

# The Gospel Witness and Protestant Advocate

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## RUSSIAN CLERGY VISIT CANADA

MUCH newspaper space has been devoted to the coming visit of some Soviet churchmen to this country. Hardly a day passes without some mention of this event in the public press. Not all the comments, however, have been favourable. For instance, some of the refugee clergy who have come to Canada from the Baltic countries addressed a letter to the United Church of Canada in which they expressed surprise at the fact that the United Church would sponsor such a visit. They further offered to participate in an open discussion with the Russian dignitaries regarding the church behind the Iron Curtain.

*The Globe and Mail* carried the following story about the Baltic clergy's protest:

A group of Baltic-Canadian clergymen, in a letter addressed to the United Church of Canada, have expressed surprise that a church delegation from the Soviet Union was invited to visit Canada.

Signed by ministers and pastors of 11 Estonian, Latvian and Lithuanian church congregations in Toronto, the letter states: "Your friendly attitude to the clergymen of the Soviet Union comes as a great surprise to us."

It adds: "The role of the church in the Communist system is by now well known, and we do not have any hopes in connection with this visit. It will only mean a new victory for Soviet propaganda in the Western world."

The letter asks that permission be given to representatives of the refugee clergy to meet the Russian church dignitaries in the presence of Canadian newspapermen for the purpose of an open discussion on the present situation of the church in the Soviet Union. It suggests the discussion be broadcast or televised.

The letter concludes with the promise that there won't be any demonstrations against the delegation—"for our wish is only to have an open debate of church matters with them."

The clergy who signed the letter represent the Protestant and Orthodox faith.

Those clergymen who signed the letter were: John Teras, Trinity Estonian Lutheran Church; Otmar

Pello, First Estonian Evangelical Lutheran congregation; August Raidur, St. James' Estonian Evangelical Lutheran Church; Fr. Placidus Barisa, Lithuanian Parish of the Resurrection; Adolf Cops, First Latvian Evangelical Lutheran church; Oskar Puhm, St. Peter's Estonian Evangelical Lutheran church; Em. Lipik, Estonian Orthodox Church of Toronto; Rev. P. Azubalis, St. John the Baptist R.C. Lithuanian church; Rev. R. Eksteins, Latvian Baptist Congregation in Toronto; Rev. Arnolds Lasis, St. John's Evangelical Lutheran Latvian Church of Toronto; Rev. A. Briedis, St. John's Latvian Evangelical Lutheran church.

*The Globe and Mail* further stated that "when the visit was first announced, Russian Orthodox leaders in Toronto, who accuse the Moscow church of playing a puppet part, said the Moscow prelates would be accompanied by Communist party secretaries." Whether this is true or not, we may be sure that the visitors' activities while here will be closely followed by the party in Moscow.

Slated to lead the delegation is Archbishop Boris who lays claim to representing the Moscow patriarch in North and South America. Accompanying him will be Bishop Paladeus of Volynck and Rovenck, Constantine Ruzitsky, rector of the Moscow Theological Seminary and Anatole Gorbachov, "inspector" of the same seminary. (It would be very interesting to know what are the duties of this "inspector" of a seminary—for whom does he do his work of inspection?)

### United Church Reaction

In the face of the expressed concern of the Baltic clergymen who had experienced first hand the persecution of the Communists, what was the reaction of the General Secretary of the United Church? Dr. Long is quoted in *The Telegram* as saying—"the church was hoping the grudges of the Old World would be forgotten in the New World."

We find it difficult to understand how any man could regard the atrocities committed by the Communists as "grudges" that are to be dismissed with no further thought. Is the United Church Secretary so callous that he insults the victims of Soviet oppression by describing their justified protests of Russian terror against religion as "grudges"?

The United Church maintains doubtful associations in inviting these men to Canada. Let us hear no pious declarations that the Lord companied with sinners and publicans for there is a profound difference. He sought them out that He might save them; He never fraternized with them because they were His spiritual brethren. We trust that the United Church officials will follow this commendable example and seek to lead their visitors to the Saviour or to a better understanding of His will as expressed in His Word.

### SPURGEON CAME OUT

The greatest Baptist Preacher left his Convention (the British Baptist Union) over Modernism (called Downgradism) never returned, never regretted it, died as an Independent Baptist Pastor of an Independent Baptist Church.

By John R. Rice

**I**N THE London building of the British Baptist Union, I understand, there is now a heroic statue of Charles H. Spurgeon, and he is praised as the greatest preacher since Paul. However, it is a striking fact, not generally known, that Charles H. Spurgeon withdrew from the British Baptist Union because of modernism in 1887, and despite all pressure and all persuasion on the part of his friends, and persecution and slander on the part of his enemies, remained out of that denominational organization the rest of his life.

Now the widespread tendency has been by denominational leaders to say nothing about Spurgeon's opposition to modernism and his refusal to be yoked up to an organization that included modernists. When Spurgeon's course is told, the tendency is to say that he made a mistake. For example, in the book, *The Shadow of the Broad Brim*, by Richard Ellsworth Day, published by Judson Press of the American Baptist Convention, Spurgeon is criticized as having "much less kindness in his attitudes" than in other matters. Day says, "Every protest Spurgeon uttered should have been uttered; yet we have a feeling that something was wrong with our Valiant Galahad in the way he went about it."

Whatever the stricter denominationalists say, the simple facts are that the great Spurgeon obeyed the holy injunction of the Bible, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (II Cor. 6:14, 17). He knew and obeyed the plain command given us all in II John 9-11; "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."

Spurgeon took his stand, he maintained it year after year, he never regretted it, he never took it back.

It is still the custom of unbelievers and the compromising friends of unbelievers, to garnish the sepulchres of the prophets whom their fathers murdered. But no liberal in theology, no modernist who has a doubt about the infallible inspiration of the Bible, about the blood atone-

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ment, about the virgin birth and deity of Jesus Christ, has any right to claim fellowship with Charles H. Spurgeon.

