Occasionally we do hear some lame utterances and feeble protests from these trembling Protestants but each time they speak against Rome it is with a half apologetic tone as though their behaviour was presumptuous. Such weak protests usually refer to the Roman Church as a "sister communion" and to the priests as "Christian brethren". We can well imagine that the priests laugh up their sleeves as they read these diluted declarations.

Anyone who listens to World Church News over the C.B.C. on Saturday afternoon will be aware of the kind treatment and full coverage which is given to the church of Rome by the secretary of the Canadian Council of Churches (supposedly a body composed of Protestant churches). Dr. Gallagher always includes the news of the latest plans and deeds of that church and yet he is the secretary of a council of churches which represents Canadian Baptists, Presbyterians, United, Anglican, Dis-

ciples and Salvation Army churches! "What is that?" declares a reader, "do you mean that if I belong to one of these churches, he speaks for me?" Yes.

The attitude of the leaders of the ecumenical movement and the major denominations is increasingly one of favour toward Rome. Men such as Dr. John McKay of Princeton sometimes throw a light smokescreen over the scene by speaking strong words against the Roman Church's policy in one area of the world. The great majority of ecumenical leaders have no desire to criticize Rome and indeed envisage the day when the churches shall be one. Anyone who is remotely acquainted with Rome's record in the past will have no doubt as to who will dominate such a union.

The sentence which appears at the head of this article expresses the truth about the situation. Let all Protestants read that sentence with alarm — "We must not forget that even if some rather unfriendly remarks were made about our Church at Evanston, nevertheless, it is clear that many of the influential personalities in the World Council cannot envisage any prospect of ecumenism worthy of the name, which would leave the Catholic Church out of account."

That is the view of a Roman Catholic paper. Notice that the Roman Church feels that the leading men in the ecumenical movement picture a great deal of co-operation with the papal church. These Protestant leaders have gone far along the road toward union with Rome. If they were told this they would doubtless run for some few isolated statements by men such as Dr. McKay and endeavour to hide behind these lonely utterances. The priest who wrote the article in the French paper analyzed this correctly — "We must not forget that even if some rather unfriendly remarks were made about our Church at Evanston, nevertheless..." Rome benignly smiles as a few would-be zealots in the World Council of Churches speak against her but beneath it all she is confident that "many of the influential personalities" in the "Protestant" world have plans which leave a large place for the Roman Church.

So often when we would point out this danger, we feel that the difficulty is to show what this means to the average Christian. This is no academic question! In Canada there are definite indications that this compromising approach toward the Roman Catholic question is paralyzing Christians who remain in these liberal churches. Slowly but surely chloroform is being administered until the day comes when timid Christians will awaken to find that it is too late to struggle against this betrayal of trust by Protestant leaders. The most effective protest for Christians now would be withdrawal from modernist churches and union with Bible-preaching, separatist churches.

—L.K.T.

### A JUST PORTRAIT

Most of the newspapers of Canada, led by the Toronto Globe and Mail, did grave injustice to the memory of the late Editor of The Gospel Witness. The reports of his life and work were decidedly malicious and were calculated to appeal to the baser element among the readers. Never have we seen any man so maligned in the pages of the public press. This behaviour is even more despicable when one recalls that the man who was attacked was dead.

One does not expect the secular press to view Dr. Shields' contribution in exactly the same light as do those who were associated with him. Surely, however, it is not too much to ask that an objective portrayal be given to the public. We had almost concluded that such an objective and just approach was not to be expected from any newspaper. The arrival of a copy of *The Advertiser* (published in New Toronto), "Ontario's Largest Weekly Newspaper", forced us to believe that there are still some newspapermen who refuse to float down the modern stream of mediocrity and indifference. With the permission of the editor of *The Advertiser* we print in full this fine editorial:-

#### "NEUTRALITY IMPOSSIBLE" Enemy of Pacifism and Compromise

Rev. Dr. T. T. Shields was to the church what Sir Winston Churchill was to politics. Both men started their careers with clear-cut objectives in mind. The hand of time has removed both, one to the grave, the other to retirement. Who will replace them?

Trying to evaluate the contribution of the man Shields to the Canadian and world church is like trying to pinpoint the rays of the sun. Those who claim to have hated the man have nevertheless been influenced by his life.

The Baptist preacher was not a product of his age. In an era of doubt and disbelief, he plowed a straight furrow to the end. Never once did he look back. When men's hearts failed them, Shields took up sword to serve a cause. In an epoch of religious pacifism and compromise, he contended for a faith. It was his disciplined personal life, his unselfish devotion to what he believed to be right, which elevated him far above the mediocrity of the modern mind. His fervent quality inspired fellow-believers and exasperated his enemies.

There are those who will proclaim the death of the religious leader as the end of fundamentalism. But there are indications of a widespread desire for a return to a more stable faith than liberalism has so far been able to offer. It cannot be denied that his mission succeeded in stemming the tide from orthodoxy.

Shields fought the laissez-faire attitude that still prevails in various quarters of our country. He spared no effort and often disregarded his own health and comfort to carry through a campaign to success.

"I have a mission to perform and nothing and nobody is going to stop me," he declared.

Those who tried to stop him fell by the wayside. In the church, he raised the standard of orthodoxy. In politics, he proclaimed honesty and frankness as the criterions of a man's worth.

He drew the battle lines in the modern Protestant Church, forcing one ecclesiastic after another, congregation after congregation into the valley of decision. Where Shields was concerned, neutrality was impossible.

It is spirit such as his which is needed in the world today.

—L.K.T.

A Puritan was told that he was too precise, but replied, "I serve a precise God." —C. H. SPURGEON

### ROMAN SUPERSTITIONS

TRUTH is stranger than fiction! Anything you read about the superstitions and idolatry of the Roman Catholic Church is probably true although the Church vehemently denies many of these charges. Usually we think that the foolish practises of the Roman Church are reserved for South America, Italy and Spain and that in North America. These "old wives' fables", however, are passed on to "the faithful" even in Canada.

The calendar of the Church of the Sacred Heart of Jesus in Hamilton has been sent to us by a reader and we found its contents to be a revelation. We could quote quite extensively from this publication but one article in particular attracted our attention. We pass it on to our readers for their edification:-

#### HOLY WATER — GOOD TO THE LAST DROP

Holy water is a sacramental. Used properly, sacramentals take away venial sin, obtain graces for us, remit temporal punishment, put to flight evil spirits and temptations and secure for us health and other temporal blessings.

Here are some ways to use it in the home:—

A home, like a church, is a holy place; why not bless yourself on entering and leaving?

Bless the children before they go to bed or to school. Besides its supernatural effects, the holy water is a reminder that they are part of a Christian family.

The sprinkling of holy water is recommended during storms, floods and public calamities. It is a help during trouble, pain, danger or temptation.

Holy water is among the things needed when a priest makes a sick call.

Here's how you keep it in the home:—

Obtain a small bottle of holy water from your church. This start will keep you going indefinitely. As you use the holy water, refill the bottle from the tap.

