

# The Gospel Witness and Protestant Advocate

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*Evangelicals Awaken!*

## Canadian Council of Churches Really Shows Its Colours; Sponsors Nels Ferre, Outspoken Modernist

### **Could Be True That Jesus Was Son of German Soldier, Says Council Speaker**

**S**TRANGE, however, is the hold which this doctrine (i.e. the doctrine of the Virgin Birth — Ed. G.W.) in its more literal form has on countless people. Reference to the Virgin Birth is not found in Paul's letters; the earliest writings we have. It is not found in Mark, the original Gospel. It is not found in the various epistles of the New Testament. It is not found in the Johannine tradition. As a matter of fact, the reference in John to the claim of the Jews to the effect that they were not born in adultery could give external credence to a Nazi claim that Jesus was German. Mary, we remember, was found pregnant before her engagement to mild Joseph. Nazareth was hard by a Roman garrison where the soldiers were German mercenaries. Jesus is also reported throughout a continuous part of the history of art, it is claimed, to have been blonde. This is supposedly unnatural for the Mediterranean countries where this same tradition started and was continued. Hence Jesus must have been the child of a German soldier. After all, the claim develops, such is the experience of many girls near military camps. His great genius, spiritual agony, and serene victory would thus be accounted for, as far as the unusual conditions go which gave him the chance to respond in an exceptional manner in the fullness of time." (p. 191, *The Christian Understanding of God*). Shocking! Yes, even more shocking when you realize that these are the words of a theological professor. This man who declares that the Lord Jesus Christ may have been the son of a German soldier spoke this week in Toronto under the auspices of the Board of Christian Education of the Canadian Council of Churches.

Anyone who denies that the great majority of Canadian Protestant leaders are modernists who are at variance with the historic Christian faith will have to explain the presence of Dr. Nels Ferre as the Council speaker. We cannot understand how any Christian body could countenance the presence of such a blatant denier of the faith. Members of the major churches of Canada must assess their future associations in the light of this action of the Canadian Council of Churches.

Lest anyone should think that the above is an isolated quotation from Dr. Ferre we point out a few more. Canadian Protestants, hear the voice of your spokesman:

- "Jesus never was nor became God."
- "Mystery religions got sucked into the resurrection story."
- concerning the Second Coming: "It seems doubtful Jesus ever taught such a doctrine."
- to regard the Bible—"as the final authority for Christians it is idolatry".

We could cite many more declarations which are simply denials of the Word of the living God.

Such teaching comes from only one place — the pit of hell. In so saying we are not uncharitable but frank; it is time that someone spoke up against this wholesale sell-out by the Canadian Council of Churches. Honeyed words have been used long enough and it is now time for some good, plain, blunt Anglo-Saxon to be employed. Let all Christians seriously ponder the words of II John 6-11:

And this is love, that we walk after his commandments. This is the commandment, That, as ye have

heard from the beginning, ye should walk in it.

For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-christ.

Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:

For he that biddeth him God speed is partaker of his evil deeds.

Notice what it says. First we are told that the evidence of our love to God is that we walk after His commandments (v. 6). Then we are told that deceivers have entered into the world and the mark of such a deceiver or antichrist is that he denies that Jesus Christ has come in the flesh (v. 7). *Christians are told that they are not to receive such false teachers and further that they are not to wish them God speed for in so doing they partake of the deceiver's sin!* (vv. 10, 11).

Christians who belong to member bodies of the Canadian Council of Churches by their silence receive such false teachers and by their support of such a program, they aid the enemies of the gospel. In saying this we fully realize that most Christians would never knowingly give comfort to enemies of the gospel and this plain speech might shock them. We simply ask all such to examine prayerfully this passage of Scripture and to examine these declarations of Dr. Ferre and the program of the Canadian Council of Churches. In the light of the Word of God the Council again stands condemned.

### THE SEMINARIAN

The graduation issue of *The Seminarian* has come from

## The Gospel Witness and Protestant Advocate

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

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CHAIRMAN, BOARD OF DIRECTORS:  
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S.S. Lessons and Exchanges

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Address Correspondence:

THE GOSPEL WITNESS

130 Gerrard Street East, Toronto 2, Canada

Telephone WALnut 1-7415

Registered Cable Address: Jarwitsem, Canada

the press. The paper exceeds our expectations. All readers of THE GOSPEL WITNESS would be well advised to send for a copy. Simply send a letter and twenty-five cents to *The Seminarian*, 337 Jarvis Street, Toronto 2, Ont.

## A CHALLENGE

The Editor of THE GOSPEL WITNESS challenges any responsible official or member of The Canadian Council of Churches to deny that, in Dr. Nels F. S. Ferre, this Council, through one of its boards, has sponsored a speaker who has denied or cast doubts upon the following truths:

- (1) The sinlessness of Jesus Christ.
- (2) The Virgin Birth of Jesus Christ.
- (3) The unique inspiration of the Bible.
- (4) The substitutionary atonement.
- (5) The real deity of Jesus Christ.
- (6) The fact of eternal punishment.

Further, we challenge any member or official of the said Council to deny that Dr. Ferre positively teaches these anti-Christian doctrines:—

- (1) That Jesus Christ could and did sin.
- (2) That He COULD have been the son of a German soldier!
- (3) That He probably was the Son of Joseph.
- (4) The existence of purgatory.
- (5) The ultimate restoration to divine favour of all men.

The pages of THE GOSPEL WITNESS are open to any who will dare to deny these facts. We expect no such denial for we have on hand definite references from Dr. Ferre's own pen to support our charges. Copies of this issue will be sent to Dr. Ferre and to the President and Secretary of The Canadian Council of Churches.

# The Jarvis Street Pulpit

## "HE SENT HIS SON"

A Sermon by Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, March 9th, 1930  
(Stenographically Reported)

"But last of all he sent unto them his son, saying, They will reverence my son."  
—Matthew 21:37.

**W**HATEVER may have been the original application of this parable, beyond question, in principle, it applies to all men. It is a picture of men who are not landlords, but only tenants, in the position they occupy. Their land is not their own. The fruits of the vineyard belong to another. They have no proprietary rights even in the things which they daily use. "A certain householder, which planted a vineyard . . . let it out to husbandmen, and went into a far country."

We are not really the lords of creation which men imagine themselves to be. The very breath of our nostrils is not ours. In His hand Who is our Lord, our breath is, and His are all our ways. The food we eat, the clothes we wear, the houses in which we dwell, the air we breathe—whatever good things we use are not ours: they are given to us, or lent to us, by the grace of Another. Even though the deed of your property is registered in the registry office, and although the laws of the land may recognize the principle of individual and personal property, the truth is, we own nothing. It is only for our use, only by the mercy of our God that we have it, for He is the Heir of all things, the God of all the earth. Your bank account—if you have one, any property registered in your name, your children, your wife, or your husband, as the case may be—we are His by right of creation. We have nothing apart from Him.

To these men who were thus the tenants of another's property the Lord of the vineyard sent demanding recognition. Thus God requires of us a recognition of His proprietorship and Lordship. That is the testimony of this Book; from the first page to the last it is written that men may know that He is God, and that beside Him there is none else. It demands of everyone of us, that we should allow a place in our lives for God and recognize our obligations to Him.

And yet the story tells us that when He sent for the fruits of the vineyard and demanded the payment of his land, they abused His servants and cast them out of the vineyard. Is not that, after all, the general attitude of men toward all divine communication? Men resent the intrusion, as they would regard it, of God, upon their affairs, and live as though they owned everything and were under no obligation whatever at any time to give an account to God. Indeed, there are men who are so engaged in using that which is the Lord's, and which is but lent to them, that they have no time for God whatever. Therein is the principle of law: we are reminded again and again that we are subject to the divine Law-giver, that we are under obligation to do His will, to render Him the homage which is His due.

Sin is here described in the attitude of these husbandmen when they say to all the servants of the Lord of the vineyard, "Begone from here. We will live unto ourselves." This verse which I have read to you describes the last act of the lord of the vineyard, his last effort to bring these husbandmen to their senses, and to a recognition of his rights and of their obligation. "Last of all he sent unto them his son."

The gospel is a divine ultimatum, it is Heaven's last appeal, Heaven's last word to a rebellious race. It is the last thing which God will do for anyone of us. Infinite as He is in His resources, in His person, and in all the qualities of His being, yet the gospel is His last act, His last effort, His last appeal, His last word, the ultimatum from the King. Accept that; or if it be rejected, accept the consequences.

*I desire you to look at those principles for a few minutes this evening: the ultimatum of grace, the rejoinder of sin, and the answer of divine justice.*

### I

"LAST OF ALL HE SENT UNTO THEM HIS SON." THE WORD OF THE LORD JESUS IS THE ULTIMATE AUTHORITY UPON ALL MATTERS. God will never speak a more authoritative word to any man, at any time, anywhere, than He has already spoken in Him Who was, and still is, the Word made flesh. Jesus Christ is the highest and final authority in respect to all the interests of human life for time and for eternity. You might just as well go to the Supreme Court at once, for the last word is spoken here. It makes no difference, my dear friends, what the modern preacher has to say about your state, it makes no difference whatever what all the men of science and philosophy may say about the possibilities of the future, their opinions in respect to these matters are utterly valueless. God has spoken, He has spoken in the person of His Son, and there is no appeal from the judgment of His Son.

If you tell me that you have some doubt about the Bible itself, my answer is that Jesus Christ is the last authority on this Book, and He has so stamped with his approval the Old Testament, and woven Himself so inseparably into the New Testament, and so bound the entire volume together into a glorious unity, that the books, from Genesis to Revelation are the record which God has given to us of His Son. If all the professors on earth, and all the universities in the world, unite with them in discounting this Book, it will make no difference in the end; for one Voice has been heard, one Person has spoken, one authoritative word has been uttered, by which every soul shall at last be judged. You and I must come and bow to the authority of Jesus Christ. Never mind what

others say. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven"; "Except a man be born again, he cannot see the kingdom of God"; "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." The word of the Lord Jesus is the final word. Abide by that, for it is the only authority we have.