— *Sword of the Lord.*

### MR. JOHN A. PATERSON CALLED HOME

**M**R. JOHN A. PATERSON of Montreal, was well known among Evangelical Baptists of Ontario and Quebec for many years as a devoted and faithful servant of Jesus Christ. It was through his vision, efforts, and generosity, that the now flourishing cause of Snowdon Baptist Church came into existence. When this church was in its infancy the writer spent two weeks in the fall of 1940 assisting Mr. Paterson and his son, John, in evangelistic services. It was during these meetings that we were able to observe him as a man of extraordinary faith, and one utterly devoted to the cause and kingdom of Jesus Christ.

Recently Mr. Paterson celebrated his ninety-second birthday, and up till a few weeks ago he attended the regular services of the church, including the prayer meetings. His passing was sudden. After a restful day in his home on Tuesday, November 22nd, about supper time he returned to his room, and in a few moments he was gone: He "walked with God, and he was not; for God took him."

In all Evangelical Baptist circles the cheerful and godly presence of Mr. Paterson will be greatly missed. THE GOSPEL WITNESS and Jarvis Street Baptist Church extend sincere sympathy to all members of the family.

# The Jarvis Street Pulpit

## Excursions of the Soul

A Sermon by Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, July 12th, 1931

(Stenographically Reported)

"The woman then left her waterpot, and went her way into the city, and saith to the men,

"Come, see a man, which told me all things that ever I did: is not this the Christ?"

—John 4:28, 29

### Prayer Before the Sermon

We draw near to Thee, O Lord, this morning, with the full assurance of faith. Thou hast unveiled for our beholding Thine own image and likeness in the person of Jesus Christ. We thank Thee, O Lord, that Thou hast made Thyself known to us in the terms of His human life and ministry. We thank Thee for the assurance that we have an High Priest Who is touched with the feeling of our infirmities, that we pray to Thee through One Who was in all points tempted like as we are, and yet was without sin. We thank Thee for the conviction, for the assurance, which Thou hast wrought in our hearts that the prayer that is presented to Thee in the name of Jesus Christ must always find acceptance with Thyself.

Help us this morning as we bow before Thee to look to Jesus once again, and to remember that we are never heard on the ground of our own merit, but only because of His. So we would lay hold by faith upon that great fact, and petition Thee, for His sake, to minister to us of Thy fulness, according to our deep need. Look upon this company of people this morning, each with his or her separate life to live; each with his or her special circumstances to face, and peculiar temptations to meet. We thank Thee, that however varied our conditions, Thou art able to supply all our need according to Thy riches in glory by Christ Jesus.

Therefore search us out this morning, and make every man and woman, every boy and girl, aware that God is in this place; and that He has come to minister to us of His store of grace.

We beseech Thee, O Lord, to instruct us out of Thy word, that we may meet the tasks of life with a higher spiritual enjoyment, that we may learn to look upon life's problems through the medium of Thy revealed word, so that the principles of Thy gospel may apply to all the circumstances of life, and that we may be enabled thus to walk in the full knowledge of Thy will from day to day.

Be pleased to meet with any who are in special need of Thy help this morning — someone who needs companionship, the consciousness of Thy presence, the upholding of Thy grace. According to our peculiar situation, come to us, we pray Thee, and satisfy our every requirement in Jesus Christ the Lord.

We commend to Thee all the assemblies of the saints, and all ministers and missionaries and Christian witnesses, who, in any way, make known the unsearchable riches of Christ. Energize them by Thy Spirit, and make their ministry effectual, we beseech Thee.

We remember those who are laid aside by sickness. The Lord be gracious to them, and heal where it is Thy will to heal. Comfort those who must, for a while, abide in the furnace of affliction. May they be conscious of Thy presence, and of the ministry of Thy grace!

We think of a great multitude who are away from home, seeking rest and refreshment, we pray that they may come to the spiritual Spring, that thereby they may drink of the spiritual Water.

Guide us in the study of Thy word this morning, and give us instruction that will make us better men and women. We present these petitions in the name of Jesus Christ our Saviour and Lord, Amen.

THERE are few incidents in our Lord's life with which people are more familiar than this fascinating story of His meeting with the Samaritan woman at the well-side, and perhaps few lines in the story itself which are more thoroughly worn than the two verses which I have read to you. But the word of the Lord, like His works, is always manifold. It is not a cistern, but a fountain — indeed, a veritable ocean of truth, from which we may draw again and again, and find fresh supplies; so that I do not suppose even these familiar lines have been wholly emptied of their meaning. We may look to them again for some fresh view of truth which they may disclose.

We hear a great deal to-day about the waterpot, and what it represents. The churches of Christ are quite generally engaged in a discussion of the churches' ministry to the temporal needs of men. Ministers presume to play the role of economic experts, and even undertake to instruct governments as to what they ought to do.

Perhaps it is well for us to see how our Lord Himself dealt with these problems of everyday life with which we are all confronted, and with which we are all inseparably associated.

That I may make it easy for you to think with me a little while this morning, I want to outline my thought at the beginning, and say that this part of the story suggests the thoroughness of the human response to the divine appeal. The woman left everything. She forgot, for the moment, even the temporal necessities of life, and gave herself wholly to interest in Christ.

Then it suggests the necessity for progress in the Christian life, that we must move from that temporary abandonment of the temporal to a true spiritual mastery of it. She left her waterpot — but she had to come back to it again, and use it in a different way.

Then, in this story, as in all other such stories, there is a predictive element, there is a word that looks forward to the future, and suggests a condition of life when we shall have done entirely with the waterpot and all it represents, and shall be completely swallowed up in our interest in Jesus Christ.

## I.

FIRST OF ALL THEN, OBSERVE HOW THOROUGHLY THIS WOMAN RESPONDED TO DAILY OCCUPATION. She went to the well, not only every day, but probably several times a day, to draw water. He found her engaged in the ordinary drudgery of the domestic sphere, drawing water for the family, ministering to their temporal and physical requirements. And when He spoke to her, she so reacted to His appeal that, temporarily at least, the physical and all that it represented, was entirely forgotten; and she became absorbed in her interest in Jesus Christ.

I want to show you this morning, if I can, how men, touched by the Spirit of God, can be so completely captured as to live, for a while at least, in forgetfulness of the very things which formerly dominated their life.