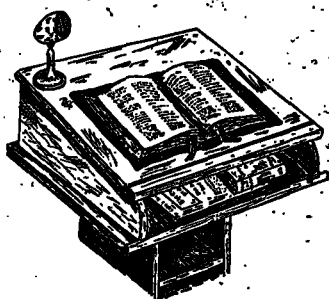
The rule is: never add more water than one half the quantity of holy water you have in the bottle. That means that if you have two cups of holy water, add less than one cup of tap water.

Surely this is a potent brew! Any product which has so many varied uses poses a threat to many who have taken long training to learn how to do what "holy water" accomplishes. Doctors and druggists will hardly be needed for this surefire liquid is used to alleviate pain. Those who sell property and life insurance will find in "holy water" a formidable competitor for it is useful during "storms, floods, and public calamities." Indeed, judging by the above glowing description we conclude that there is nothing too difficult for this powerful water.

We must confess that our admiration for the product diminished when we read the directions for refilling the bottle. Go to the tap! In past days the church would have at least told us that the water came from the Holy Land or some great shrine but now the secret is out—it comes from the tap, chlorine, fluorine and all!

It is said that P. T. Barnum used to declare that "There is one (fool) born every minute" and that he used to add under his breath—"and two to fleece him." Can intelligent people be misled by this foolishness of the Church of Rome? Apparently they can for the Church has a great following here in Canada. Let us determine the more faithfully to proclaim the message of the Gospel which beckons men—"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." This is the only antidote to papal poison.

—L.K.T.



## English Bible Course

Twenty-first Lecture in the English Bible Course

TORONTO BAPTIST SEMINARY

By Rev. C. D. Cole

Thursday, April 14th, 1955

"LET US GO ON"

Hebrews 6

THE sixth chapter of Hebrews is one of the most controversial passages in the entire Bible. Joseph Parker calls it a battle ground, and says that innumerable Calvinists have slain innumerable Arminians within the four corners of this solemn declaration. Then he goes on to say that the fray was not needed, that the doctrines fought over are not involved in this passage. But it seems to me quite difficult to interpret it without running into the issue between the two systems. I do believe that too often the Calvinist has been intent on slaying Arminians rather than in giving us the truth in the passage. I think the Calvinist argument usually runs something like this: that the passage proves too much for the Arminian, and that when he has recourse to it to prove apostasy of a born again person it proves more than he wants it to prove, because it proves that if one should lose his salvation then it would be lost forever, a thing which Arminians will not allow.

### A Digression

At verse eleven in the fifth chapter the apostle enters upon a digression, and paves the way for the full discussion of that which is to be the dominant theme of the epistle — the Priesthood of the Lord Jesus Christ. The author had quoted from the one hundred and tenth Psalm to prove that a priest would arise after the order of Melchisedec, thus establishing the fact that the Aaronic priesthood was only temporary, to be superseded by a priesthood after another order. But before entering into a discussion of this theme he digresses to arouse his hearers from a state of lethargy and spiritual inertia. Their dullness of hearing presents a difficulty as the apostle thinks of discussing the priesthood of Jesus Christ. He rebukes his readers by calling them babies, in the hope that they will become alert, and receive what he has to say with profit. He wants them to get out of the high chair of babyhood, and go on to full growth in the knowledge of Jesus Christ. He wants to lead them into a richer and riper experience of the things concerning the Lord Jesus Christ. There are many things to be said on the subject of the priesthood, and he wants to say these things to the profit of his readers.

I.....

### A Purpose Stated and Exhortation Given (1-3)

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the

foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit." In these three verses we have a purpose stated, and an exhortation given. The purpose of the writer is to leave the doctrines that the Hebrews have already been taught, and have subscribed to, and go on to more advanced doctrines, or teachings, concerning the Lord Jesus Christ. And his exhortation is for them to follow him in his discussion. They had given up Judaism for Christianity, but growth had not followed their profession. Baxter's interlinear renders it like this: "Wherefore having left . . ." These Hebrews had left something that they had been taught; they had laid the foundation, but they had not built upon it; they had subscribed to a foundation truth, but they had not gone on to full growth in the knowledge of Jesus Christ. They had been taught that Judaism was a system of types and shadows, and learning this they had changed their minds, they had repented of dead works, and of mere faith in God. Right here the commentators asunder part, not agreeing on whether the writer is referring to the doctrines of Judaism or to the elementary things of Christianity. It seems to me that both are involved. What necessarily happened to cause these Jews to turn from Judaism to Christianity? They had been taught some things. They were made to see the difference between Jewish ablutions and Christian baptism, and between the doctrine of the laying on of hands in connection with the animal sacrifices of the old economy, and the laying on of hands in the receiving of the Holy Spirit, and for the purpose of identification. And they had been taught more about the resurrection of the dead, and of eternal judgment, for life and immortality are brought to light through the gospel.

And so the Hebrews, having seen that Old Testament worship was typical and adumbrative, had left it for the substance and reality to be found in the Lord Jesus Christ. Alford makes this comment: "The first and most obvious elementary instruction of the Jews, would be the teaching them the typical significance of their ceremonial law in its Christian fulfillment." This knowledge of these doctrines had caused these Jews to leave Judaism and embrace Christianity. Now the writer wants them to consider this as only the foundation of the truths of the Christian religion. He is not going to lay the foundation again by discussing these doctrines that they had already been taught, and had subscribed to; he wants to carry them on to full growth as Christians, and in the knowledge of Jesus Christ. "And this will we do, if God permit." In all of our resolutions the will and aid of the Lord must be considered, for without Him we can do nothing.

The apostle Paul was a man of progress. He did not believe in standing still. "Let us go on" was his motto everywhere and at all times. And this should be our motto in this sad and momentous hour. Whatever opposition confronts us ought to be only a challenge to every member. Let us be challenged by the needs and the opportunities of the times in which we live. Let every difficulty that may confront us challenge every member of Jarvis Street Church to do his or her best. Let us go on in witnessing and teaching and preaching and praying.

When Mrs. Cole and I came to Toronto last September we visited Abraham Lincoln's boyhood home on Knob Creek in Kentucky. His boyhood home was a one room



log cabin of the crudest sort. Abraham Lincoln had few opportunities, but he was determined and persistent: As a boy he would walk miles to borrow a book from a neighbour which he could not afford to buy. He would solve his problems on a wooden shovel, and then scrape it off with a jack-knife to get a clean surface for another problem. As a boy, in running errands he would carry a hot potato to keep his hands warm because he could not afford a pair of gloves. Abraham Lincoln ran for office many times, and was defeated more times than he was elected, but he kept at it, and became the sixteenth President of the United States, and the saviour of the Union. As Dr. Lee would remind us, there is a glory of keeping at it. Someone has remarked that it took Henry Ford seventeen years to build his first automobile, and two years more to crank it. But he kept at it, and what have you in the Ford industries spread over the globe?

#### A Woman of Great Faith

The story of the Syrophenician woman is familiar to us. When our Lord was in the coasts of Tyre and Sidon this woman of Canaan besought Him on behalf of her afflicted daughter. And "He answered her not a word." And the disciples begged Him to send her away because she was crying after them, and He said, "I am not sent but unto the lost sheep of the house of Israel." And upon that she came and worshipped Him, and cried out, "Lord, help me." And He responded by saying, "It is not meet to take the children's bread, and to cast it to dogs." But this did not deter her. She said, "Lord, yet the dogs eat of the crumbs which fall from their masters' table." Whereupon He cast the devil out of her daughter, and said to her, "O woman, great is thy faith: be it unto thee even as thou wilt." "Let us go on;" let us keep at it.