Then Jesus Christ is the last and only complete revelation of God. Jesus Christ said, "He that hath seen me hath seen the Father." It is common in our day, as it has always been, for men to make their own pictures of God. It has ever been the human habit to change the "glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things". You tell me that you see God in a father's treatment of his children, in a mother's love for her children, in the flowers, in the fields, in the stars, in the works of God about you. These are but dim tapers compared with the full-orbed revelation of God. Again, where anything human is concerned there is nothing of God in it. We must interpret God as He is revealed to us by Jesus Christ. He is the last picture that you will ever get: "He that hath seen me hath seen the Father", said He. He is the express image of His person, and if you would know what God is, then you must see what God is in the person of Christ.

Jesus Christ revealed God as hating sin, as One to Whom sin was loathsome and abhorrent, as One Who would, by no means, acquit the wicked, as One Who knew how to be angry. He spoke of the "wrath to come", of the judgment of God, of a day of reckoning, of a place "where the worm dieth not, and the fire is not quenched". Why are we so foolish as to allow ourselves, out of our own imagination, to draw a picture of God apart from His self-disclosure in the person of His Son? No one can know what God is like but as he comes to Christ: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." He has shown Him to be One in opposition to sin, One Who loves righteousness and Who hates iniquity; but He has revealed God to us as One abounding in mercy, as One Whose love is limitless, as One Whose grace, like Himself, is infinite. But you will never know more of God than you can learn from the person of Jesus Christ. In time and eternity—for ever—we shall have to know God as Jesus Christ reveals Him to us. We have finality here. There is nothing more to come. In principle, it is already in our hands in this glorious Book—"last of all" He sent unto us His Son.

Furthermore: God's last act, His ultimate effort for the redemption of men, He put forth in His Son,—

"God in the gospel of His Son  
Has all His mightiest works outdone."

Born of virgin, taking upon Him our nature, living our life, He fulfilled our obligation, He wrought out a flawless righteousness, He offered that perfect life as a Substitute for yours and mine. He died in our room and stead, paying the penalty of the broken law; He was raised again from the dead, and ascended into heaven. But ere He died exclaimed, "It is finished." The shedding of the blood of Jesus Christ, the out-pouring of that crimson tide, the giving of His Holy Spirit, the sending forth of His gospel, constitute the last thing that God will ever

do to save men. We now know the terms of salvation, we know here and now how we may be saved; and if God's last appeal is rejected, if Jesus Christ is despised, then "this is the condemnation, that Light is come into the world, and men loved darkness rather than light, because their deeds were evil"; "He that believeth on him is not condemned: but he that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God."

I wish I could make that clear to your understandings this evening, that even an infinite God has done all that He can do to provide salvation for rebellious men, and that the gospel represents His final terms, His ultimatum. There is no use to dispute it, there is no use to ask for a modification of it, there is no use to object to any of its terms; the gospel is God's last term, and we accept it as it is and receive His Son for what He is, or else we face God and take the consequences.

## II

WHAT DID THEY DO IN THE PARABLE? WHAT WAS THE RESPONSE OF THESE REBELLIOUS MEN? They refused all acknowledgment of their obligation, they refused to give of the first fruits, or to recognize the proprietorship of their lord, or that they were under any obligation to him. It would be easy to recite to you long lists of violations of the law of God, and to say, This is a sin, That is a sin, or that something else is a sin. But here is the all-comprehending sin, here is the sin that has all other sins wrapped up in it: a refusal to acknowledge God, to recognize Him, to bow to Him, to receive Jesus Christ as Saviour and Lord.

There may be men here to-night who are perfectly honest in their dealings with their fellows, men who boast that they do not owe anybody a cent in the world. There may be a man here who is altogether faithful in the discharge of his obligations to all with whom he comes in contact in all relationships of life, and may pass among men as one who is eminently respectable and righteous. Indeed, it is conceivable that so far as its outward form is concerned, at least, a man may have kept the second table of the law perfectly, and may be able to say, like the rich young ruler when Jesus said to Him, "Thou knowest the commandments", and he replied, "All these things have I kept from my youth up." But when Jesus Christ laid His command upon him, and demanded recognition of His authority, he went away sorrowful, and refused that recognition. The sin with which this parable deals is not the sin of rejecting a succession of prophets, the appeals of God in a thousand ways: the sin with which the parable deals is the rejection of the Lord's last Word, the repudiation of His Son, the determination to have nothing to do with Him Who was their rightful Lord. Oh the tragedy of it to-day, that men are everywhere encouraged, even by Christian teachers at this very point, to refuse recognition and acknowledgment of the absolute supremacy of Jesus Christ!

What else did they do? They cast him out of the vineyard. Will you think of that for a minute? They cast the owner out of the vineyard. What is sin, in the last analysis? It is an attempt of the human will to exclude God from the vineyard. Yes, from human life everywhere. They cast him out of the vineyard. The world has been rather shocked by the anti-God campaign of Bolshevik Russia, the closing of churches, the outlawing of religion, the determination, if possible, to blot out from the whole

national life any kind of recognition of God, and the persecution even unto death of those who still bow the knee to Him. And yet that is only the ultimate expression of what is in every carnal mind. That is just exactly what sin is, that is just exactly what these men did: they cast the lord of the vineyard out of his vineyard. And if men had power they would drive God out of His world. They do not want Him in the legislature, they do not want Him in business, they do not want Him in the family, they do not want Him in pleasure—and now they do not even want God in church, in His own house. They would cast Him out, they would get rid of God. That is the cry of the day, and to that task nearly all our universities seem to have dedicated themselves. By their sciences falsely so-called and by their philosophies men have conspired to cast God out of human life.

That is what Modernism is, that is what the whole anti-supernatural attitude is: it is simply saying to God, "Do not interfere with me. Keep out of my way. Let my will be law. I will have no God." That is only the carnal mind fully revealed. It is only sin unmasked. That is what sin does every time. If men could do it, although this world belongs to God, they would take it away from Him. They would rob Him of the very earth and of the stars had they power, because that enemy of God, who is the adversary of our souls, is the spirit that now worketh in the children of disobedience.

But they did more than that in their attempt at plundering the lord's property. To that they added the murder of his son, for they said, "This is the heir; come, let us kill him, and let us seize on his inheritance." What did they want to do? They wanted to take from the heir that which was his, and in order to do it, they said, "Let us kill him." Jesus Christ is Heir of all things. Sin is fully disclosed at the place called Golgotha, "which, being interpreted is the place of a skull." Sin, when it is finished, uncrowns the King of glory, it takes the sceptre from the hand of the King of kings, it drives nails through the hands of Omnipotence, saying, "Keep out of my way." It drives its spear into the very heart of Incarnate Deity. Sin is a terrible thing. It is unspeakably horrible. Sin—the smallest sin—is a little bit of hell. It is a spark from the eternal burning, it is a drop of poison—if I may be allowed the figure—from the veins of the devil himself. Sin is of the devil. It has his nature. It is anti-everything that is good, the enemy of men and the enemy of God. Sin is seen at its ultimate task when it nailed Jesus Christ to the cross.

What is to be the end of it, dear friends? "Last of all he sent unto them his son, saying, They will reverence my son." If men have no reverence for God as He is revealed in the person of Jesus Christ, then they have no revelation, and can have no revelation of God in time or in eternity.

I think perhaps you will understand me in what I now say. Of course, we speak after the manner of men, and I know God is infinite in everything, yet I venture the affirmation that, in the giving of His Son, Infinity exhausted its resources. If the blood of Jesus Christ does not wash your sins away, even God Himself has no other remedy. He had, as Dr. Stockley read in Mark's version, one Son, His Well-Beloved; and He sent Him: "God so loved the world that he gave his only begotten son." Only one Son had He, and God exhausted Himself, if one may say it of Infinity, by giving Infinity. In Jesus Christ there

is righteousness and truth and justice and faithfulness and mercy and love and power and grace—and all these in infinite measure: and all of them He gave for the redemption of men. You talk to me about a second? You tell me that though a man is not saved in this life he may be saved in the next? I want to ask you what God Himself can do for a man in the life beyond that He has not already done. He has no other Son to give, and, having given His Best, what more can God do? We have reached absolute finality here. It is of no use to hope for anything that is not already provided in the gospel.

### III

JESUS CHRIST WILL BE THE LAST WITNESS. You remember when they asked Him at His trial if He were the Son of God, Jesus said, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy." On His own testimony of His own Deity and to His own Heirship, on His own personal identification of Himself as God's last Word, they killed Him, they crucified Him. And some day, as surely as He was crucified on His own testimony, so will impenitent sinners be judged by the faithful and true Witness, the beginning of the creation of God.

Sometimes we read of a cold-blooded murder secretly committed. The body is found—but who did it? Who was responsible for the shedding of this blood? The eyes of the victim are closed, the lips that might tell the story are silent, and the murderer thinks he is safe on the principle that "dead men tell no tales". Some suspect is brought to trial, but the evidence is incomplete. Yet what if, by miracle, the victim should rise again? What if those eyes were once again opened, and those lips were unsealed? What if that still and powerless arm could be lifted? And what if in the court of judgment, the murdered could point at the murderer and say, "There is the man who did it!"? God will need no other witness when the great judgment day is come. He will be both Witness and Judge. All the evidence will be open before Him. From Him no secrets can be hid. And we shall stand before Him for what we really are in His sight. His word in that judgment day will be the last word.

It is very significant to me that when our Lord had spoken this parable He asked a question of His hearers. When He had described the murder, He asked this question. "When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?"—as though He had said, "You will be the judges. I have described the case, now what will he do?" They said unto Him, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons."