Let me remark first of all that there is a resiliency in the human soul which responds to the touch of God. Do not misunderstand. I am not saying that men can respond to any but the divine will, but the word of God creates a capacity for itself. It makes hospitality to the truth a certainty when God speaks to the human heart with the effectual call of grace, so that this woman, when Jesus Christ spoke to her, was so surprised, was so lifted out of herself, that she entirely forgot the drudgery of the day.

Our present-day reformers would do well to remember that. The modern church expects to intensify, and to make its appeal more effective, by relegating the spiritual to a subordinate place, and concerning itself with the things of this present life and with the necessities to which we are all subject. Let it be remembered that the waterpot is not everything in life. Man cannot live by bread alone, neither can they live by water alone. We are more than flesh and blood. There is something more than the physical to be ministered to in men and women. And when the spiritual note is eliminated, and men fail to recognize that it is God's plan and programme to spiritualize the physical, and to lift everything up to the divine plane, they fail utterly to minister to that which is deepest in men.

Who of us does not know something of this physical drudgery, of this attention to the daily duties, this absorption in the bread-and-butter question? How largely it dominates the life of many people, until they have no vision of the spiritual at all, and no concern for anything beyond that which ministers to their carnal natures. And yet, dear friends, there is that in every one of us which can never be satisfied apart from the spiritual. There can be no rest for the conscience, no satisfaction for the heart, no fulness of spiritual contentment, until we have learned that there are things in life of vastly greater importance than that which is represented by this woman's waterpot.

Then I may pause to say that the waterpot represented the minimum of physical requirements. It was not a type and symbol of the superfluities of life — I mean, of comfort and of luxury: it was representative of that which was absolutely indispensable to life itself.

The Word of God recognizes that we have a right to concern ourselves about food and raiment. Jesus Christ said, "Your heavenly Father knoweth that ye have need of these things." He did not say that we have need of luxuries, of a hundred things which occupy the human mind in the getting of them; but he did say that there were certain things which were indispensable to our physi-

cal and material continuance, and that it was not a sin for a man to be concerned about bread and water, about that which was necessary to his physical sustenance. And yet here the Lord Jesus came with such a commanding interest to this woman that she forgot, not merely the surplus, not merely the luxuries and the pleasures of life — not that: she absolutely forgot even the bare necessities of life. She forgot her waterpot, with all that it represented; and for a brief time, at least, was so occupied with spiritual concerns that she forgot that she had a body at all.

Again I say, it suggests that the superior interests of life, the elements of life which are of greatest moment to us all, are never the physical and the carnal: they are always the spiritual, the moral elements of life. These are the things that are most important. Jesus had touched a spring in this woman's existence. He had unveiled the record of the past. He had so spoken that He had compelled her to think of her relationship to God, to righteousness, to His moral law; and, having touched that spring, she became suddenly not only interested, but so absorbed in it that the lesser things of life were completely forgotten.

Let us not think that our business here in this church is something that can be attended to once a week. The stores open their doors six days a week. They do business — what for? To supply the needs of the body: food, and raiment, and all that belongs to our carnal, our physical natures, our physical existence. And it takes them six days a week to attend to it. It takes men and women six days a week, and their labour, to earn enough to maintain their bodies. It takes six days' diligent application to the affairs of the waterpot, to the affairs of life physically. Is it, then, to be supposed that we can attend to these more vital elements of life in but an hour or two on the Lord's day?

Do you not see, dear friends, the world of suggestiveness there is in that simple line, that "Someone comes from another realm, that a word is spoken from another world, that the light is thrown from another quarter upon life itself, until that which seemed to be all of life, for the moment is utterly forgotten and neglected. A new interest in life is set up, a new centre in life is discovered, and a new relationship is established, until the spiritual completely masters the physical. Oh, that it might be so!

It was only a temporary experience. It was, if I may so say, an excursion of the soul. Like some people who are absent from us this morning who have gone to the lakeside, or somewhere else, for a little physical and mental refreshment. They are free from their labour; they are free from their daily duty. They are there to take in the fresh air, and the sunshine, and the fragrance of the flowers, and the music of the birds; they are relaxing, resting, and absorbing all they can of the rejuvenating, reinvigorating, influences about them. And I dare say on some happy day before they get home they will say, "Oh, that I could spend three hundred and sixty-five days of the year just like this!" Would you not like to yourself? Three hundred and sixty-five days in which to do nothing at all but simply to live, and enjoy yourself, and drink in the fulness of nature about you. But it will not be long before they will have to pack their bags and get back to work, and when they come back they will say, "It is the same old waterpot; I must carry it every day;

it is the same old drudgery to which I am chained. What a life this is!"

Yes, that is the experience of most of us. But you say, "It at least suggests that the soul also needs an excursion, not to the lakeside so much, as up to the mountain, up into the heavenlies." You must not laugh at people who are so religious and so spiritual that sometimes they speak as though the things of the body were entirely beneath their contempt. Would that God would give us grace always to ride upon our high places, and always to have the absolute mastery of these things!

## II.

BUT LET ME POINT OUT TO YOU THAT THIS STORY SUGGESTS THE NECESSITY FOR REAL PROGRESS IN THE CHRISTIAN LIFE, and that we must proceed from that initial impulse to abandon the temporal and the physical, to a complete spiritual mastery of it; for you know very well that we cannot do without the waterpot. I know it is a wretched business, this cooking of beans and washing of dishes. What a world this would be if these men-folk about the house could live without eating! You women would think you were in heaven at once if you were rid of that sordid business of getting meals. And what have you accomplished when you have done it? You cannot get breakfast for a man once a week. The stupid creature wants it again to-morrow morning! And as for his dinner, no matter how you feed him to-day he is greedy enough to come back next week. You have to do it over and over again.

If any idealist were to say to you, "The thing to do with the waterpot is to throw it on the scrap-heap," you would say, "That is a pretty saying, but we must come back to the common things of life; and while these excursions may be profitable, like a holiday to the lakeside, that is not life. We must come back to the daily task. We have not made much progress until we have learned how to master permanently these physical elements of life, and to bring them into proper and orderly subjection to the spirit.

That means, of course, you must make the kitchen a sanctuary; somehow or another you must convert the office into a chapel where you can worship God; you must make the workshop an annex of the temple. You must find out somehow the way to go to the wellside with the waterpot, and, while doing it, to join in the singing of the angels, and while walking upon the earth, to live in heaven.