There is a story of a little woman in the South who wrote to the Carnegie foundation for an organ for her little country church. They wrote her as politely as they could, denying her request. But she did not give up, and she wrote another letter, going into detail, telling them how badly the church needed an organ, and how poor all the members were. In a little while she received another letter saying that they were not giving any more organs. She wrote back immediately, and said, "I know you are not giving any more organs, but I want you to give an organ to me for my church." And when the manager was shown the letter he said, "Give the woman an organ for her church." She kept at it. "In due season we shall reap, if we faint not." There have been more failures because people have given up, and have not kept at it, than from any other cause. "Let us go on."

#### A Poem By Dr. Shields

I want to dedicate one of Dr. Shields' own poems to his memory, and commend the sentiments of it to Brother Slade and the rest of us. I ran across this poem a day or so ago, written on a faded yellow piece of paper, indicating great age. The date was not on it, nor was the author's name, but I believed that I had copied it from THE GOSPEL WITNESS back in the days when the Doctor was having his conflict with McMaster. A while ago Miss Lindsay checked on it, and found that Dr. Shields composed this poem back in the year 1928.

"I must go on; my hand is put unto the plough;  
The wind blows cold; the sluggard leaves the sod unturned;  
Nor cares that in the time of harvest he must beg.  
But I have seen a Ploughman, spite of wind and snow  
Plough an unbending furrow to the end;

And, ceaseless in His toil, break up the fallow ground,  
And through the mist and murk of unpropitious days  
Lay up in store the summer's golden harvest joy.  
That Ploughman is the Master of my soul:  
Therefore, in spite of storm and stress like Him,  
I must go on.

"I must fight on: I have in conscience drawn the sword.  
The fight is hard; the armed Ephraimites may flee  
And fill the streets of Gath and Askelon with mirth;  
But I have seen a Warrior take the field alone,  
Unsheath His sword against infernal foes,  
And, with undaunted soul, cut through the serried ranks,  
And, though forsaken of the men He came to save,  
Pour out His blood to win for them the victor's crown.  
That Warrior is the Captain of my soul,  
And I, though I should stand alone like Him,  
I must fight on.

"And I must love: my heart is longer not my own.  
The world allures and fickle hearts may turn aside,  
Nor care that ashes mark the place of yester's flame:  
But I have seen a Lover, spite of scorn and hate,  
Love through an agony of blood and tears;  
And, ceaseless in His love for 'en His enemies,  
Lay down His life, forsaken of the earth and sky,  
And, rising, win a bride, and ring the marriage bells!  
That Lover is the lover of my soul;  
And I, unto the endless end, like Him,  
I too must love."

## II.

#### A People Described and Warning Given (48)

In verses four to eight we have a people described, and a warning given: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." The reason given for leaving the foundation and going on to fuller instruction is that there would be no hope on the part of the writer to bring back to repentance those who, having had certain experiences and blessing, had returned to Judaism. The writer could have no hope of getting people to change their minds while they were crucifying to themselves the Son of God afresh, and putting Him to an open shame. The commentators differ again as to whether or not this is a description of genuine Christians or of nominal professors. The original says, "And then fell away," rather than "If they shall fall away." In this description the falling away is just as much a part of the description as any of the other statements that are made. It describes a people who had been enlightened, who had tasted of the heavenly gift, had been made partakers of the Holy Ghost, had tasted the good word of God, and the powers of the world to come, and then fell away. Now I admit that at first reading that seems to be a description of genuine Christians; but I would have you observe what is not said in describing them. It is nowhere said or implied that they were born of the Spirit, or sealed by the Spirit, or indwelt by the Spirit. It is nowhere said that they believed to the saving of the soul; it is nowhere said that they were justified by faith, or that they had believed in the Lord Jesus Christ. When we interpret these verses and statements in the light of other Scriptures it is not so obvious that it is the description of genuine Christians. The stony ground hearer received the word with joy, but when the testing time came he was offended, and renounced it. Judas, and others, in New Testament times, must have had the gift of the Holy Spirit to perform miracles. The

Lord Jesus tells us that in that day many will say unto Him, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" only to have Him say, "I never knew you." Felix must have felt something of the powers of the world to come when Paul reasoned with him about righteousness, and temperance, and judgment to come, for he trembled. But Felix was not born again.

There are some who would call this common grace, in distinction from special grace that is vouchsafed to the elect. But I prefer to think of it as the Holy Spirit dealing with men without dealing with them graciously and savingly. Just how much a person may know about Christ and Christianity, just how much he may experience of the Christian religion, without being born again, and without having the good work begun in him which the Holy Spirit is sure to complete, none of us perhaps can know. But I am persuaded that it is considerable. Cyrus, the heathen king, is moved by the Spirit of God to issue a decree permitting the Jews to return to Jerusalem. But Cyrus was not regenerated. And so I take this description to be a description of those who had had all these blessings, and had had some experiences, and then fell away, and apostatized, rather than believing to the saving of the soul. Mr. Spurgeon — and we are usually on safe ground when we quote him — has this to say: "When matters grow hot with Christians, whether through afflictions from the Lord, or persecutions from the world, the temporary believer is so sapless and so rootless and so deficient in moisture of grace that he dries up, and his profession withers. Until stony hearts are changed it must always be so. We meet with many who are soon hot, and as soon cold. They receive the gospel anon, and leave it by and by. Everything is on the surface, and therefore is hasty and unreal. May we all have broken hearts and prepared minds, that when the truth comes to us it may take root and abide."

He illustrates the two kinds of responses to the call of the gospel, and to the blessings of God, in two pieces of land: "For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned." And so here we have in the good soil that brings forth good fruit born again people represented. And in the land that brings forth thorns and briars we have represented the stony ground hearer, who is only a temporary and sapless believer. This is a most solemn warning to make the right response to the call of the gospel, and to the blessings of God.

### III.

#### A Hope Expressed and the Reason Given (9-10)

In verses nine and ten we have a hope expressed, and the reason for this hope: "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." The writer here tells the Hebrews that he does not believe that he has been describing them, though he thinks perhaps they might need the warning. He can only address them as professors, without certain knowledge of their salvation. He can only go by the evidence they give. And this leads him to hope for their salvation. He cannot know for sure that they are saved, and so the warning is given to keep them as far away from the precipice of apostasy as possible.

He does not believe they have fallen away, but have the things that accompany salvation, "though we thus speak."

In verse ten he gives the reason for his hope: "For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister." Here is outward evidence of their salvation. These Hebrews had been, and still were, helping the persecuted and poverty-stricken saints. This would imply two groups of Christians in the community to which this epistle was sent — a group known as Hebrews, and a group known as saints. There are those who believe that this epistle went to Rome, not to the original congregation to which Paul wrote his epistle, but that it went to Jews of the synagogue who embraced Christianity without leaving the synagogue as the place of worship. We are told that in Rome there were seven Jewish synagogues, and that in the case of some of these synagogues the entire membership was converted to Christianity. In 64 A.D. Nero burned Rome, and blamed the Christians, and put multitudes of them to death. And it is thought that these Hebrews keeping to their synagogues were not known to Nero as Christians, and that because of this they escaped the most terrible of the persecutions, thus enabling them to give assistance, and to succor the poor persecuted Christians of the older congregation. Be that as it may be, these Hebrews had given evidence to the apostle of their salvation, because they had ministered, and were continuing to minister, to the saints.