By their own witness were these condemned, and the Scripture says that every mouth shall be stopped, and all the world become guilty before God. When God goes forth to judgment at last even the sinner will stand in His dreadful presence speechless, without excuse, without any justifying circumstances to plead. Red will be our hands with the blood of Jesus if we have not received Him as Saviour, if we have rejected God's last offer; and He Who would have been our Saviour is God's supreme Witness, and at last the judgment shall be passed by His lips. And mark you well, when Jesus Christ shall

say to anyone, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels", that will be the judgment of the supreme court, the last assize, the last sentence; there will be no possibility of altering it.

But I must not finish with that word. If we come to Him, in penitence and with humble and contrite hearts, saying, "God be merciful to me a sinner". He will then speak words of remission and pardon and justice: "Thy sins, which are many, are all forgiven. Go in peace, and sin no more"; "Verily, verily, I say unto you, He that heareth my word"—I repeat it—"and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

Does conscience accuse? Put the word of Jesus Christ above the voice of conscience, for the blood of our Lord "speaketh better things than that of Abel". The blood of Jesus Christ will purge our consciences of dead works. Why does the record of the past condemn you until you are forced to say, "What a sinner I have been!" But the word of Jesus Christ is the last word, and He will wash it all away. Does the weakness of your nature fill you with fear? Do you say, "I fear I could not be a Christian"? Then hear Him say: "And shall not come into condemnation, but is passed from death unto life." In spite of your feelings, in spite of your circumstances, in spite of your record, in spite of every voice that might speak in condemnation, say to Him to-night, "O Lord, I thank Thee for sending me Jesus Christ last of all, and I receive Him as my Saviour in all His fulness, and I accept His word of acquittal as the supreme word of authority in the universe, and even if the devil should accuse me, I will smile at him and say, 'If any man sin, we have an advocate with the Father, Jesus Christ the righteous.'"

It is Jesus Christ all the way through. Salvation is in Him; it is in Him alone, for time and for eternity.

I read last night a question in a city paper of one who commended a certain preacher for his liberalism, and for his broad-mindedness; asking if it were not possible to go a little bit too far, and what we should do with a scripture like this: "Neither is there salvation in any other." I thought, Surely the preacher will answer positively now that none but Jesus can do helpless sinners good. But for the life of me I could not find one word of direction for a seeking soul.

In the name of the Lord I warn you, you must have Jesus Christ as your Saviour or be lost and damned for ever. There is no institution, no education, no religious system, no good works, no alms deeds, no priest, no prophet, no self-effort, no anything, anywhere, that can avail to save you. It is the blood of Jesus Christ God's Son that cleanseth us from all sin. How many of you believe it? (A great host raised their hands). It is glorious thing to have Jesus Christ as Saviour. (Amen!) "Praise the Lord!"

Let us pray: O Lord, we thank Thee that Thou dost not stop short of Thy best. We thank Thee for Thy long patience. We thank Thee that Thou didst send Thy Well-Beloved, the very glory of heaven itself, into this darkened world. Out of the ivory palaces He came, from the brightness of Thy glory, holy as God is holy, Himself God; and yet He took upon Him our sins. And wonder of wonders, the Holy One to Whom sin is an unspeakable abomination, the Holy One became sin for us, that we might be made the righteousness of God in Him.

May this blessed exchange take place to-night! Grant, we beseech Thee, that by the illumination of the Holy Ghost, and by His constraining grace, some dead in trespasses and in sins may live again unto God. If there is a man or woman here this evening who has long postponed his or her acceptance of Jesus Christ, if any have presumptuously expected that in the long future, when the things of earth are passed, when time shall be no more, some second change may be given, we pray that such a one may be led to see that now is the accepted time, that to-day is the day of salvation.

"O Jesus, ever with us stay;  
Make all our moments calm and bright;  
Chase the dark night of sin away;  
Shed o'er the world Thy holy light."

Bring sinners to Thy feet this night, for Thy glory's sake, Amen.

### DIVINE TRUST IN WORLDLY BUSINESS

*He went out not knowing whither he went.—Heb. 11:8.*

These words are spoken of the call of Abraham—his call to the secular work of founding a nation. It is a great mistake to think that faith is needed only for religious matters. I can not take without it one step in life. Think you that Abraham is an exception to the rule of humanity? He is but the illustration of its rule. To all youth as to his youth there comes at one time a call. My aspirations are the call of God to my soul. There are times when God takes me as he took Abraham out into the clear expanse and points me to the stars of heaven, and says: thou art greater than these, fulfil thy destiny! But then, unlike Abraham, I am not satisfied with God's call; I want proof. I am struck with terror by the arduousness of the way that lies before me. I intend with all my heart to go out on my mission of life, but I find such joy in dreaming about it that I would rather postpone the reality. I say: I will go to-morrow, and the morrow of my going never comes. If youth could only act out its dreams it would soon reach its promised land. But youth does not trust its own aspirations; it is half ashamed of them, it thinks them too good news to be true. It is unwilling to begin the journey of life by light of faith alone. It feels strength enough for to-day, but not for to-morrow; and therefore it will not go on. How is it to get past that big cloud in to-morrow's sky? How is it to overleap that barrier in the middle of the coming week? How is it to surmount that obstacle on the threshold of the next year? Can faith tell it that?

No; or it would not be faith. Faith never reveals the how; it leaves that for sight to do. Faith points on to the end of the process; it is for reason to show the means. My soul, thou shalt never learn the hidden strength of to-morrow until thou hast used the strength of to-day. It is only by going out without knowing the whither that the whither itself shall be revealed to thee. There is a reserve power sleeping in thy heart and waiting for the moment of need. Go out to meet the moment and the power shall come! Go out in faith, believing in the unseen door that shall unbar at thy approach to let thee through! Go out undaunted by the coming vision of Mount Moriah's sacrifice! Verily, when thou reachest it thou shalt find what now thou seest not—that God himself hath provided for thy sacrificial hour!

—GEORGE MATHESON

# The Activities of the Canadian Council of Churches

by LESLIE K. TARR

Address delivered at Regional Conference, I.C.C.C., June, 1953

**I**N GOD'S WORD we are told, "Forsake not the assembling of yourselves together" (Heb. 10:25). In other words, the Lord has declared that fellowship with other born-again believers in a local church is indispensable to spiritual growth and to conformity to the divine will. Further, the New Testament recognizes the spiritual oneness of all believers in the Lord Jesus Christ, for the brotherhood taught in Holy Writ is not the brotherhood of flesh but rather a spiritual brotherhood—"For, as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). Therefore, we here today do not deplore co-operation among born-again believers; indeed we rejoice in the real unity which exists among us, and corporately we declare to this land our faith in the Lord Jesus Christ and our implicit trust in His infallible Word. If the Canadian Council of Churches can be shown to be such a spiritual fellowship, then, in all fairness, we should gladly seek admission that we might raise our voice with theirs to speak out for Christ in realms of common endeavour.

An examination of the activities of the Canadian Council of Churches, however, betrays the fact that the Council falls far short of our expectation, and hence we cannot regard it as being the voice of evangelical Protestantism and cannot possibly co-operate with it. The very fact that the Canadian Council of Churches is affiliated with the World Council of Churches indicates very clearly where its sympathies lie. Its program is the program of the WCC and there is no need for one to elaborate here this morning on that program, for most of you are better acquainted with it than I am. Some of you were engaged in fighting this enemy, world modernism, before I was born. I do feel, however, that I can outline something of the activities of the Canadian Council which will serve to confirm the fact that its national program is one with the ecumenical program.

For the record, we name the constituent members of the Canadian Council of Churches. They are: The Church of England (Episcopal), Baptist Federation of Canada, The Church of Christ, Evangelical United Brethren, Presbyterian Church in Canada, Reformed Episcopal Church, United Church of Canada, Salvation Army, Society of Friends. Affiliated are the YMCA, YWCA, and the Student Christian Movement. So these bodies by their membership give at least passive consent to the program of the Canadian Council. The Council's literature, radio releases, and public utterances are supported by you, if you are a member of any of the aforementioned churches or groups. Here is the fact which we must bring home to Christians in these denominations. By remaining in these denominations they are lending consent to the Christ-dishonouring work of the Council. Members of these denominations are members of the Canadian Council of Churches, and, just as they are associated with the activities of their denominations, so too are they associated with the activities of the Council, and by silence they acquiesce to its program.

Do not let anyone accuse us of being unsympathetic with the *historic stand* of these denominations, for we are not. We rejoice upon every remembrance of the stalwarts of the faith which the Canadian churches have produced and our souls are thrilled when we recall the exploits of faith of such men as Jonathan Goforth, Alexander Grant, Evans, and a host of others. We recognize our spiritual oneness with them and deplore the fact that modern churchmen by their utterances and actions have disassociated themselves from the evangelical message which these stalwarts loved and preached. Our message is one with Presbyterian Goforth, Methodist Evans, and Baptist Grant, and, if the Presbyterian, United, and Baptist churches of our land still proclaimed that old message, we would not be here today to organize a separation testimony. Instead, with them we would be engaged in the common work of telling abroad the tidings of saving grace and propagating the truths again uncovered at the time of the Protestant Reformation.

## I Organic Union

Ostensibly the purpose of the Canadian Council is to enable the member churches to have fellowship, as well as to engage in mutual endeavor whenever possible. Its real aim, however, is to mold into one *church* all who make up the membership of the constituent churches. Oh, periodically we hear denials of this, whenever some zealous denominationalist becomes concerned. The whole program of the Canadian Council, however, points to actual union, and the utterances of ardent ecumenicalists have confirmed this. Dr. W. J. Gallagher, the general secretary, has disclosed that the ultimate aim of the ecumenical movement is "the welding of the whole Christian world into a universal church."