Is that too high a standard? "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." I say, it is possible to come into such relationship to Christ that the waterpot, with all it means, may be so related to Him that He may be Master at the wellside.

What the world needs is not a shortening of the distance from the Samaritan woman's house to Jacob's well. You cannot save a woman's soul by putting a tap in the house. I was in a country place some years ago down in the Eastern Township, in Quebec, where was a farmer who was a very handy man. I never saw such facilities for doing work in any kitchen in my life as I saw there. He had it so arranged, not only that his wife did not have to go out to the pump as other farmers' wives had to do: he brought the water into the kitchen but, not content with that, he brought it right to the stove. He had it so arranged that she did not have to lift the kettle: she

could swing a tap over the kettle. He said, "I have studied to save my wife every possible step."

That was lovely. You men take that hint, and go home and see if you cannot simplify the work of the kitchen, and of the household generally. That all has its proper place. There is no special virtue in taking a long walk every day down to Jacob's well. But what this woman needed was not the shortening of that pathway, but a diminution in the distance between her soul and God. What she needed was not that the well, or the water in it, should be brought nearer home; but that her own spirit might be brought nearer Heaven. That is all possible when —

"Heaven comes down our souls to greet  
And glory crowns the mercy-seat."

So this woman, leaving her waterpot, inspired by the fullness of her new interest in life, went her way to the city to tell of One Who had told her all that ever she did: and she asked, "Is not this the Christ?"

The religion of Christ ministers to the whole man, not to a part only. The religion of Christ is not an economic system. The religion of Christ ministers to the mind, and to the spirit, and is designed to make us whole. When Jesus came to the man at Bethsaida's pool, who had been waiting for someone to put him into the pool at the moving of the water, He asked a question, and, in asking that question, He announced His own programme. He said, "Wilt thou be made whole?" The religion of Christ is not designed to split life into segments, and to put a difference between the secular and the spiritual, between the temporal and the eternal. I am not a Sabbatarian, are you? "Do you not believe in keeping God's day, and in keeping it holy?" someone asks. Certainly. But we are not under the law. Christ did not come merely to make us Sabbath-keeping Christians, to make us church-goers, to give us a dose of religion once a week. He did not come for that. He came to make us His own seven days a week, and to write, "Holiness unto the Lord", upon everything, so that we should serve Him with full purpose, quite as truly when we are carrying the waterpot as when we are singing Psalms. I would not give twopence for any man's religion that does not show itself on Monday as well as on Sunday, at home as well as in the office, in the shop as well as in church — everywhere we are to be His men.

I want to point out to you that the Lord Jesus went about His task in the right way, when He said nothing about the waterpot, but said everything about the moral and the spiritual. I read letters in the press asking why preachers do not concern themselves with the unemployment question. I venture to say that the average preacher knows more about it than most people. I have had a great deal to do with the unemployment question! But I am not an expert.

I remember a certain church in this city some years ago that had a mission; they called it an institute. There was a certain time when trade was very low, and thousands of men were out of work. I think of one large manufacturing concern which had agencies, not all over Canada, but in all parts of the world, in Russia, in India, in every European and Asiatic country. They had an enormous organization. This concern manufactured certain wares, and then they had their organization established for the distribution, for the sale, of the things they had made. They were experts at their trade. Notwithstanding all that, they had to let men out of their own

factory not only by the hundred, but by the thousand. They were almost at a standstill. I think things were not quite what they are now, but certainly we were under a great depression.

There was a preacher who was the superintendent of this institute, and the head of that manufacturing concern, the chief man in it, in the concern that dealt in millions every year, was an officer of that church. This preacher opened a factory, rented a few houses next door, and undertook to provide work for the unemployed. Can you think of anything more absurd than that? He appealed to the church for some money, and this officer of this great corporation that had to initiate measures to dismiss their employees, temporarily at least, letting off thousands of men, assented to this preacher's proposal to find work for the unemployed! They raised some money; they set up some little machines in these houses, to make toys — to make toys, and some other things. It was just like the ladies' bazaar — and just about as sensible. It was neither business nor religion. It was wretched religion, and even worse business. If a man had his head on right at all he ought to have known that where that great concern failed, that a man without experience, without capital, had no hope whatever of success.

Men came to me and said, "Can you find me work? Can you find a waterpot? Can you tell me of a well to which I may go to draw water?" I have to say, "I am sorry, sir, but I cannot do it. I wish I could." It would be folly for me to attempt it. Does any sane man think it is possible in the circumstances?

Very well, then, if you extend that principle to all the economic ills which afflict the world to-day, what can the church do? We have no money. In Russia they are trying something else. They have said in Russia, "We will have done with religion, and with God, altogether; and we will live exclusively for the waterpot." That is Russia: all waterpot, and no Christ; all physical and temporal, and nothing of the spiritual and the eternal.

I have no doubt at all that Jesus sympathized profoundly with this woman in her daily task. He knew how tired she was of it when she said to Him, "Sir, give me this water, that I thirst not, neither come hither to draw." He knew what she meant. He knew that she was tired of that everlasting drudgery, and I have no doubt that He was moved with sympathy for her in her desire to be saved from the necessity of that frequent journey to the wellside.

Yet He said nothing about the waterpot. He never even mentioned it. But he did say something to her that compelled an entire readjustment of her life. He said something to her that eliminated from her life the thing that was giving her trouble. I saw in the headlines of an article in the press that some experts have isolated the germ that makes a baby put its thumb in its mouth! And now the baby will not suck his thumb after he has had this treatment! Our Lord came to isolate the germ that makes drawing water hard work. He makes us to know how to go to the wellside, how to deal with the waterpot, and still be unwearied and happy. That is how He did His work.

Do you remember how one came to Jesus and said, "Master, speak to my brother, that he divide the inheritance with me." It was a case of a dispute about a will. Apparently there was a man who was dealing unfairly with his brother, and the latter came to our Lord and asked Him to be a judge, and to settle this economic

dispute. Do you remember what He answered? — "Man who made me a judge or a divider over you?"