### IV.

#### Desire and Encouragement (11-20)

In verses eleven to twenty we have desire and encouragement: "And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises." Here is an exhortation for these Jews to show the same diligence in cultivating hope as they had been showing in their aid given to the saints. They had been showing love to the Name of the Lord in caring for the saints, and he wants them to exercise faith and patience and hope; he wants them to get rid of their sluggish and despondent state, and hope to the end for the promised blessings of the gospel. They would need diligence, they would need to be earnest, in reaching the full assurance of hope. They would have to get rid of their spiritual inertia, and give attention to the promises of the gospel, if their faith and patience and hope are exercised. Faith rests upon God's Word, and hope is the expectation of what God promises in His Word, and patience is enduring while waiting for the thing promised.

These Hebrews evidently were not very happy nor very hopeful. The pressure they were under was affecting their faith and their hope. The writer points them to their forefathers who through faith and patience inherited the promises. Their believing ancestors did not find the way easy, but by faith they persevered, and went home to Heaven, and obtained what was promised in the Gospel of Jesus Christ. At this point in the chapter the writer seems to anticipate what he is going to deal with at great length in the eleventh chapter, when he shows that by faith men suffered and performed and obtained what they could not have suffered and performed and obtained without faith. He wants them to be followers

of their believing forefathers. No believer should expect to be carried to the skies on flowery beds of ease; it is through much tribulation we must enter the Kingdom.

In this part of the discussion Abraham is held up as an example of one, who, through faith and patience, inherited the promise. Abraham, after patiently waiting, received what was promised, that is, Abraham found the heavenly country that he had been seeking, and entered into the City which hath foundations, whose Builder and whose Maker is God. Christians individually and in succession, when we come to die, inherit the promise. But when the Lord Jesus Christ comes, and all the saints, as a collective group, climb out of their graves, and are changed in a moment, then they will receive the blessings that God has promised in all their fullness. Our late Pastor, Dr. Shields, must now be realizing in the presence of the Lord Jesus Christ something of what it is to receive the promise, after faith and patience and hope.

For their encouragement and aid in reaching full assurance of hope the author points them to the word and to the oath of God. Faith and hope concerning eternal blessedness must rest upon what God says. There is nothing else to go by except what God says in the gospel of His Son. Believing the gospel we expect to receive what is promised in and through Christ. In the gospel we learn that justification is through faith in Christ. We believe it, and trust in the Lord Jesus Christ, and reckon ourselves to be justified from all things because God says we are justified. In the gospel we are told that the justified will be glorified, and believing it we expect to obtain glorification in Heaven. And this hope we have is an anchor to the soul, for it lays hold upon the hope set before us.

Let me illustrate that point. I have a son, we will suppose, who is very ill. I am greatly disturbed, and full of anxiety, and almost in despair. But the doctor assures me that my son will recover; he holds out hope; he sets hope before me. If I believe the doctor to be a man of skill and judgment and honour I will credit his statement, and in this way lay hold of the hope he sets before me. Now the gospel makes statements about Christ, and the salvation that we are to have in Him with eternal glory. And by believing the gospel there is necessarily hope and expectation of receiving what is promised. In this way hope enters within the veil where Jesus the forerunner is for us already entered.

Then for our further encouragement and hope God confirmed His word by an oath. He swore by Himself to Abraham that he would inherit the promise, and He has sworn to New Testament believers that Jesus Christ is a high Priest forever after the order of Melchisedec. He thus gives us two immutable things, in which it was impossible for God to lie, so that we who have fled for refuge to lay hold of the hope set before us have strong consolation of obtaining what we hope for. The two immutable things are God's word and His oath. This hope of Heaven rests upon Christ. He is in Heaven tonight as our perpetual high Priest to look after our eternal interests. Hope conducted by faith enters within the veil and confidently expects what is promised, and that we shall join Him when we leave this land of sin and shame and woe.

And so the digression ends as it began, with a statement that Jesus is high Priest after the order of Melchisedec. And it is added in the closing reference that

He is high Priest forever. The apostle is now ready to resume his discussion of the doctrine of the high Priesthood of Jesus Christ. And let us go on with him into this discussion of such a glorious truth.

"Press on, press on, O pilgrim,  
Rejoicing in the Lord;  
Believing in His promise,  
And trusting in His word;  
Fear not, for He is with us,  
What'er the cross we bear;  
And soon, beyond the swelling tide,  
We'll gather over there!

"Press on, press on, O pilgrim,  
Along the heavenly way;  
Remember, God commands us  
To watch, and work, and pray;  
He bids us all be faithful,  
And cast on Him our care;  
And soon, beyond the swelling tide,  
We'll gather over there.

"Press on, press on, O pilgrim,  
Though clouds and storms may rise;  
The light that never faileth  
Shines brightly in the skies;  
Press on where crowns await us,  
In yonder mansions fair;  
And soon, beyond the swelling tide,  
We'll gather over there."

#### DR. T. T. SHIELDS' CORONATION SERVICE

By DR. CARL MCINTIRE, Editor, *Christian Beacon*

DR. T. T. SHIELDS is with Christ. After nearly 45 years in the pulpit of the Jarvis Street Baptist Church, Toronto, Canada, the great preacher and defender of the faith laid aside his armor, put down his tools, and went to his eternal reward. He was 81. He was a Bible preacher and expositor in the spirit and power of a Spurgeon. He towered in his stately stature and personality head and shoulders above many of his brethren, and he did more than any other one preacher to command Canada. Prime ministers criticized him in the House of Parliament as he denounced them for their policies favorable to Rome. In his matchless preaching he shook the Commonwealth.

*The Globe and Mail*, Toronto, in its front page story, headed, "Beloved and Hated," April 5, 1955, introduced its story by saying that "he generated more religious controversy in his heyday than any other single Canadian," and in an editorial on April 6 headed, "Rev. Thomas T. Shields," which was not complimentary to the valiant soldier, the paper did observe: "His antagonism to the Roman Catholic Church, coupled with the unsettling influences of two wars on Canadian life, kept this gifted pastor in the forefront of an evangelical crusade which has had no close counterpart since the post-Reformation turmoils in Scotland."

He was hated as no other one preacher in Canada by the world, the Roman Catholics, and the modernists; and he was loved in the same degree by the Bible believers. He is the father of the separatist movement, the Twentieth Century Reformation movement in Canada, and the last of a company of Baptist stalwarts—Massey, Riley, Van Osdel, Norris, and others. He was a friend of Machen on the Presbyterian side. God called a Baptist of the old school, strict and militant, to challenge the modernism in Toronto's McMaster University and to lead the Bible-believing Baptists out of the Convention. The developing and differing fundamentalist movements owe in many

respects their beginnings and great inspiration to this modern Elijah.