On November 12, 1952, the *Toronto Globe and Mail* reported that the Rev. G. A. Sisco deplored the churches working separately, while the Rev. R. F. Hettlinger, secretary of the Council's Commission on Faith and Order, declared that church union could be achieved "if our churches really change their mind—seeing a new truth and being gripped by it."

At the present time talks have been carried on between the United Church and the Anglican Church with a view to eventual union, while the Presbyterians and the Baptists have been invited to participate. I venture to be bold enough to predict that in 20 years that dream of organic union will have become a reality.

Indeed, I am disposed to think that such a union might clarify the issue and make it clear to all that the sides are drawn up for battle. There is no reason why the United Church, the Presbyterian Church, the Anglican Church, or the Baptist Federation should have separate existences, for their present theological state is one at variance with the Word of God.

In 1925 the Methodists, Congregationalists, and some Presbyterians united to form the United Church of Can-

ada. The doctrinal standard, if it could be called such, was composed of the lowest common denominator of all. The Presbyterian Church remained out of the union and had a glorious opportunity to declare to this land that she stood uncompromisingly by the Book and the Westminster Standards. Instead, she has come to the place today when, for the most part, the message is the same as the United Church of Canada. Her colleges, Knox and Presbyterian, are committed to the gospel of apostasy, and by silence the church consents. Her message is not the message of historic Presbyterianism, so in all honesty she should declare herself to be one with the ecumenical church. The same may be said for the Baptist Federation, for the testimony of McMaster University and Acadia University is no different from the utterances of the advocate of the modern gospel. They, too, might as well choose to serve the gods on the other side of the flood and the gods of the Amorites. It will be a happy day for the cause of Christ when those who are opposed to the Gospel will be in one organization and declare themselves as unwilling "to have this man rule over us."

We say confidently then that the long range aim of the Canadian Council of Churches is to unite the churches of this land in one super United Church. In the meantime, the Council poses as the voice of Protestantism in Canada, so that its advice is sought by the Canadian Broadcasting Corporation, the Department of National Defense, the Immigration Department, and other agencies. In other words, it has succeeded in posing as the "bargaining agent" for Canadian Protestantism. So much is this the case that I am sure that many regard its utterances as the expression of all Protestants—except for a very few cranks.

We wonder how the Council has gained such a voice on the official level. It has done this simply because those without the Council who have a name for being evangelicals have not the courage to protest against modernism, but rather fraternize with modernists, while evangelicals within the member denominations are sufficiently bound that they dare not speak. Briefly then, both the evangelicals within the Canadian Council and those who are without have helped further the delusion that this modernist group is the representative of Canadian Protestantism.

We are here gathered at this time to dispel the delusion that the Canadian Council of Churches is the voice of real Protestantism. It is the voice of decadent religion in our day, but its stand is not that of historic evangelical Christianity, of the "faith once delivered unto the saints."

## II

### Rélation to Rome

If the Canadian Council speaks for evangelical Christianity, then surely it will protest the encroachments of Rome in the civil, political, and religious realms. Let us then hear some utterances on this subject:

*May 1946 meeting in Quebec City*—prayer for speedy recovery of ill Cardinal Villeneuve.

*Archbishop Sherman of Rupertsland*—"Here, we are in the heart of French Canada. We represent a tremendous voice which is perhaps part of the same voice."

*Canon W. T. Davidson*—"There is a danger lest in the development of the Canadian Council of Churches, that we should grow together in an at-

titude of antipathy toward the great Roman communities. It would be disastrous if anything like that should grow in our midst."

*Dr. Arnup, ex-moderator of United Church*—"World peace can be a reality only through co-operation of Protestants and Roman Catholics."

*March 1947—Rt. Rev. W. L. Wright, Anglican Bishop of Algoma*, urged reunion of all Christians, both Catholics and Protestants in one church.

Are these the voices of the Reformation? Never! The Reformers saw the papacy as the Antichrist. Hear the Westminster Confession on this point:

"There is no other head of the church but the Lord Jesus Christ, nor can the Pope of Rome in any sense be head thereof: but is that Antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God" (Chap. XXV, Section 6, Of the Church).

That was the stand of the Reformers, and we stand in amazement as we hear the modern leaders of the church describe the scarlet woman of the Reformers as a "sister communion." I am inclined to think that we today do not recognize Rome as being as great an enemy as she is. Communism, although deadly, is not one-half the enemy that the Church of Rome is. May we never fall into the pit which the modernists have and be lulled to sleep or sidetracked by other distractions. Rome and modernism are our real enemies while communism is but a passing phase and a logical outgrowth of these two.

## III

### Leadership Training

A department of the Canadian Council of Churches is that of Christian Education. An important part of the work of this department is that of leadership training. Courses are sent out by the Christian Education Department to be used as study guides to instruct the future leaders of the Christian Church. Surely they should bring honour to the Lord Jesus Christ and His Holy Word. Well, let us just examine one such course to see if this is true.

The first book I found in this series was one by the name of *The Bible and the Christian Religion*, by Chancellor George P. Gilmour, of McMaster University (Baptist) in Hamilton. This book is but representative of the material sent out by the Canadian Council. The preface of the book declares: "With masterly skill the author presents the most profound Biblical research in a form readily understandable and acceptable to the student . . . there is probably no book in the field which has been more widely read and appreciated than 'The Bible and the Christian Religion.'" The first part of that preface I find amazing and I would personally paraphrase it as follows: "With remarkable audacity the author presents the most puerile of Biblical research in a form readily acceptable to the carnal mind."

Yet the second part of the statement is probably a sad fact. The book has enjoyed a considerable circulation in our land, so that 17,000 have been printed. These have been used by study groups in order to train leaders for the modern church.

But let us turn to the book itself and examine briefly some of its statements. As we do this, remember this is for the consumption of the future leaders of the Canadian church.



*Re the Bible:*

"The 'old' books must, therefore, be regarded as definitely lower in authority than the 'new,' and as embodying many ideas that have vanished now that their work is done" (p. 10).

"The O. T. (Old Testament) may first of all be put on the same level of authority as the N.T. (New Testament) . . . In theory many people hold to the first view, because it seems more reverent, but it is doubtful whether anyone who has known Christ can hold this view consistently in practice" (p. 61).

"In it (O.T.) will be, naturally, many primitive conceptions which time and experience led men, under God, to correct or outgrow" (p. 62).

"Thus we see now that many apparently meaningless things in 'the Law' . . . are not deep 'mysteries' to be elaborately 'spiritualized,' but are survivals of taboos and fears from days long prior to Hebrew civilization and the worship of Israel's God" (p. 63).

*Re Inspiration*

"Presumably the way He spoke to them was not basically different from the way He still speaks to men" (p. 71).

*Re the Lord Jesus Christ*

"Gethsemane is hardly so much an agony over the prospect of pain as an agony of doubt as to whether the strange career so tragically closing might not have been a misreading of the will of God" (p. 40).

*Re the Christian Message*

"What these men preached was, in part, the things He had forbidden them to proclaim in His lifetime . . . in part, a new understanding of things they had not previously grasped; in part, ideas that came to them in the days following Easter. Exactly what they said we cannot always be sure, but they met with standing success, especially among Gentiles" (p. 51).

However, I will not bother you with this. Suffice it to say that in the recommended bibliography are the following names—Goodspeed, Manson, Fosdick, and Brewer (p. 83).

Thus through such leadership training the Canadian Council of Churches is seeking to pollute the stream at the very fountain so that gradually and somewhat imperceptibly the poison reaches the local church level and there does its deadly work in damning souls.

## IV.

## Youth Work

The Canadian Council, through its Department of Christian Education, issues also material for study among the young people of our Dominion: For instance, for the C.G.I.T. (Canadian Girls in Training) groups study outlines are prepared. Remember, this material is for teenage girls. For instance, in 1951 the Department published a booklet, *Our Bible*, by Donna Clements Fox. Its purpose is declared to be "a short Bible study outline for use in C.G.I.T. groups." We are told that the girls probably do not read the Bible often because they find it "well nigh unintelligible." This study, however, is to enable them to understand it a little better.

Just listen to these gems which are given to the youth of Canada:

"Instead, these five books represent the work of editors who took existing records, written by several different people, and compiled them in chronological order to make as nearly complete a history as they could of the period from the creation of the world until the death of Moses. The first two chapters of Genesis illustrate neatly the compiled nature of the Pentateuch, for they contain two versions of the same story, differing considerably in style (and presumably, therefore, in time of writing) as well as in detail. Furthermore, scholars have concluded that these books were written long after the time of Moses and that the editions reached their present form about 400 B.C. . . . So the books of the Prophets were written much earlier than the Pentateuch" (pp. 8, 9).

"In *Esther* almost no religious truth was conveyed, merely intense nationalism, breathing hatred upon all Gentiles and reflecting the spirit prevalent at the time of composition, which was probably about 150 B.C. shortly after the time of the Maccabean revolt" (p. 10).

Throughout, the girls are asked questions such as these:

"According to the ancient Hebrews, who made the earth, man, etc.?" (p. 12).

"According to the ancient Hebrews, why was there a rainbow in the sky?" (p. 12).

Always "according to the ancient Hebrews", and never "according to the infallible Word of God." Thus, after planting sufficient doubts, the leader is advised as follows:

"This would be the point at which to talk about the oral tradition of the Hebrews, about their lack of modern scientific knowledge, and their explanation of natural phenomena" (p. 12).

We then read of Isaiah—Deutero-Isaiah, the liars who deceived by dating their books earlier than they were actually written (e.g. Daniel and Esther). Again the bibliography is simply a catalogue of modernists and Bible-haters.

It is time that we let the Canadian Church know what poison is being sent out to the young. Not content with destroying our once-great seminaries, the modernist ecumenicalists are now bent upon destroying the souls of the young in Canada.