Did you wonder why I asked you to read with me that passage from Luke's gospel this morning — the story of the conversion of Zacchaeus? And did you say when I announced my text, "What had Zacchaeus to do with the woman and her waterpot?" Let me show you. A certain Person came to Jericho, and when he passed through there was a man in Jericho for whom no one had any respect. He was a publican and a tax-gatherer, and was notoriously dishonest — as most of the tax-gatherers were — imposing upon the people taxes that were not lawful, and profiting himself at their expense.

This tax-gatherer was a little man, and, until Jesus took possession of him, I think his spirit was appropriately tabernacled; I think his soul was about as little as his body. He could not see Jesus, and he climbed up into a tree, "for he was to pass that way". As the Prophet came beneath the branches of the tree, it inspired this little man. I suppose there were many to remark upon the presumption of this man in daring to look at such an One as Jesus of Nazareth; and the critics of Jesus may have said, "I wonder what He will say to that scoundrel? I wonder if He will tell him to pay his debts?" He simply said, "Zacchaeus, make haste, and come down; for to-day I must abide at thy house." "And he made haste, and came down, and received him joyfully." And Jesus of Nazareth and Zacchaeus walked together on the way to Zacchaeus' home. And surely the people who had suffered at the little publican's hand had a great deal to say about that, for if a preacher goes visiting, and has dinner with somebody, almost surely people will find out about it. "And He has gone — where has He gone? Who is He visiting? No! Do not tell me that He has gone to be guest with a man who is a sinner!" His enemies then said, "There is a prophet for you! I venture to say He will get good dinner at our expense in the house of Zacchaeus."

Our Lord did not say a word. He simply came, not only into the home, but into the heart of Zacchaeus, and Zacchaeus stood and said — there was no law, no whip; but by a divine instinct implanted within him by the very presence of the Master, he said, "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation; I restore him fourfold."

That is how Jesus Christ does His work. That radical treatment puts a new principle into the heart of a man, and when it is there it adjusts all the circumstances of life. The waterpot finds its proper place, and the man goes to his daily task remembering it is written, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Our Lord settled two questions at once when thus He told this woman not to abandon the waterpot, not to be careless of her daily duties, but to bring all these things into the light of truth and righteousness; He lifted them all up and sublimed them to the level of a holy sacrifice, and to the holy service of God Himself.

### III.

WHAT ABOUT THE FUTURE? Is there anything to suggest the better life by and by? You say, "That is all very well. The Lord has helped me. I have been able to attend to my duties in a different way since I knew Christ. But, notwithstanding, I still need a vacation; and sometimes I

wish it were a long one. Although I have mastered the waterpot, I do say, although a Christian, that I wonder if the day will ever come when I shall have done with it." Did you ever sing that hymn, —

"My spirit fain would stay  
In such a frame as this,  
And sit and sing itself away  
To everlasting bliss."

Would you not like to sing Psalms while somebody else got dinner? Would you not like to be done with this irksome business of carrying the waterpot? I should. It is a poor business having to walk here and there — or even riding in a car, having to crank it to get it to go. This geographical condition of things that puts a man under the necessity of traversing a distance, carrying burdens, doing a thing that, in spite of all spiritual mastery, does, after a while, worry us.

Shall we be through with it by and by? Yes! There will be no waterpot in heaven. There will be no dishes to wash over there. When we get beyond the river we shall come into another condition of life altogether: "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne" — oh, hear it — "the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes."

Not as yet can we abandon the waterpot, but we are going to do some day. Still we have need of attending to these physical necessities, but some day we shall have bodies fashioned like unto His glorious body. And I have no doubt that when that day comes we shall be satisfied with that higher and richer life, and from the music about us stealing we shall learn to sing that new and holy song, and find at last, beneath His trees of healing the life for which we long.

Let us pray:

O Lord, we thank Thee for Thy present help. Thou art a very present help in time of trouble. Thou art a present help, whatever our situation. We thank Thee for that to which we are going, for the land of rest to which Thou wilt admit us by Thy grace. Bless our meditation this morning. Bring to everyone of us that readjustment of life which will put first things first, which will recognize God, and put Him in His proper place by faith. And so doubt and fret and worry will all be taken out of life. We ask it in Jesus Christ's name, Amen.

### HOLY PAPA WARNS FLOCK AGAINST BAPTIST INFIDELS

(Copied from *Baptist Bible Tribune*, Springfield, Mo.)

The following is from the bulletin of a Roman Catholic church in San Juan county, New Mexico:

#### A Warning to Parents

Our Lord told us in the Gospels that many false prophets, false religions, would try to take away the Catholic faith of His people. False prophets, usually work with children first. False prophets, Baptists, are now working again in Ranchitos, by having a school each day for the children. Parents who are sending their children to this school each day should be warned that you are doing wrong in the eyes of God. In all charity, I ask the people of Ranchitos to show "love for their neighbor" by warning your neighbor of this evil.

### "TAKE HEED THEREFORE UNTO YOURSELVES" (Acts 20:28)

That was what Paul himself was always doing. He was a severe disciplinarian. He could not have spoken those words to other men if he had not himself first proved them. He was always undergoing the discipline of an athlete; Paul was every day under training for a great prize fight and prize race. He had no periods of intermission; he was always on the strain; he kept his body under, he struck himself in the eyes lest, having preached to others, he himself should become "a castaway" Self-heed is the secret of public power. Preparation of yourselves is the preparation of your sermon. Take heed unto yourselves, and you will be gentle to other people. Regard yourself as a sinner greater than any man that lives, and then you will preach with growing eloquence, because growing in human knowledge and human sympathy. Do not spare yourselves; do not live under your official clothing as if that made you better; if it has any influence upon you at all, it makes you worse. Watch your soul; watch the heart-gate; watch it as much at midnight as at midday. Give yourself no liberty; license, holiday, or periods of rioting, but lay grappling-irons upon your life, hooks of steel upon passion, desire, and every impulse within you. You must have no liberty but the law of Christ. How could a man talk so if he did not know the mystery of self-discipline? He did know it, and, therefore, we venture to repeat the assertion that Paul's charge is Paul himself.

—JOSEPH PARKER

### SUNDAY IN JARVIS STREET

The past Lord's Day was one of blessing in the local church as the Word was faithfully preached at all services. A good number attended the two services of worship and the morning Bible School.