Dr. T. T. Shields feared no one! He feared God so much! When others feared the lions and turned back, he stalked the beasts, knowing in faith that they were chained. His denunciations and exposures of unbelief and attacks upon the person and work of the Lord Jesus Christ were simply devastating. As a champion in debate he was unequalled, as a master of assemblies he was superb. His heart was as tender and responsive as a little child's, yet his will could be as resolute as hardened steel.

He was born in Bristol, England, and always defended the Union Jack. Many compared him with Churchill.

Dr. Shields has left more written sermons than perhaps any preacher of this century. He published in THE GOSPEL WITNESS AND PROTESTANT ADVOCATE, which he edited, two sermons a week for many, many years. He was a prince in handling the King's English. Every sermon included one, two, sometimes three poems, which he recited from memory. The Bible was his university. His own conflicts and controversies he saw to be the succession of the prophets. A gentleman of the old school, polished, polite, he was full of choice repartee.

He was the evangelical warrior *par excellence*. His sword was sharp and never blunted. He suffered from many sides, front and behind. He was misunderstood, misjudged, and he felt the petty daggers hurled in envy. But so it shall always be in the days of our flesh. In many ways Dr. Shields was a lonely man. Men of such commanding leadership and spirit usually are.

Dr. Shields wrote a book, *The Plot That Failed*, which every preacher should read, reporting the struggle which he had with the Convention, the attempt of the leading Convention figures within his own church to have him ousted as pastor. It was only in death that he was carried out the front door of his beloved church.

He loved and obeyed his Lord and Saviour Jesus Christ! The supreme theme of Shields' preaching was Jesus Christ and His grace. He could expound the grace of God to the salvation of the lost and the edification of his beloved people, and here was a congregation that loved its pastor. The people had confidence in his leadership and trusted his word. He too, loved them in similar fashion.

Our first contact with Dr. Shields, as a young boy, came through his paper, the reading of his sermons; and our admiration and appreciation of his spiritual discernment grew with every contact with him.

Shields loved his home. He worked in his garden, cultivated the plants. He built his arbors; he watched his flowers; and he played with his dog. This preacher seemed oblivious to time. Eternity was in his soul. He was inspired to preach. Gripped by a text, he would not sleep until he had completed his message, carefully written out. In the midst of conflict he stayed up many a night dictating the reports for his paper. His energies were tremendous and his only joy was the service of his glorious Lord.

It was our privilege to travel with him extensively— to Amsterdam in 1948 when the International Council of Christian Churches was established; around the world together in 1949, down into Australia and New Zealand; through South America in 1952. All the accumulated influence and testimony of his ministry through the years was used of God to strengthen and help establish the

International Council of Christian Churches. Literally, there was no place on the face of the earth where Bible-believing Christians lived and gathered that the name of T. T. Shields was not known. He was chairman of the committee in 1948 that drafted the historic confession of faith which is the common denominator of the International Council of Christian Churches. Under his guiding hand the clear, sharp lines of these carefully defined statements were put down. It has now been adopted by councils, regional councils, national councils, and groups throughout the world. To each new body which is established this doctrinal statement is taken as a common basis of evangelical co-operation and united testimony. Shields saw in the International Council of Christian Churches the fruition and the fulfillment of of the Far Eastern Council of Christian Churches. Dr. Canadian Evangelical Protestant Council.

As many of the ecumenical leaders and dreamers lived to see a great shadow cast over their program, so Dr. T. T. Shields lived to see the rising world fellowship — solid, secure — bringing together the remnants and the suffering servants from all sections of the world.

We have never seen a funeral service like this. In every sense it was a coronation occasion. The day before, hundreds passed by his bier, as his body lay just under his massive pulpit. Though he had suffered weeks and months, in his casket his body looked every bit the same great preacher. The last time it was our privilege to see him, in company with the Rev. Antonio Ormeo, president

*My dwelling place shall be.*

Shields said in his parting words, "If I do not come back, tell them I went down with all my flags flying."

The Rev. H. C. Slade had been chosen by the pastor and by the congregation in unanimous action to succeed Dr. Shields. One will never forget the sight when, at the opening of the funeral service, Pastor Slade led the entire congregation in singing, "The Lord Is My Shepherd".

*The Lord's my Shepherd, I'll not want;  
He makes me down to lie  
In pastures green, He leadeth me  
The quiet waters by.*

*My soul He doth restore again:  
And me to walk doth make  
Within the paths of righteousness,  
Ev'n for His own Name's sake.*

*Yea, though I walk in death's dark vale,  
Yet will I fear none ill;  
For Thou art with me, and Thy rod  
And staff me comfort still.*

*My table Thou hast furnished  
In presence of my foes;  
My head Thou dost with oil anoint,  
And my cup overflows.*

*Goodness and mercy all my life  
Shall surely follow me;  
And in God's house for evermore  
My dwelling place shall be.*

Solemnly, sweetly, gently, the great congregation — for the church was filled — seemed to move as one man. The tears flowed freely down hundreds of cheeks. In testimonies, prayer, Scripture, each man gave his tribute — Dr. C. J. Loney, Dr. Robert McCaul, the Rev. William Fraser, Dr. Robert Dubarry, Dr. O. L. Clark, the Rev.

Duncan Macgregor — each speaking of a different aspect of the ministry through the years and the part which they represented in the Doctor's life.

"There Is a Fountain Filled With Blood" gave a strong, steady note.

*Dear dying Lamb, Thy precious blood  
Shall never lose its power,  
Till all the ransomed church of God  
Be saved to sin no more.*

It was our privilege — and we shall always cherish the honor — to deliver the sermon on the text, Revelation 5:9, "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."

Here was a note of triumph and victory, the resurrection song of glory, Dr. Shields with the saints in their new and exalted bodies.

Ronald Stewart then sang, as requested by Dr. Shields, "When They Ring Those Golden Bells."

The note of sorrow had passed, the tears were dried; all was well — just as Dr. Shields wished. God had spoken and summoned. The congregation united with a note of joy in singing:

*Jerusalem, my happy home,  
Name ever dear to me!  
When shall my labors have an end  
In joy and peace and thee?*

The Spirit of God was there. Just after the casket was laid in the earth, two different pastors turned to me and said, almost simultaneously, "This was a coronation service."—*Christian Beacon*, April 14.

### THE FIRE OF LOVE

"Behold, the bush burned with fire, and the bush was not consumed."—Ex. 3:2.

The only thing which is not consumed by burning is my soul. Fire is the death of my body, but fire is the life of my soul. When my goods are burned they perish, but when my soul takes fire it for the first time begins to live. It is the want of fire that consumes my soul. It is because I have so little enthusiasm that I have so little life. The worm of worldly care gnaws at my heart just because there is no fire in my heart to destroy it. My force is wasted by its expenditure on myself. I want something to lift me out of myself in order that I may be strong. Nothing can lift me out of myself but fire, the fire of the heart — love. If I could only be kindled into love, the last enemy would be conquered — death. Love would consume all my cares, but it would give new strength to me. There might be a wilderness around me, but my bush would be glorious — luminous. It would be seen afar off by all the travelers in the desert. It would be a light to lighten the ages, untouched by passing clouds, undimmed by flying-years. My heart could never be consumed if only it could burn.