The same might be said of the Young People's program, for its chief aim is to spread the damnable lie of the inclusivist world church and to trumpet abroad the blessings of ecumenicity. In the whole program, the Lord Jesus Christ is not honoured and His Word is despised.

## V.

## Radio Work

Each week the Canadian Broadcasting Corporation presents World Church News. In reality it is presented by the Canadian Council of Churches, for the broadcasts are both prepared and read by W. J. Gallagher, general secretary of the Canadian Council. Thus over the whole of CBC network, each week the modernists have the opportunity to broadcast the gospel of the inclusivist church. Beyond that you pay for that broadcast, for not only is the time given free, but also the CBC shares the cost of the news services which bring in the news to Dr. Gallagher. You may be sure that the Roman Catholic Church will gain a place in the news long before the International

Council of Christian Churches will.

The CBC religious broadcasting department emphasizes that fact that Dr. Gallagher is merely the announcer and compiler but that the news is the presentation of the CBC. But I ask, "Is the program not to all purposes simply a propaganda organ of Canadian ecumenicity—and a propaganda organ which *you* help finance?"

I have always observed that the modernists obtain a lot of free time simply because their programs would fail if dependent upon listener support. If the Canadian Council was asked to pay the regular charge for the World Church News broadcast, I am sure that the program would not last for one week. Just what we, as a Council, should do about this, I am not certain, but I feel that the whole question should be discussed and some approach worked out.

## VI.

### The New Bible

Oh, we could continue and discuss the Canadian Council's leadership, its idea of evangelism, and many other of its departures from the faith. But the whole story is the same as the one which is enacted all over the world. It is a sordid tale of desertion of precious truths.

We merely now point to the fact that the Council aided in the publicity program surrounding the new Bible and hence again indicated where its sympathies lie. Indeed, Dr. Luther A. Weigle was cordially greeted by the prominent Protestant leaders of our land and the translation heralded as the greatest Bible news in hundred of years. Thus like parrots the Canadian churchmen imitated their modernist masters in the United States, for not one of them had seen anything of the new Bible.

Just at this point we should observe that the modernist is not properly a "liberal", for the very word "liberal" indicates that the person has a tolerance for other opinions. But the so-called theological liberals are in reality dogmatists of the lowest order. Blindly, they heralded this new printing, although they had never seen it.

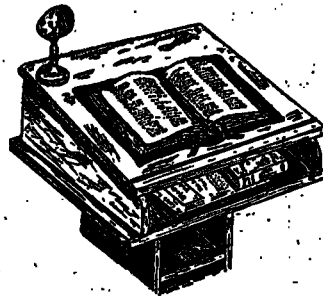
In brief we sum up the whole movement, which led to the formation of the Canadian Council by showing that such movements come about when first there is a contempt for the Word of God and the precious Gospel of Jesus Christ. This is accompanied by a corresponding contempt for real Biblical theology, as well as a trend toward ritualism. Finally, when spiritual death is imminent, there is a call for organization of an elaborate ecclesiastical council to have a monopoly on religion. Ultimately this leads to the worst form of bigotry and obscurantism, with the erection of the superchurch and concerted effort to silence the voice of the everlasting Gospel. But when puny men they are who think that they can ever silence the voice of deity, for God has ever had His remnant according to the election of grace, and such a remnant can never be silenced, for they know what God has done for their own souls and hence will not have to be silent. They have learned that it is right to obey God rather than men.

I do praise God that the Canadian Council of Churches is not a "grass-roots" movement. Many Christians within the churches of our land are not aware exactly of what is happening in the churches. They definitely feel that the message is not the one which the church has historically proclaimed, but they are not informed. Their support of the Canadian Council is but incidental to their affiliation with a constituent denomination. Their sympathies are not actively with this group or to its program,

simply because they do not know what it is doing. I say then, that *as yet* the Canadian Council's program has not permeated too deeply the grass-roots level, but if we do not disseminate information on the local level by all means at our disposal, we are apt to find that our voice is raised too late to do all that it might accomplish for the Lord.

In this day the Lord speaks to those who have been separated unto the Gospel of Christ. He says, "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day or night: ye that make mention of the Lord, keep not silence" (Isa. 62:6).

May God grant that we keep not silence, but rather speak out to His Glory.



## English Bible Course

Twenty-Third Lecture in the English Bible Course

TORONTO BAPTIST SEMINARY

By Rev. C. D. Cole

Thursday, April 28th, 1955

THE NEW COVENANT

Hebrews 8, 9, 10

**I**N THE preceding chapters of Hebrews, particularly in the seventh chapter, we have been occupied with the person of our high Priest, who is the Lord Jesus Christ. We have been considering His moral excellencies, and His personal qualifications for priesthood. A priest is a person who represents the sinner before God for the purpose of bringing him nigh to God, and into the favour of God. We have discovered that the Lord Jesus Christ is a suitable high Priest. He has every qualification for making a sinner perfect before God. It is obvious that no sinner can make himself perfect in the sight of God; if sinners are to become perfect before God someone who is able must make them perfect. And the Lord Jesus Christ is the only high Priest Who can present sinners faultless before the Throne of God.

We have discovered the Lord Jesus Christ to be a great high Priest, and yet one full of sympathy and tenderness, one who can be touched with the feeling of our infirmities. We have discovered from the Scriptures that He is holy toward God and harmless toward men. He is in every way qualified to take the chief of sinners and present him faultless before God. We are now to be occupied with His work as high Priest. This includes His work on earth, and His work in Heaven.

His high-priestly work on earth was performed on the cross when He put away sin, the guilt of it, by the sacrifice of Himself. A high Priest must have something to offer, and so Jesus Christ offered Himself without spot to God. He was both the Priest and the offering. His offering was a bloody offering, for "without shedding of blood is no remission" of sins. The unbloody offerings made by human priests today are not worth as much as the wafer would bring in the market. We are asked to believe that the priest, by consecration of the bread and wine, turns them into the actual body and blood of Jesus.

Christ. This is called an unbloody sacrifice, and who ever heard of unbloody blood until that expression was invented by those who are terribly confused as to human acceptance with God. The one and only offering made, or that could be made, was made by Jesus Christ on the cross when He shed His blood and gave His life a ransom for many. And now He has entered Heaven by virtue of the work He did on the cross, and there He continues to work as our high Priest. On earth it was the work of expiation, in heaven it is the ministry of intercession; on earth He suffered, in Heaven He reigns; on earth it was humiliation, in Heaven it is exaltation; on earth it was a cross, in Heaven He has been crowned; on earth it was shame, in Heaven it is glory; on earth He walked and was weary, in Heaven He sits as the mighty Advocate before God the Father; on earth He was our substitute under law, in Heaven He is our Intercessor.

If a man is charged with a crime of which he is innocent he is not very much concerned about a lawyer. If he has good witnesses, and good evidence of his innocence, he may not be troubled to hire a lawyer at all. But if he is guilty he wants to secure the best lawyer he can find. If he is guilty he will want an attorney who can twist the evidence in the case, and confuse the court. All of us are sinners, we are all guilty of rebellion against God, and we need the best advocate that can be secured to represent us before the bar of justice. And Jesus Christ is our Advocate, and in pleading our cause He does not try to twist the evidence, or confuse the court, but He pleads His own precious blood as the ground of our escape from the punishment we so justly deserve. Having made the one offering for sinners forever, our high Priest cried, "It is finished," and in Heaven He pleads His own blood on our behalf.

The main theme in the Hebrew letter is this: "We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Let us keep in mind the purpose of the writer is to prove the superiority of Christ over Aaron. In doing this he makes a series of comparisons. He has already compared the persons of the priest. The levitical priests were sinful dying men, who had to offer for their own sins as well as for the sins of the people, but Christ was without sin, and a Priest by virtue of an indissoluble life. The comparisons yet to be made include the two tabernacles, the two covenants, and the two kinds of blood. Our high Priest is in the heavenly tabernacle tonight. If He were still on earth He could not be a high Priest, because He was not of the priestly tribe. He was of the tribe of Judah, from which none of the priests were taken. He is a royal Priest, combining the two offices of King and Priest, after the order of Melchisedec. He ministers under the new covenant, which does not require that the priest shall be of the tribe of Levi. It is well for us that we do not have a high priest on this earth, for those high priests who ministered in the earthly tabernacle served "unto the example and shadow of heavenly things." They offered typical sacrifices in a typical sanctuary pitched by men. Our high Priest offered the real sacrifice on the cross, and now ministers in the true tabernacle which God pitched.

### I

#### The Two Covenants

Jesus Christ has better ministry than the Jewish high priests had, because "He is the mediator of a better covenant," connected with better promises. The word "covenant" means an arrangement, an order of things, an economy or a plan under which God deals with men. A mediator is one who interposes between God and men;

he is a middle-man between a holy God and sinful men. He is to effect and maintain peace between God and men. The Jewish high priests were mediators of the old covenant of works, and under the old covenant the promises were chiefly of a temporal and material nature. Under the old covenant Israel would possess the land of Canaan in prosperity, on the ground of abstaining themselves from idols and observing the law of Moses. The promises of the old covenant are found fully set forth in Deuteronomy, the twenty-eighth chapter. The promises of the new covenant are spiritual, and heavenly, and eternal, in their nature. The first covenant was made with Israel after the flesh, but they did not continue in this covenant, and God regarded them not; they lost their land, and forfeited the blessings of God through disobedience. The new covenant was made with spiritual Israel, and contained better promises of a spiritual and heavenly nature. The apostle quotes Jeremiah 31:31-34, to prove that the old covenant was a failure, and would be superseded because the promises could not be obtained. The promises of the new covenant are better. The new covenant guarantees an inward work of grace, and an expiatory sacrifice that will forever atone for sin, thus doing away with human priests, and enabling the believer to approach God directly through Jesus Christ. The beneficiaries of the new covenant are described in 1 Peter 2:9, as a "chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light."