In the morning the pastor spoke on "How A Little Man Overcame A Big Problem". At the conclusion of the message one young lady responded to the invitation. In the evening, Pastor John Cunningham of Westbourne Baptist Church, Calgary, preached with evident power on the subject of the early church — its message, its methods and results.

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# Why We Sympathize with Baltic Refugee Clergymen

(A message by Dr. H. C. Slade prior to the sermon on Sunday evening)

IN OUR church advertisements of Saturday, we announced that a pronouncement would be made this evening on why we heartily sympathize with Baltic refugee clergymen in Toronto in their strong resentment of welcoming Russian church dignitaries to Canada. The papers have had a good deal to say about this particular matter. I do not intend to take much time — just to speak for a moment on this question.

I would like to say at the outset that these Baltic refugee clergymen of Toronto are not the first who have registered a protest because of the visits made to this American continent by clergymen who come from behind the Iron Curtain.

A year ago last summer the World Council of Churches held a world congress in Evanston near Chicago. The *Chicago American* on August 12, 1954, just three days before the assembly opened at Evanston, in a leading editorial entitled "WORLD COUNCIL" said this:—"We think the World Council made a serious mistake in inviting clergymen from Communist countries. We are convinced that some of these men are active agents of their Communist governments and we do not believe any of them would have been permitted to leave home for America unless the Communist top shots had felt sure they could be trusted to propagandize the party line." That is just a sample of many leading articles that appeared in American papers over the country. J. B. Matthews, America's Number One anti-Communist and a former chief investigator for the Committee in an article "REDS AND OUR CHURCHES", make this statement: "If these clerics from Hungary and Czechoslovakia be emissaries of Jesus Christ, then let Christians restore Judas to his apostleship." You can see how strongly this man felt after making some very thorough investigations. With respect to the resentment expressed here by the clergymen of Toronto, one statement appearing in the *Toronto Globe* on November 25 reads as follows:—"The role of the church in the Communist system is by now well known. Clergymen working in the Soviet Union are subjected to immense terror. They quite often are members of the Communist Party, and many of them have been forced to become agents of the Secret Police, and to report upon members of their congregations."

It is a well known fact that before ministers are allowed, anywhere behind the Iron Curtain, to occupy positions of leadership they must sign a pledge of loyalty to the Communist government of that country. This pledge is required, not only in Russia, but in all satellite countries as well, whether in Poland, Romania, Czechoslovakia or Hungary. In a book entitled "CHURCH AND STATE"—Behind the Iron Curtain", which is the production of refugee lawyers from satellite countries and highly documented these pledges are printed in full. In order to economize on time I shall read only two. In Czechoslovakia the minister, before he can perform religious functions, must promise as follows:

"I promise on my honour and conscience to be faithful to the Czechoslovakian Republic, and to its people's democratic order, and I shall not undertake anything

contrary to its interests, security and integrity. As a citizen of the people's democratic State, I shall conscientiously perform the duties inherent in my office, and I shall do everything within my ability to support the efforts at (social) reconstruction for the welfare of the people."

—"CHURCH AND STATE—Behind the Iron Curtain", Decree No. 219—Sec. 19.

You will kindly note that "efforts at reconstruction" actually mean the Communist effort for the reconstruction of society along the lines of their programme.

The document that clergymen in Hungary are required to sign is practically the same. It is an oath:—

"I..... swear loyalty to the Hungarian People's Republic, its people, and its Constitution; I shall keep official state secrets; in exercising my duties I shall act in the interests of the people, and see to it with all my endeavour that my activities promote the strengthening and development of the Hungarian People's Republic."

—"CHURCH AND STATE—Behind the Iron Curtain" pages 96-7.

When the Communists first gained control of Hungary and the pastors were asked to take the oath, a good many of them refused. This refusal exposed them to the severest kind of persecution. Some were imprisoned, some were executed. You can form your own opinion of those who were willing to sign it and take upon themselves such vows as I have just read.

Now is it any wonder that when a man by the name of Dr. Josef L. Hromadka, who was the chief delegate and spokesman for those from the Balkans behind the Iron Curtain arose to speak at the congress of the World Council of Churches, held in Evanston last year, refugees from his own country in protest paraded up and down in front of the platform carrying slogans like these? "We are praying for the victims of Hromadka's ideology". "Hromadka, Modern Judas", "Hromadka, Traitor to Christianity", "Bishop Beran in Prison, Hromadka in America", "400,000 Innocent People in C.S.R. Prisons", "Hromadka, speak on the concentration camps or Czechoslovakia", "God forever, Communism for time only". "Hromadka, Advocate of Communistic Slavery".

Later he went to Melbourne and his presence there caused a near riot with some fifteen hundred protesting. With documentary evidence at their disposal to the effect that some of these delegates to the World Council of Churches had participated in an agreement between the church and the communist government which stripped the church of much of its freedom what else could you expect of them? The indignation of refugees who have suffered so much at the hand of the communists, to me, is quite easily understood. There is no question in our mind that these Russian church dignitaries, who are coming to Canada on a tour at the invitation of the United Church of Canada, are men in full sympathy with the communist government and while here will be acting as agents of the Soviet Regime. As appointees of that government, it could not be otherwise.



Occasionally I have heard this remark concerning those who lecture on communism, "These people seem to have communism on the brain." Personally I shared that view for awhile until I met a devoted Christian woman from Latvia now living in this country and heard her story. She may be here tonight somewhere in the audience. This is, in effect, her story.

"During the early stages of the war between Germany and Russia, our country was first overrun by the Nazis. With the exception of a few restrictions we were permitted to carry on as usual. Even under Hitler it was livable. But later when the Communist hordes came in they took complete possession of everything and immediately set in operation their vicious programme of suppression. This was executed by acts of cruelty and violence. It seemed there was nothing too bad for some of them to do. Wild beasts of the forest could not have behaved themselves, in relation to our people, more brutally. The very first night of the Communist occupation we could hear slight sounds of movement throughout our neighbourhood, but, of course, did not know what it all meant. In the morning we discovered what had happened. Thirty-five men, all heads of families, had been arrested and taken away. This inhuman procedure was repeated night after night until hundreds of the heads of homes were taken, put in box cars and sent to Russia. We learned later that while en route these box cars, filled with hungry human beings, were side-tracked at a certain station for some hours awaiting another train to take them on in their journey. Full of pity and sympathy for these men, the people of the community came with food. Not only were they prohibited from giving these poor starving prisoners food, but the people who in kindness brought it were shot down in cold blood by the guards.