In thee, O Lord, let my heart be kindled! Thy love alone can wake my love. Thy fire alone can impart fire to me. Thy light alone can illuminate and warm me with that ardor which consumes not. Thou divine love of Bethlehem, of Gethsemane, of Calvary, descend into my heart and kindle it! Fan it into thine own sacred flame. Wake it into the fervor of burning zeal. Stir it into the glow of warm aspiration. Stimulate it into the blaze of an high

enthusiasm which shall people the very wilderness with interests innumerable. Then shall my heart be ever young. Every hour shall be morning, every season shall be spring, every year shall be the year of jubilee. They that are planted in the house of the Lord shall bring forth fruit even in old age. Their eye shall not be dim, nor their natural strength abated, for the fire that burns within them is a fire that does not consume.—GEORGE MATHESON

### A GOLDEN EVENING

"They shall bring forth fruit in old age"—Ps. 92:14.

The fruits of the spiritual life last all the year. Each season has its own appropriate produce. Childhood has its trust, and youth has its hope, and manhood has its work, and old age has its mellow love. They tell me that in old age the night cometh when no man can work; it is true, but there is no cause for sorrow in it. Every season should have its own fruit, and work is not the fruit of old age. Would you call the summer a time of gloom because it can not give you the primrose? Nay; for its fruit is not the primrose, but the rose full-blown. Shall you call old age a time of gloom because it can not give you work? Nay; for its fruit is not work, but mellowness. The fruits of age belong to itself alone; no other season can bear them. I hear men speak of the decline of life as a time when the powers decay. Well, there are powers that decay, but there are powers that are then only born. There are voices in the soul which wake into music only when the world's voices are silent; there are songs which can be sung only in the night. I have no pure retrospect of love until I have breathed the autumn air, have seen the in-gathering of what life has done for me. Prophecies and tongues may fail before the portals of old age, but love will there only reach its perfect glow. Is it not written of the aged Jacob that he "worshipped leaning on the point of his staff"; the sacred fire was strong just where the outer candle was burning low.

Even so, my soul, shall it be with thee. Thy flesh may faint and fail, but thy God is the strength of thy heart. There shall be light at thy evening-time — light which even the morning could not give. Thy youth may faint and grow weary, and thy human strength may utterly fail, but thy faith shall mount up with wings as eagles, and thine inward man shall be renewed day by day. Thy tree of life shall be green when the world's leaves are falling; thou shalt bring forth fruit in old age.

—GEORGE MATHESON

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# New Pastor's Declaration to Press

THE TELEGRAM, Mon., April 18, 1955

**H. C. SLADE**

## Walk Path If It Leads To Battle

**Dr. T. T. Shields  
'A Churchill'**

By ELIZABETH CUDDY  
Telegram Staff Reporter

Rev. Harold C. Slade, who has stepped into the shoes of the late Rev. T. T. Shields, D.D., as pastor of Jarvis Street Baptist Church, intends to follow in his footsteps.

"I shall carry on in exactly the same way as Dr. Shields," said Mr. Slade in an interview. "I shall stand for the same principles and operate on exactly the same methods. There will be no changes whatever."

The 52-year-old gray-haired minister, who was a close friend of Dr. Shields for years before he became associate pastor at Jarvis Street Church in 1946, literally does intend to carry on in the same manner, as his predecessor. Even the battles if necessary.



**REV. HAROLD C. SLADE**  
"There will be no changes"

"Dr. Shields never anticipated any battles, nor do I," said the good-natured pastor, "but if they come I shall have to defend myself exactly as he did. A great many people don't realize that Dr. Shields was always on the defensive. He never started a battle in his life, but was always attacked."

### "A CHURCHILL"

As Mr. Slade sat at what had been Dr. Shields' desk for nearly 45 years, he preferred to talk of him rather than himself. He compared Anthony Eden's position to his and said Dr. Shields was "a Churchill in his sphere."

"I wonder why I'm here. I feel bewildered and overwhelmed with the responsibility. Dr. Shields was a man of tremendous capacity and it will take about six men to fill his place."

While Dr. Shields did tell Mr. Slade he wished him to be his successor, Dr. Shields had no power to pass on the position. First, the board of managers chose Dr. Slade unanimously and then it went to the congregation, which has the final say. Although Mr. Slade was naturally not present he was told that 800 members attended the meeting and once more the vote was unanimous.

Under the circumstances the new pastor does not expect any members to leave the church or to have any difficulties with the congregation. In fact, he believes this landmark in the downtown area will expand.

### CITY-WIDE APPEAL

"I expect this district, like Regent Park, will be rebuilt and in time it could be one of the newest parts of the city," declared Mr. Slade. "Although Jarvis Street Church has never been considered merely a community church, but a city-wide church, this would bring more people into the area."

He considers this to be one of the best known churches in the world, made famous through Dr. Shields preaching in so many foreign countries and through the Gospel Witness, which he edited for 34 years.

Actually it was through someone giving him a copy of the Gospel Witness that Dr. Slade entered the Toronto Bible Seminary in 1927. He was born and raised in Oxford, N.S., and after taking a business course opened a drygoods business there. After four years in business he decided to enter the ministry.

### CLOSE ASSOCIATION

Following graduation he was pastor of First Baptist Church, Timmins, for twelve years and then went to London, Ont., for a few months before being appointed secretary of the Union of Regular Baptist Churches of Ontario and Quebec. At that time Dr. Shields was president and a very close association began between the two ministers.

Mr. Slade expects he will be elected to many of the positions which Dr. Shields held, which include the presidency of the Seminary and Canadian vice-president of the International Council of Christian Churches.

However, he will not accept the editorship of the Gospel Witness.

This he feels is too specialized a field and he would not have the necessary time to devote to it. Instead he will increase his pastoral visitation work.

### AVOID JEALOUSY

Let there be no room in all your house for jealousy — either to sit or to stand. *It is a leprous abomination.* Your brother's success, O sisters, is your success! His victories will be your victories. While Moses, the brother, led the vocal music after the crossing of the Red Sea, Miriam, the sister, with two glittering sheets of brass uplifted and glistening in the sun, led the instrumental music, clapping the cymbals till the last frightened neigh of pursuing cavalry horse was smothered in the water, and the last Egyptian helmet went under.

—TALMAGE

\* \* \*

### WHAT IS MAN?

I have a thought. I am a creature of a day, passing through life as an arrow through the air. I am a spirit come from God, and returning to God; just hovering over the great gulf; till a few moments hence, I am no more seen! I drop into an unchangeable eternity!

—JOHN WESLEY



Pictured in front of the Jarvis Street Church building are Rev. H. C. Slade, the new pastor, and Dr. T. T. Shields, his illustrious predecessor. For a number of years Mr. Slade faithfully served as the Associate Pastor; on one occasion we heard Dr. Shields refer to him as "my right arm". It was the last request of the late Pastor that his Associate be chosen as his successor.

## Bible School Lesson Outline

Vol. 19      Second Quarter      Lesson 4      April 24, 1955

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

### THE PASSOVER KEPT

Lesson Text: 2 Chronicles 30:13-27.

Golden Text: "For even Christ our passover is sacrificed for us."—1 Corinthians 5:7.