#### The New Covenant Already Established

The new covenant was to be made with the house of Israel and the house of Judah. Let us drop for the moment who are meant by the house of Judah and the house of Israel, and let us first inquire as to when the new covenant, according to Jeremiah, was to be established. Has the prophecy of Jeremiah been fulfilled, or does it wait a fulfillment in a dispensation that is to come? Now the new covenant was ratified by the blood of Christ, and must have been established while He was upon earth, or at least as soon as He entered the heavenly tabernacle. In instituting the Lord's Supper, the memorial supper, our Lord said of the bread, "This is my body," and of the cup He said, "This is my blood of the new testament, which is shed for many for the remission of sins." So the new covenant has been in effect for more than nineteen centuries, and multitudes, both of Jews and Gentiles, have been saved under it. The new covenant was for all of the elect of God, for all for whom Jesus Christ on the cross obtained eternal redemption.

Verse six of the eighth chapter says that Christ has obtained a more excellent ministry than the Jewish high priests, and that He is the mediator of a better covenant of better promises. And he quotes from Jeremiah in proof of this statement. Many of the commentaries take the prophecy of Jeremiah as referring to a yet distant future, when all the Jews then living will be saved, at the time when God will make with them a new covenant. In the quotation from Jeremiah the writer selects only one decisive point: "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." The quotation and the comment are for the purpose of keeping the Hebrews from returning to the old Jewish covenant of works. To return to Judaism would mean going back to that which was decaying, and was ready to vanish, to pass away. Of course the unbelieving Jews would deny,

and doubtless were denying, that their system of worship and approach to God was about to vanish. But in a little while they will face the truth, for Jerusalem and the temple will be destroyed, and no more Jewish altars will have upon them slain lambs. To make Jeremiah refer to something in the far distant future would serve no purpose in the emergency that confronted the apostle as he sought to keep the Hebrews of his day from returning to the old covenant of works.

#### Provisions of the New Covenant

Let us now look at some of the provisions of the new covenant, according to Jeremiah, where it guaranteed blessings of a spiritual and internal nature. "I will put my laws into their mind, and write them on their hearts: and I will be to them a God, and they shall be to me a people." This refers to an inward and spiritual illumination, in contrast to the law written on cold tablets of stone. Our Lord quoted from Jeremiah in John 6:45: "It is written in the prophets, And they shall be all taught of God." And then He offers this comment: "Every man therefore that hath heard, and hath learned of the Father, cometh unto me." Regeneration, or spiritual illumination, an inward work of grace, is a provision of the new covenant which makes it effective. The second provision is a full and complete revelation, which we have in Christ Jesus, and in the New Testament, in contrast with the partial and incomplete revelation of the Old Testament. It is the contrast made in Hebrews one and verses one and two: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Under the teaching of the Old Testament prophets the revelation of God was incomplete, and all Israel did not hear the prophets when they spoke. It was something like this — a prophet would arise, suddenly as a rule, and begin to speak for God. He would speak to a smaller or a larger company, but all the people of Israel would not hear him. And so those who heard would pass it on to others, and each man would tell his neighbour; for all did not hear the prophet, neither did they have the written message in case it was written. But the further and complete revelation from God came through Jesus Christ, God's Son, and after Pentecost it was spread far and wide, and was soon fixed in the New Testament canon. No new prophets appear with a new message from God. As beneficiaries of the new covenant we are no longer dependent upon what others say, for each of us has the revelation for himself. The faith has once for all been delivered to the saints. From the simplest believer to the greatest theologian God's saving revelation is accessible.

The third provision of the new covenant is forgiveness of sins. "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." In Christ Jesus we have forgiveness of sins, and peace with God. There was forgiveness in Old Testament times, but it was because the death of Jesus Christ was retroactive; for contrite sinners His death was just as effective before Calvary as it was after Calvary. The Old Testament is full of the doctrine of forgiveness. We find David, in Psalm thirty-two, saying, "Thou forgavest the iniquity of my sin." In Psalm one hundred and three we read, "Who forgiveth all thine iniquities." And again the Psalmist says, "There is forgiveness with thee, that thou mayest be feared."

#### National Boundaries Wiped Out

The old covenant was made with a nation, or a race after the flesh, with the promise of material blessings in the land of Canaan. Under the new covenant national boundaries are wiped out, and the flesh is forever set aside. Under the new covenant "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Under the new covenant it is not the children of the flesh who are the children of God; under the new covenant there is no middle wall of partition between Jew and Gentile; under the new covenant "he is not a Jew which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Under the new covenant "we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

Now if the author is pointing to a future dispensation when all natural Jews will be saved by a new covenant, then it inevitably follows that Jews and Gentiles in this present dispensation, for more than nineteen centuries, have been without the blessings of the new covenant, or else the new covenant is to be made twice. It seems to me that whatever blessings may come upon the Jews in the future, they will come as they come now upon all, whether Jew or Gentile, through faith in the Lord Jesus Christ.

#### II.

#### The Two Tabernacles

In chapter nine we have the two tabernacles compared, followed by a comparison of the two kinds of blood. In the first ten verses we have the first covenant and its worship described. The place of worship was an earthly sanctuary. This building had two rooms, or apartments. The first apartment was called the holy place, and it had in it the lamp stand, which was to give light in the tabernacle. There was also in this apartment the table of shewbread, on which the loaves of presentation, the twelve loaves of bread, were placed. And also in this apartment there was the golden altar of incense, which does not seem to be mentioned in the chapter before us. This first apartment was entered from the court through a veil, or curtain, which is called the first veil. And behind the second veil there was the apartment which was called the most holy place, and in that apartment there was the ark of the covenant, containing a pot of the manna that fell in the wilderness, and Aaron's rod that budded, and the two tables of stone on which were engraven the Ten Commandments. The golden censor also belonged in this apartment.

Now into the first apartment the ordinary priests would enter daily, trimming the lamps and filling them with oil, and replacing the stale bread once a week with fresh bread — two piles of them, six in a pile. But into the second apartment only the high priest entered once a year, and he entered with blood that he sprinkled on the mercy seat, or the place of propitiation, to make atonement for the sins of the nation for another twelve months. The high priest on that day of atonement made at least three trips into the most holy place. The first trip was made with the golden censor of burning coals, sprinkled with incense to make a cloud of smoke, to hide from his view the Shekinah glory, the visible emblem of God. For no man under law can see God's face and live. The sec-

ond trip which the high priest made was with the blood of the bullock to make atonement for his own sins. And the third time he went into the most holy place was with the blood of the goat, to make atonement for the sins of the people.

#### Spiritual Significance of Old Testament Worship

The spiritual significance of this form of worship was that the way to God was not clearly revealed; there was no access into the real presence of God. The old covenant kept the sinner at a guilty distance from God. But under the new covenant, ratified by the blood of Christ, we are brought nigh unto God, and into His favour. The ministry in the earthly tabernacle was a figure, or a parable, until the time of the reformation, when the new covenant would be established. The offerings made could not make the conscience of the worshippers perfect; the blood of bulls and goats could not take away sin, and therefore could not give peace to the conscience of the worshippers. The offerings repeated year after year only brought remembrance of sins, not the doing away of them. A covenant of works, a covenant which demands human perfection, can never make the conscience of a sinner easy. Ask those who believe in any system of salvation by works if they are sure that they are saved, and to a man every time they will admit that they are not quite sure that they have done quite enough to save themselves. A religion of salvation by works is a religion of despair, because we must find something that will satisfy the justice of God before we will ever find anything that will satisfy the human conscience. Those who believe in salvation by grace make so bold as to say that they are sure of their salvation because they believe the blood of Jesus Christ, God's Son, cleanseth us from all sin.

#### Religion of Despair

Talk about a religion of despair — it is exemplified in Roman Catholicism, the outstanding system of salvation by works. And that system of religion has little comfort to offer its devotees, for they believe that scarcely anybody will go directly to Heaven when he dies, but that he has to go through purgatory, and spend time there to complete the purging of his sins. St. Theresa, who had many visions of purgatory, and who claimed that she had seen multitudes of souls, claimed that she never saw but three souls that went to Heaven without having to go through purgatory.

I read in the book by Mr. MacFaul of how a French Canadian played a sort of a trick on his priest. He had been reading the Bible, and had seen the light, and to convince his Catholic neighbours and his Roman Catholic brother that purgatory was only a fictitious place invented by Rome to get money from the people he fell on this plan. He went to a certain priest and asked him to offer a Gregorian mass for his brother who was in purgatory. He carried a little booklet with him explaining this mass, but the priest said, "I know all about it; I do not need to read the booklet." The man wanted to know what he would charge him to say mass to get his brother out of purgatory, and the priest said it would cost him fifteen dollars. He tried to bargain him down, but he would not be brought down. Then he said, "That is a heavy assignment, and I cannot afford to do it for less than fifteen dollars." So he paid the priest the fifteen dollars, and the priest gave him a receipt. And when Mr. MacFaul wrote this story in his book he said, "I have the original receipt in my possession." In thirty days

the man wrote the priest and asked him if his brother was out of purgatory yet, and the priest replied that he began saying the mass the next day after he paid him the fifteen dollars, and that he hoped there had been some beneficial effects from what he had done. But the joke of the story was this, the man had only one brother and he was living in Montreal at that time, he was not even dead. And yet the priest was charging fifteen dollars to pray somebody out of purgatory who was living in Montreal. A religion of despair, a religion of nonsense, a religion that repudiates the precious blood of the Son of God which cleanseth us from all sin.