My husband was, at that time, in the transportation business and owned four trucks which were in good condition and almost new. He had another one but it was rather old. One day these communists came to our place and, referring to the four new trucks said, "These trucks are not yours, they are ours." Being thus deprived of our business and means of livelihood, we were so depressed we did not know what to do or where to go. For three weeks my husband and I, with our little baby, three months old, along with some others lived in an old barn used for storing hay on an isolated farm in a remote part of the country. As it was in the month of November when this took place we were cold and the only way we could get warm was by building a bon-fire outside during the day. During this three week period my husband who was also a carpenter, built a boat. The boat was fourteen feet long and was equipped with a motor from the old truck which the communists did not think worthwhile to seize. Boards were placed on the sides to protect us from the waves. One night when it was dark my husband and I with our baby and eleven others stepped into the boat to cross the Baltic Sea. As I was about to step in a feeling of horror came over me and I hesitated. I said to my husband, "What are we doing? Are you sure this will not result in suicide?" Full of confidence that all would be well, he replied, "God has put this in my heart and I am sure He will protect and see us through."

With a compass about the size of a wrist watch to guide us we set sail. Without moving from my position I sat in that boat for thirty-six solid hours holding my baby in my arms. Needless to say we were all thoroughly

drenched. Some of the men fainted. My husband would very often turn to me and ask, "My dear, are you still living?"

Once in the midst of the Baltic we were spotted by the light of a patrol boat. Whether it was German or of some other nationality, we do not know. It so happened at that moment that a huge wave came and almost swallowed us up. This was nothing but a miracle of God to hide us from view.

After thirty-six hours of this dreadful experience we spotted a light. At first we thought we were nearing Germany and, although the war was still on, we breathed a sigh of relief for to us anywhere would be better than under the rule of the Communists. When our little boat hit the rocks, the men who were able to walk went ashore only to discover to their extreme joy, that we had landed on the shores of Sweden. While none of our men could speak a word of Swedish they were able, by signs, to make the people understand there were women and children in the boat. Like when Paul and his companions landed at the Island of Mileta the people showed us no little kindness. They provided us with dry clothes and wholesome food, and for five years before coming to Canada we were privileged to enjoy the warm hospitality of the people of Sweden.

The Communists in Latvia hearing about our arrival did everything in their power to persuade the Swedish authorities to give us over and force us to return to our former state of slavery. Thank God they were not successful in their attempts. We are here, living in the beautiful land of Canada, enjoying our freedom. Doubtless, my friends, this story could be repeated over and over again out of the experience of many.

Several times in my presence Dr. Shields referred to a group of Russian Baptist pastors who visited him here in Toronto while attending the Baptist World Alliance in 1928. He spoke of them as great stalwarts in the faith and Christian gentlemen of the finest type. Most of them, if not all of them, had been for years readers of THE GOSPEL WITNESS.

It was not until yesterday in a conversation with a Refugee Latvian Baptist Minister of this city, Rev. A. Ekstein, that I learned of the sequel of this trip. Mr. Tarr and I spent nearly two hours with this man of God who is an extremely gifted and a very able scholar. Mr. Ekstein informed us that in order for these Russian pastors to get to Canada from Russia they had to come through Riga, the capital city of Latvia. Following the meetings here in Toronto, some of the ministers from the Balkans begged these pastors not to return to Russia but to no avail. Upon their return they were straightway brought into court and the speeches they delivered while here before the Alliance assemblies, which had been taken down by Communist agents in this country and stenographically reported were in verbatim form placed before them and read. Mr. Ekstein added, "Every last one of them disappeared."

My friends, how little we know about what has gone on and is still going on in the way of suffering and misery behind the Iron Curtain. Mr. Ekstein has a story, with reference to his own situation, to tell. He was, up to the time of the Soviet invasion, together with his ministry of teaching in the Seminary, the pastor of the leading church in Riga. This beautiful church building, seating about 1200 people, was confiscated and dese-

crated. It is now being used for a theatre and a dance hall. We could go on and on reciting one outrageous instance after another, but time does not permit us this evening to do so. However, we want these Refugee Baptist clergymen of Toronto and all they represent to know that they have, in this country, many who have full understanding of their resentment and are in deepest sympathy with them.

Do you ask me why the officials of the United Church of Canada have invited these Russian Church dignitaries to come here? Probably you could answer that question as well as I. The leaders in the World Council of Churches of which the United Church of Canada forms a part seems to think that co-existence with Communists is possible. Communism, my friends, is atheism. Therefore, true Christianity must for ever be incompatible with Communism.

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!"

Thank God for the International Council of Christian Churches, which, as an organization, stands to protest against such an evil programme as this. We could do with more men in this country, and in every other country of the world of the calibre of Dr. Carl McIntire who is the aggressive leader of this vital evangelical movement called the International Council of Christian Churches.

Brother Tarr will present a brief resolution:

**RESOLUTION PASSED AT JARVIS STREET  
BAPTIST CHURCH, SUNDAY EVENING,  
NOVEMBER 27, 1955**

Whereas international communism is avowedly atheistic and more especially antagonistic toward supernatural Christianity, and

Whereas the leaders of the government-approved and sponsored churches behind the Iron Curtain are in reality state-appointed and political servants, and

Whereas in co-operation with Communist member clergy and Communist-appointed clergy there can be no Christian fellowship and

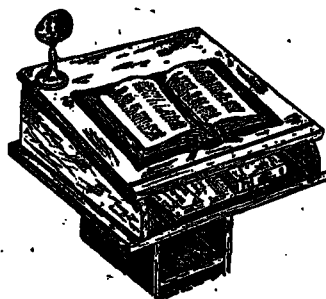
Whereas those refugee clergy who have been forced to flee to Canada have experienced first hand the ruthless domination and the methodical and diabolical campaign of the Communists against all religion

Be it resolved that this congregation gathered in Jarvis Street Baptist Church on Sunday evening, November 27th, expresses its surprise that the United Church of Canada has seen fit to sponsor the visit to Canada of some of the leading Soviet churchmen and

Be it resolved that we express our sympathy with the refugee clergy of this city who have expressed concern about this visit and have offered to debate the visiting Russians on the question of religion behind the Iron Curtain and

Further, be it resolved that we call all Christians to note and protest the program of the World Council of Churches which envisages, and to some extent now realizes, the active participation of Communist-led churches in that body and

Finally be it resolved that we reaffirm our conviction that the great task of true churches is not that of entertaining, deliberate or unwitting, persecutors of the faith but rather that of preaching the glorious gospel.