#### I. The Preparation: verses 13-20.

After King Hezekiah had re-opened the doors of the temple, arranged for its cleansing and instituted the temple services once again (2 Chron. 29:3, 15, 20-29), he called a council of the elders and princes and the people of Jerusalem to ask their approval of his plan to keep the great national feast of the Passover, neglected for so many years (verses 1-5). It was impossible for them to hold the festival at the appointed time, the first month (Exod. 12:2, 18), since too few priests were sanctified, and the people could not be assembled in time (verse 3). The law provided for such emergencies (Numb. 9:6-13), and the Passover was to be celebrated in the second month.

Runners were despatched to all Judah and also to those in Israel who had not been taken captive as yet by the Assyrians. The posts carried a message from the king containing an invitation, a warning and a promise relative to obeying the Lord's ordinance to keep the Passover (verses 6-9). As with the Gospel message, some repudiated it, whereas others received it (2 Chron. 36:16; Jer. 5:12, 13; Acts 4:1-4; 14:1, 2; 17:4, 5).

The temple had been cleansed, but the city yet contained many heathen altars, erected by the former king Ahaz, the father of Hezekiah (2 Kings 18:4; 2 Chron. 28:24). These were now utterly destroyed (verse 14). Jehovah alone must be worshipped; all idols must be put away ere we can find acceptance with the Lord (Isa. 42:8; 48:11; 57:14).

So great was the zeal of the people that the priests and Levites, but especially the priests, who had before been negli-

gent about sanctifying themselves, were put to shame (2 Chron. 29:34). The priests, who were of the house of Aaron, usually performed the sacrifices, but they were assisted by the Levites, members of the tribe of Levi, who were not descendants of Aaron (Numb. 18:1-7; 2 Chron. 23:18).

For the Passover, however, the father of each household would kill the paschal lamb, and the priests would then receive the blood and place it on the altar, but so great was the multitude of unsanctified ones that the Levites were asked to assist them (2 Chron. 35:5).

The Scriptures teach that to have the right attitude of heart is more important than to obey the external commands of the law (1 Sam. 15:22; Matt. 9:13; 12:7; 23:23-25). There were many strangers and unsanctified men and women in that vast congregation (verses 18, 25). Had they not prepared their hearts to seek the Lord (2 Chron. 19:3; 29:36; Ezra 7:10), the Passover would doubtless have rendered them liable to punishment in the form of plague, disease or even death (Lev. 15:31). But the Lord, Who looketh not upon appearances, but upon the heart (1 Sam. 16:7), accepted them because of their contrite and humble spirits (Psa. 34:18; 51:17; Isa. 57:15). In answer to the intercessory prayer of Hezekiah, their sin was pardoned. We have a merciful High Priest in heaven Who intercedes for us and represents us at the mercy-seat (Heb. 4:15, 16; 7:25). He prays for us that our sins may be forgiven on the ground of His atoning death (1 John 2:1, 2).

#### II. The Celebration: verses 21-27.

The Passover was observed with thanksgiving and praise, the choirs and the Levites with their musical instruments assisting in this glorious service (2 Chron. 29:25-28). Adoration is the first element of acceptable worship; those who come to the Lord must believe that He is God, and that He will reward those who come unto Him (Heb. 11:6).

Confession of sin is also an element of true worship. We must come humbly before the Lord, realizing the depth of our own unworthiness and the height of His grace in receiving us (Luke 18:13, 14).

So long had been the interval between the last celebration of the Passover and this one, that the whole assembly agreed to keep the feast for fourteen days, instead of seven days (Exod. 12:15; 1 Kings 8:65). The king himself generously provided the necessary animals for the additional sacrifices. Much may be said in favour of holding protracted meetings. In modern times too frequently people are not content to remain together in the Lord's presence until they are prepared in heart for His blessing to fall upon them.

There was great joy throughout the city of Jerusalem (2 Chron. 7:9, 10). Obedience to the Lord is always accompanied by joy and peace of heart which His Holy Spirit bestows (Ezra 6:22; Acts 5:41; 8:39). No such Passover had taken place since the days of Solomon.

The presiding priests and Levites closed the festival with a benediction upon the people and an earnest prayer which reached the ears of their heavenly Father (Numb. 12:23-27). So does the Lord bless His blood-bought people who gather in His name, as they present to Him their united praises and prayers (Matt. 18:19, 20).

#### Daily Bible Readings

April 18—The First Passover .....	Exodus 12:21-28
April 19—The Annual Observance Instituted.....	Exodus 12:1-17
April 20—Passover in the Time of Joshua .....	2 Kings 23:15-23
April 21—Passover in the Time of Ezra .....	Ezra 6:16-22
April 22—Christ the Lamb of God .....	Isaiah 53
April 23—Christ at the Passover .....	Matthew 26:17-26
April 24—Christ our Passover .....	1 Corinthians 5:6-13

Vol. 19      Second Quarter      Lesson 5      May 1, 1955

### THE INVASION OF SENNACHERIB

Lesson Text: 2 Chronicles 32:1-10, 16-19.

Golden Text: "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."—Joshua 1:9.

Supplementary Reading: 2 Kings 18:13-37; Isaiah 36.

#### I. Hezekiah's Wise Precautions: verses 1-8.

Hezekiah of Judah was a good king (2 Kings 18:1-6). In all his activities in connection with the service of the Lord and in the establishment of his kingdom he sought to follow the commandments of the Lord (2 Chron. 31:20; 21). It is not surprising, therefore, to read that God prospered him (2 Chron. 32:27-29).

After the historic Passover had been celebrated with rejoicing (2 Chron. 30), as the people returned to their own districts they destroyed the emblems of idolatry throughout Judah (2 Chron. 31:1). Further reforms were carried out by King Hezekiah, especially more orderly arrangements for the temple worship (2 Chron. 31:2-19).

In the meantime, the Assyrians were preparing to invade the kingdom of Judah. They had already conquered the kingdom of Israel, taking many captives to their own land (2 Kings 17:6-18). It would seem that the powerful Assyrians, whose home was in Mesopotamia in the East, really wished to conquer their rivals, the Egyptians. But the children of Israel must be subdued first, that their country might provide a passageway to Egypt.

In the early years of his reign Hezekiah, feeling strong enough to resist any enemy, declared his independence from Assyria, refusing to pay tribute, as his father Ahaz had paid it (2 Kings 16:7, 8; 18:7; 2 Chron. 28:16-21). But when the Assyrians invaded the land (2 Kings 18:13-16; Isa. 36:1), they easily captured the fortress of Ashdod (Isa. 20:1), the city of Lachish, and commenced the siege of Lachish (2 Kings 19:8). In fear, Hezekiah relented and drained the civic and temple treasuries to pay the price demanded by the enemy. He even cut off the gold from the pillars in the house of God (2 Kings 18:13-15). This humble submission gave the Assyrians just the opportunity they desired, and their King Sennacherib invaded the land again (verse 1). We are to resist Satan, for if one yields to him in the slightest degree, he makes further advances (1 Pet. 5:8).