#### III.

#### The Two Kinds of Blood

Now the ministry of Christ is better than that of the Levitical priesthood. He is a better priest, He ministers in a better sanctuary, in Heaven, and offers a better sacrifice, His own blood. Christ is in Heaven because of the value of the blood He shed on the cross. Men have inquired as to what became of the blood that flowed from the wounds of our Lord at Calvary. There has been much speculation as to whether it was wasted on the ground, or was kept in a vessel, or restored to His body. But all this is needless speculation. His mission of mercy led Him through bloody Gethsemane, and bloodier Calvary. His actual blood did not need to be taken into the presence of God, for He went there as a lamb which had been slain, and God knew that His Son had died for sinners. He was made perfect through suffering, and by virtue of the blood shed on the cross He is in Heaven tonight making intercession for those who are trusting Him, and able to save to the utmost all who come unto God through Him. On the cross His painful work was completed, and He cried, "It is finished."

In chapter ten, verses one to eighteen, we have a summing up of the whole argument of the superiority of the priestly work of Jesus Christ to that of the Levitical priest. Chapter seven describes Christ's priesthood after the order of Melchisedec, and chapters eight and nine give us His high-priestly work as the antitype of Aaron. Chapter ten speaks of the finality of Christ's sacrifice as opposed to the symbolical sacrifices of the law. Under the law covenant there were repeated offerings that could not make the worshippers perfect because they could not satisfy the justice of God. But Christ "by one offering hath perfected for ever them that are sanctified." By what Jesus Christ did at Calvary all those who are now being sanctified are made perfect by that one offering. If we want to be perfect before a thrice-holy God, the only way we can stand perfect before Him, justified from all things, is through faith in the Lord Jesus Christ and the offering He made when He offered Himself without spot to God. No more offerings are needed, for "where remission of these is, there is no more offering for sin."

"What can wash away my stain?  
Nothing but the blood of Jesus!  
What can make me whole again?  
Nothing but the blood of Jesus!"

This is a religion of hope, this is a religion that guarantees glory to every person who takes the place of a helpless sinner, and who pins his faith and his hope to the Lord Jesus Christ. He who trusts his soul into the hands of Mary will find that it will be lost forever. Mary is no saviour, Mary died for nobody. "There is none other name under heaven given among men, whereby we must

be saved," but the Name of the Lord Jesus Christ. It is in Christ Jesus we have everlasting life; it is on the basis of His blood that we can hope to miss punishment for our sins, and find a home in Glory. How we ought to praise Him, and how much we ought to love Him, for

how much we do owe Him nobody can tell. Oh the debt of gratitude that redeemed sinners such as we are owe to the Lord Jesus Christ! He is the Saviour, the only Saviour, the all-sufficient Saviour, the wonderful Saviour, the everlasting Saviour. Praise His holy Name forever.

## TRIBUTE TO DR. SHIELDS

The American Council of Christian Churches held its annual spring convention this year in Memphis, Tennessee. Delegates in attendance represented such distant points as California, New York, Mexico and Canada. The Pastor of Jarvis Street Baptist Church, Rev. H. C. Slade, journeyed from Toronto for the gathering. During the sessions the following resolution was unanimously adopted by the delegates.

### MEMORIAL RESOLUTION TO DR. T. T. SHIELDS

The American Council of Christian Churches meeting in its annual spring convention, Memphis, Tenn., April 27-29, 1955, expresses its thanks to Almighty God for His gift to the church universal of the late Dr. T. T. Shields, pastor for nearly 45 years of the Jarvis Street Baptist Church, Toronto, Canada.

The testimony of Dr. T. T. Shields in behalf of the faith once delivered unto the saints contributed in many ways to the formation of the American Council of Christian Churches. One of the first denominational groups to affiliate with the American Council of Christian Churches at its formation in 1941 was the Canadian testimony of which Dr. Shields was the leader. This preacher of grace preached on the first series of radio programs made available to the American Council of Christian Churches by any of the great networks of the United States. The choir of the Jarvis Street Church presented the witness of music in support of their Pastor's Gospel appeal.

Dr. Shields was a member of the executive committee of the American Council for many years. His hand may be seen in numerous resolutions which were framed, and his counsel was basic to the position taken by the Council in the crucial decisions it made in maintaining its uncompromising position of separation from apostasy. All the denominational groups affiliated with the 20th Century Reformation were blessed by his ministry. THE GOSPEL WITNESS which he edited carried the report of the American Council's struggle and in innumerable ways he strengthened this Council. One of the early meetings of the Council itself was held under his leadership in the Jarvis Street Church in Canada.

His messages delivered upon American Council platforms in various conventions probed the deepest spiritual truths of the Word as they related to the Gospel the blood of the Lamb, and the disastrous and multiplying sequences which followed from an act of compromise. His insight into the Old Testament illustrations of these mighty truths will abide in the memory of those who remain to carry on the battle for Christ.

When the American Council in 1947 took the initiative in the formation of the International Council of Christian Churches, Dr. Shields came forth with the most inspiring leadership and his own world-wide ministry undiminished and in a sense found its fulfillment in the challenge made to the World Council of Churches and in

the expansion of the International Council's witness. He made journey after journey for the Council, and in 1949-50 went around the world for the I.C.C.C., attending the Bangkok Conference.

His Protestant witness in both the American Council and the International Council and his exposures of the superstitions and apostasy of the Roman Catholic Church was the position which he led these Councils in maintaining.

At the first assembly of the International Council of Christian Churches, Dr. Shields was recognized as a leader among brethren and he was named vice-president of the Council for Canada. His presence at the formation of the Latin American Alliance of Christian Churches at Sao Paulo, Brail, July, 1951, was an inspiration to the leaders from the 16 Latin lands who many times had heard of the stalwart champion against Rome.

His place on the program and counsel to the representatives at the Edinburgh Conference of the I.C.C.C. in 1952 enabled his knowledge of the Scriptures and British history to leave its impact in a greater way upon a land which was so dear to his heart from his youth. He became the first president of the Canadian Evangelical Protestant Council.

The American Council of Christian Churches expresses its sorrow and great loss in the Home-going of this servant of Jesus Christ.

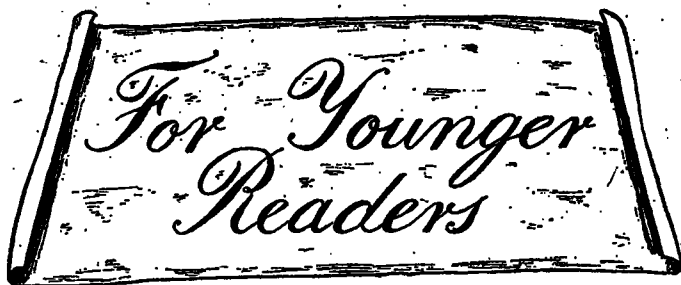
We find our comfort and hope in that blessed Word which this beloved brother trusted and obeyed. May the inspiration of his life, love, and loyalty to Christ abide with us until we, too, enter into the presence of our Lord and Saviour, Jesus Christ.

### SUNDAY IN JARVIS STREET

A "new scholar" contest in the Bible School has aroused the interest and enthusiasm of the members of the church. Sunday's announcement that new pupils had been enrolled during the past week further encouraged all to believe that there is no limit to the number of children who may be reached by this vigorous evangelistic agency of a live New Testament church.

In the morning the Pastor preached dealing with another incident in the life of the Lord Jesus Christ. At the conclusion of the message one Christian responded to the invitation indicating his desire to unite with the local church.

Rev. C. D. Cole, newly-appointed Dean of Toronto Baptist Seminary, preached in the evening. His subject was "All Things For Nothing". This was Mr. Cole's final Sunday message before his departure for the summer months to the United States. Two responded to the gospel invitation — one for baptism and one for membership.



### WHERE MAX FOUND GOD

"Thanks, Sir!" Max eagerly stuffed the small coin and the dime tip which the fat, well-dressed man had given him in return for the Evening Journal down into his pocket. "Just one dollar more and I will have it!"

He whistled a merry tune (the first since his father had died), in anticipation of the good winter's job which had been promised on a Morning Post route as soon as he should make the necessary deposit. On the strength of that hope he dived into a hamburger stand and ordered an extra sandwich to help him through the long hours of the rainy evening. He must hurry to get the money in by nine.

The sandwich gave him courage, the hope of his heart lent strength to his lungs to call out his "E-e-vening Journal," and just before the clock struck nine, all out of breath Max dashed into the Post rooms in time to catch the circulation manager.

"Sorry, kid, but I signed that contract up with Victor Thomas, the Cub Team's catcher, just yesterday. I know I promised it to you; but he had been throwing the route and had the deposit waiting, and we needed a boy at once. Of course with newsies it's always 'first come first served.' But I've got another one here—wait a minute—"

Max stood silent, too stunned to speak, his hope fast expiring as the manager fingered through his papers. What would become of Baby Ann? What would his frail mother do? What about his own schooling? And would the dear little home—all the father had left to them—have to go? How could he bear to see his mother's face cloud with pain when he should tell her?

Presently the man spoke: "I can put you on Number 11, kid; not such good pay and a little longer tramp. Sorry, but it's the best I can do."

Max deposited the money, tried to keep back the tears while he muttered a make-believe "Thank you," and then darted outside. He shivered as the cool October breeze swept through his frame.

"Wished I knowed God, or Charles Lindbergh, or somebody that would help a fellow out," he muttered as he hurried toward home. "But one thing I do know, and that is that hereafter Victor Thomas had better carry his catcher's mask with him."

A warming gleam shone from the cottage window where his mother had placed a light for him. And there she was, too, listening for his footsteps, her face looking even a little more pale than usual. He could not bear to let her know, so smiling bravely he said, "Mother, I've made the deposit. Look for better times soon, now. It will mean hard work and I'll have to rise earlier, but we'll make it through somehow. But even at that it don't look much like we had found God yet."