Realizing the danger of Jerusalem, the capital of Judah, King Hezekiah took steps to defend it. He called a council of the leaders and advised them to cover up the entrances to the fountains outside the city and direct the water to flow through the city (verse 30), thus preventing the enemy from securing water and ensuring a plentiful supply for the Jews. Moreover, he had the walls of the city repaired (2 Chron. 25:23; Isa. 22:9), and high towers built thereon, from which Jerusalem could be defended. If we would protect our young people from danger we must see that they are made spiritually strong through the Scriptures (2 Tim. 3:14-17), following the principle that a healthy body is the best protection against disease germs. Give people plenty of "Bible".

The army must be equipped with weapons (Eph. 6:10-17), but more important than external armour is the inward strength of heart (2 Chron. 30:22; Eph. 3:16; Col. 1:11). King Hezekiah raised the morale of the soldiers by his words of encouragement; he spoke to their hearts (verse 6, margin). A word in season — how good it is (Prov. 15:23)! They were to be strong and of good courage (Deut. 31:6, 7, 23; Josh. 1:6-9; 1 Chron. 28:10, 20; Eph. 6:10; 2 Tim. 2:1). On what grounds? The Israelites were in reality superior in numbers and in strength, since Jehovah was with them (Rom. 8:31; 1 John 4:4). The Assyrians fought with the arm of flesh only (Job 40:9; Jer. 17:5), whereas Judah was protected by her Heavenly General and His spiritual hosts (2 Kings 6:16; 14:11; 2 Chron. 13:12; Psa. 46:7; Isa. 8:10; 2 Tim. 4:17). The battle was the Lord's (1 Sam. 17:47; 2 Chron. 20:15). The people rested or leaned upon the words of the king (Isa. 36:18). Let us take courage in the battle against sin, for our mighty Commander is on our side.

## II. Sennacherib's Insolent Messages: verses 9, 10, 16-19.

The Assyrian hosts were encamped near Lachish, about 35 miles south west of Jerusalem. Their king sent an embassy of three important men to advise Hezekiah to surrender: Tartan, a general (Isa. 20:1), Rabsharis, chief of the eunuchs or royal court officials, and Rabshakeh, his chief cup-bearer. With them went a mighty host of soldiers to seize the city, should Hezekiah refuse to submit (2 Kings 18:17). The three men stood just outside the city walls and called to Hezekiah, who did not appear personally, but sent three men to confer with the Assyrians (2 Kings 18:18); Eliakim, master of the royal household (Isa. 22:20), Shibna, a royal secretary (Isa. 22:15) and Joah, keeper of the chronicles (2 Chron. 34:8).

Rabshakeh, the spokesman for the Assyrians, said to be an apostate Jew, spoke in a manner which was insulting to men and to God (1 Sam. 17:10, 25-45). He ridiculed the faith which the Jews had in the power of God to deliver them. So do the exponents of Modernism insult our God and His word (2 Tim. 3:1-8; Heb. 10:29; 2 Pet. 2:1; Jude 4, 12-16).

Horrified by these slanderous words and fearing the effect upon the people, Hezekiah's ministers requested the Assyrian ambassadors to speak in their own language, rather than in Hebrew. Rabshakeh, however, spoke again more loudly than

ever, and in Hebrew (verses 16-19; 2 Kings 18:28-35). He boasted of his former victories; offered to give presents to all Jews who would desert to him (2 Kings 18:31), tried to intimidate them and to draw them away from their trust in Jehovah. He wrote letters to the same effect (2 Kings 19:9-13; Isa. 37:9-13). Thus would the enemy of our souls entice us from the Saviour's side, the only safe place for a Christian.

The people held their peace, as Hezekiah had commanded (2 Kings 18:36; Psa. 38:13, 14). This was the best answer to the angry insults of the heathen messengers (Isa. 53:7; Mark 14:61; 15:5; Luke 23:10; 1 Pet. 2:23).

## ALTERNATE LESSON DAVID'S GIFTS

Lesson Text: 1 Chronicles 21:18-30.

Golden Text: "I will not take that which is thine for the Lord, nor offer burnt offerings without cost."—1 Chronicles 18:24.

Supplementary Reading: 2 Samuel 24:18-25.

### I. The Proposal of Ornan: verses 18-23.

By the commandment of the Lord, given through the angel, David was to set up an altar in Jerusalem, whereon to offer sacrifices to the Lord. David had sinned in yielding to Satan's suggestion that he number the children of Israel to know the strength of his forces, whereas he should have trusted in the Lord. The arm of flesh will fail, but whosoever trusteth in the Lord shall have deliverance and victory.

It is significant that the altar of sacrifice was to be set up on the ground which was the flat threshing floor belonging to Ornan, or Araunah, a Jebusite. The Jebusites were one of the original races inhabiting Jerusalem (2 Sam. 5:6). This place was later chosen as the site of Solomon's temple (1 Chron. 21:28-22:5), hence this was a sacred spot.

Two of the cardinal principles of the Gospel are suggested in the incidents recorded in this chapter. The first is that sin brings judgment and condemnation (Psa. 130:3; 143:2; John 3:18; Rom. 6:23), and the second is that a sacrifice is necessary in order that atonement may be made for sin (Lev. 16:33, 34; 17:11; Heb. 9:13, 14, 22; 10:5-14). God was entreated for Israel when sentence had been passed upon the sin committed, and when a sacrifice had been offered in substitution for the guilty soul. Similarly, the Lord can now justly forgive the believing sinner, since Christ took upon Himself the iniquity of us all, and offered Himself in sacrifice for us (Isa. 53:4-6; Rom. 3:23-26; 4:25; 1 Cor. 5:7; Gal. 1:4; 1 Pet. 2:24).

Ornan was ready to donate to David the land, the wood, the sacrificial animals, and the wheat for the meal offerings. He was indeed generous.

### II. The Procedure of David: verses 24-30.

David refused Ornan's suggestion and proposal. Had he accepted the ground, the instruments, the animals and materials, the offering would have been Ornan's, not David's. Some people are satisfied so long as it appears to the outside world that they are making a gift (Matt. 6:1-4). The rich men of their abundance cast coins into the treasury of the temple, but they were really giving nothing; the poor widow gave her all (Luke 21:1-4). For David to give Ornan's treasures to the Lord would have been hypocrisy, as far as David was concerned. Ananias and Sapphira were severely punished when they gave but a part of their all to the Lord, while appearing to men to be giving their all (Acts 4:34-5:10). We cannot trust for others, and we cannot give for others; each person must deal directly with the Lord (Rom. 14:12).

David insisted on giving Ornan the full price of these possessions, so that they became David's very own. Then he had the right to give them to the Lord. Our gifts will be of no value, unless we give that which is our own, and with our offerings, present ourselves. The Lord does not need our money; the world is His and all that is therein (Psa. 50:9-12). He does desire our heart's affection, however, and blesses those who offer to Him praise (Psa. 50:14; Heb. 13:15) and the gifts which represent our love, time, strength, talents and personality (2 Cor. 8:1-9).

It was near this spot that Abraham had offered up his son Isaac, receiving him back again when the Lord, in testing Abraham, found that he was willing to give to Him his most precious possession. God did not desire Abraham's son, but he desired Abraham's heart (Prov. 23:26).

When David saw that God had accepted his sacrifice, he continued to offer gifts on that altar, having fellowship with God (2 Chron. 3:1).