While Mrs. London prepared tea Max sat thinking hard. If there really was a God and He really cared, would He have let that boy who could get the money so

easily step ahead of him when he needed the good route so much worse? And if there was any God like Daddy had told him about, and the lady from the mission had been telling his mother about lately, why couldn't he find Him?

Mrs. London poured out his cup of tea, patted his tired head and kissed her brave son goodnight. "Miss Kittering says that God will reveal Himself to us in some unexpected way if we keep seeking for Him. I'm beginning to think she was right, dear, since you have been given the route, but we have been a long time finding Him. I think our faith must be very small. But let Him not find us ungrateful at least, when He comes."

Early morning found Max out on his new route, his bitter thoughts tucked for the present way down inside the linings of his soul. The days grew colder, the route seemed to grow longer, the money harder each month to collect; the mornings were frosty and cold and light snows had already begun to fall. One day, in utter exhaustion throwing the remaining bunch of papers down beneath a tree by the roadside, Max pulled off his shoe to warm his stinging toes.

"Good morning," called a friendly voice, "Isn't your name Max London? You're just the one I've been looking for. Our Sunday school teacher is taking his class to Middletown to attend the big revival. We get excursion rates over Sunday on account of the Stock Show. Costs less than a dollar and we get back about four a.m. Monday. My name is Victor Thomas. I should like —"

"Victor Thomas! Then you're the guy that stole my route from me, just because you had had a little dough and I didn't have any dad nor any dough either. Do you call that revival stuff? I'd call it a low down dirty trick, and the fellow that 'ud do it a yellow cur."

Just about that time Victor began to see visions of an angry boy's fist and a number six shoe being thrust uncomfortably near to his face; but luckily for Victor, at that moment his teacher, Wallace Bradley, happened along.

Wallace stood as if in deep study trying to think of the best way out for the two boys; while Max in heated tones told him about the change of routing of the Post, and all the hardships of the long rural route. "Go on with your revival excursion," he added hotly. "I'll find a better place to put my dollar."

His heart fairly burning with hatred, the angry tears were just starting to roll down Max's face when the astonished Victor suddenly found his voice.

"Max," he said, "I did not know I was taking another boy's route, much less a boy's with 'no dough and no dad.' I had been throwing that route for some time when all at once they asked me for a deposit and gave it to me for my own. But that route 'went up in smoke' the second month. The next week after the shops closed I had about ninety 'stops'. They closed the route and I lost all my deposit. My, I wouldn't have gypped you out of your route for anything Max."

Slowly the clenched fist relaxed and the worn shoe started creeping cautiously over the icy toes, "Mebbe there is a God after all, then, and mebbe it was Him that switched me onto this rural route so that mother and Baby Ann wouldn't starve. In that case I guess I've got something to take back. Guess I was too—"

"Never mind," replied Victor. "You've had a tough time of it kid, but you're going to get a square deal this time; and there isn't a reason in the world why you

shouldn't join us on our excursion. I'll help you finish your route and pay for your trip myself—"

"Never! you mustn't" Max started to remonstrate, but Wallace Bradley's big arms were already round the shoulder of the Post boy, and just then a silver dollar slid mysteriously down the lapel of the latter's coat.

"We're out looking for such as you, my lad," said Bradley, "we want you to come with us to the meeting, for we are sure you will find God before you return."

"As if I hadn't already found Him!" Then, nodding toward Victor who was already gathering up the bundle of Morning Posts, Max added, "That's what I call God when He can help a fellow to act like that! And just to think, I called him a yellow cur!"—Selected (Re-printed from *The Evangelical Christian*).

## Bible School Lesson Outline

Vol. 19 Second Quarter Lesson 7 May 15, 1955

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

### THE ASSYRIANS DEFEATED

Lesson Text: 2 Kings 19:25-37.

Golden Text: "The angel of the Lord encampeth round about them that fear him, and delivereth them."—Psalm 34:7.

#### I. The Prophecy Proclaimed: verses 25-34.

King Hezekiah of Judah, greatly distressed because of the imminent peril of Jerusalem and the people as the Assyrians advanced toward the capital, had sent an urgent appeal to Isaiah the prophet to join him in prayer for deliverance (2 Kings 19:2, 15-19; 2 Chron. 32:20). God heard their cry (2 Kings 20:5; Psa. 56:9; 81:7), and through the prophet delivered a message of cheer to Hezekiah (John 16:33; Acts 27:25), but a message of judgement for Sennacherib, the King of the Assyrians (verses 21-33). The prophetic message was fourfold: (1) Rebuke of Sennacherib's boast (verses 21-24); (2) Refutation of his self-assertion (verses 25-28); Sign to Judah (verses 29-31); (4) Result of the Invasion (verses 32-34).

The haughty Assyrians despised the lowly Jews, but the time would come when their positions would be reversed, and when Jerusalem would have cause to lift up her head once more (Psa. 35:24-26; 75:6, 7; Isa. 41: 10-16; Luke 14:11). God is a God of righteousness, and while the wicked may prosper for a time, in the end the truth shall prevail (Psa. 37:35-40; 94:1-11).

The Lord would have Sennacherib know that his evil and bitter reproaches against the Jews were in reality directed against God Himself (1 Sam. 17:10, 45; Acts 9:5). The Lord so identifies Himself with His people, that the one who touches them, touches Him (Isa. 63:9).

Sennacherib proudly thought that his recent victories were due to his own prowess. But he had succeeded thus far only because the sovereign God of the universe had not intervened when the cruel king besieged cities and left them in ruins. These cruel misdeeds had not escaped the notice of the Lord and would not go unpunished (Exod. 2:23-25). The Lord would not allow Sennacherib to continue his triumphal march toward Egypt, but would cause him, against his will, to turn back to his own land. Masterful as the Assyrian seemed to be, he would be controlled and driven back as a horse is by means of bit and bridle. By the same road which he came would he return.

To the Jews whom he had despised God gave a sign of relief. For two years they would suffer from wartime conditions, but in the third year they would again carry on the pursuits of agriculture. In future days the men of Judah would be taken captive, but a godly remnant would escape utter destruction, and would flourish (verses 30, 31). The reference here may be to the return of some of the Jews from captivity, as described in the books of Ezra and Nehemiah.

In spite of the grim determination of Sennacherib to capture Jerusalem, God would not permit him to enter the city, to approach close enough to shoot arrows, to occupy any

part of the ground before the city under cover of shields of any kind, or to "cast a bank", that is, to raise a mound of earth to permit him to command a view of the interior part of the city. God would defend the city, and the people, not for their own sakes, but for the glory of His own Name (2 Sam. 16:12; Psa. 74:22, 23; Ezek. 20:9; 36:21), and because of His pleasure in David (2 Kings 20:6). So, too, the sinner has been redeemed, not for any merit of his own, but because of the pleasure of the Lord in Christ (Tit. 3:5). No one can boast, since the Lord saves us, that His own Name may be glorified.

#### II. The Prophecy Fulfilled: verses 35-37.

God had already revealed to the prophet Isaiah His purposes in regard to Sennacherib's movements (verse 7): God would send a blast, would cause the king to hear a rumour, he would return to his own land, and he would meet a violent death. According to His promise God did send against the Assyrians a blast, probably a hot, poisonous wind (Isa. 4:11, 12; 51:1), and in the night the destroying angel smote the leaders and the hosts of the enemy, encamped around Jerusalem (2 Chron. 32:21-23). Thus did God miraculously save His people. One is reminded of the destruction of the Spanish Armada by a storm, when the hand of the Lord saved England from invasion.

King Sennacherib had already heard the promised rumour, probably the report that the Egyptian hosts were advancing against him (verse 9). He was compelled to return to his own land, and the route of his retreat is described in the sacred record (Isa. 10:24-32).

The proud and boastful monarch met a violent death at the hands of his own sons, whom history tells us he had intended to offer in sacrifice to pacify the heathen gods. His younger son Esarhaddon succeeded him on the throne. So shall the enemies of the Lord be scattered and perish.

#### THE DESTRUCTION OF SENNACHERIB

The Assyrian came down like the wolf on the fold,  
And his cohorts were gleaming in purple and gold;  
And the sheen of their spears was like stars on the sea,  
When the blue wave rolls nightly on deep Galilee.

Like the leaves of the forest when summer is green,  
That host with their banners at sunset were seen:  
Like the leaves of the forest when autumn hath blown,  
That host on the morrow lay withered and strown.

For the Angel of Death spread his wings on the blast,  
And breathed in the face of the foe as he passed;  
And the eyes of the sleepers waxed deadly and chill,  
And their hearts but once heaved, and forever grew still!

And there lay the steed with his nostril all wide,  
But through it there rolled not the breath of his pride;  
And the foam of his gasping lay white on the turf,  
And cold as the spray of the rock-beating surf.

And there lay the rider distorted and pale,  
With the dew on his brow, and the rust on his mail;  
And the tents were all silent, and banners alone,  
The lances uplifted, the trumpet unblown.

And the widows of Ashur are loud in their wail,  
And the idols are broke in the temple of Baal;  
And the might of the Gentile, unsmote by the sword,  
Hath melted like snow in the glance of the Lord!

—Lord Byron.

#### Daily Bible Readings

May 9—The Message of Isaiah .....	2 Kings 19:20-24
May 10—The Pride of the Assyrian .....	Isaiah 10:5-15
May 11—The Promise of Deliverance .....	Isaiah 10:26-33
May 12—The Hand of the Lord .....	2 Chronicles 32:21-23
May 13—The Retreat of Sennacherib .....	Isaiah 10:24-34
May 14—The Wisdom of Calling upon the Lord .....	Jeremiah 38:1-11
May 15—The Safety of those who Trust Him .....	Psalm 91

#### Suggested Hymns

'Tis the grandest theme.  
Will your anchor hold?  
Now, in a song of grateful praise.  
Encamped along the hills of light.  
The Son of God goes forth to war.  
I know not why God's wondrous grace.