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NINTH LECTURE  
in the  
ENGLISH BIBLE COURSE  
TORONTO BAPTIST SEMINARY  
By Dr. C. D. Cole  
November 24th, 1955  
**OUTSIDE THE CAMP**  
Hebrews 13:9-25

**L**ET us go forth therefore unto him without the camp, bearing his reproach." One of the chief features of true religion is its spirituality. This is true of Old Testament religion. Ritual or religious ceremonies without the exercise of heart and the spirit of obedience have never been acceptable to God. In writing the Corinthians Paul says, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." Proverbs fifteen eight, "The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright is his delight." Proverbs twenty-one twenty-seven, "The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind?" Samuel said to Saul, "To obey is better than sacrifice, and to hearken than the fat of rams," when the king would make excuse for disobeying God. In Isaiah one thirteen God says to Israel, "Bring no more vain oblations; incense is an abomination unto me." In Isaiah twenty-nine thirteen God complains that the people drew nigh with their mouth, "and with their lips do honour me, but have removed their heart far from me." In Jeremiah six twenty God says to Israel, "Your burnt offerings are not acceptable, nor your sacrifices sweet unto me." David saw this truth when he cried out under a sense of sin, "For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

**Three Aspects of Mosaic Legislation**

The moral law of God as given in the ten commandments is basic and eternal. It is a grand summary of all moral obligations and comprehends all the sins of all men of all time. God's moral law is a transcript of His will for all lives. The ten commandments should be kept by everybody. Do away with them and you do away with sin and with sinners and with the wave of the hand you do away with the need of salvation. A man is not a legalist who seeks to keep the moral law in recognition of the sovereignty of God and out of loving devotion to God. A legalist is one who expects to be saved by keeping the law. But the law is holy, and just, and good, and should not be despised or ignored by anyone. The civil statutes of Israel were based upon this constitutional law

and were given to the nation to govern them in social and commercial and political matters. The ceremonial law was given as a way of approach to, and of acceptance with God. Everything about the ceremonial law was typical and therefore temporary. The ceremonial law was for a typical people, with a typical temple, and typical sacrifices. And all types must pass away with the coming of the antitype. The natural and national Israel as God's chosen people has been superseded by a spiritual people, by true Christians who are a chosen generation, a royal priesthood, an holy nation, a purchased people; to shew forth the praises of Him who hath called them out of darkness into His marvellous light. God's only people today are a heavenly people with a heavenly calling, without respect to race or nation, a people in which there is neither Jew nor Greek. The Old Covenant temple was typical of the present temple built out of living stones, built out of born again people. Zechariah six twelve and thirteen, "Behold the man whose name is The BRANCH; he shall build the temple of the LORD: and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both." And the fifteenth verse says, "And they that are far off shall come and build in the temple of the LORD." It should require no argument that this has no allusion to any material temple.

#### The Spiritual Temple?

Christ is sometimes referred to as a carpenter. And He is a Builder. He said in response to Peter's confession, "Upon this rock I will build my church." But Jesus Christ is building a spiritual temple. This prophecy of Zechariah had already found fulfilment in Christ and His church and the Ephesian church was given as a concrete example, "In whom ye also are builded together for an habitation of God through the Spirit." All the furniture and all the sacrifices of the temple were types pointing to Christ and His church. Christ is so wonderful in His person and in His offices and in His work that it takes a multitude of types to fully set Him forth. Christians are to the world what Israel was to Egypt. Israel had been chosen out of the nations of the world and redeemed from Egyptian bondage, and so Christians have been chosen out of the world and redeemed from the curse of the law. We delight to sing,

"Free from the law, oh, happy condition!  
Jesus has died, and there is remission!"

The moral law is to give knowledge of sin. The moral law reveals the sinner to himself. The ceremonial law reveals Christ to the sinner. We need the moral law, the ten commandments, right on and on. But we do not need the ceremonial law for its function as a type ceased with the coming of Christ who is the reality and substance of all types and shadows.

#### Shadows Vs. Substance

Now it is the purpose of the Hebrew letter to show that Christianity has superseded Judaism and that Christ as Mediator and Surety of a better covenant is superior to all persons and things associated with the Levitical economy. The writer wants the Hebrews to give up the shadows for the substance. The passage before us is a bold appeal to break with Judaism once and for all. The writer takes us outside the camp of Judaism where Christ is. He shows us what is going on inside the camp and what the believer can do outside the camp. "Let us

go forth therefore unto him without the camp, bearing his reproach." This all sounds like Paul to me. Paul knew Judaism. He wept over the Jews, and prayed for them, but he could have no fellowship with Judaizers. In his missionary labours he would go first to the Jews and try to win them, but there would soon come a break and they would drive him from their synagogues, and he would turn to the Gentiles. Because he preached Christ as the hope of Israel they would have none of him. However, God knoweth them that are his, and the remnant called of God saw in Jesus Christ the wisdom and the power of God in the salvation of sinners. These Hebrews had embraced Christianity but had not grown. They were stunted and unsettled doctrinally. They were about to become the prey of the smart Judaizers. Almost the one and only ground of hope concerning them, was their manifest love for the saints. And even here the apostle found it necessary to exhort them to let brotherly love continue in its manifestation.

#### The Christian's Altar (9-12)

Now in verses nine to twelve we have the Christian's altar where he is to find food for strength. Here the believers are shown how to become established. "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein." — divers and strange doctrines, in opposition to grace. These doctrines were many and motley but all they could do was to carry aside and upset the heart. But grace establishes, grace fixes one firmly in the soil of saving truth.

#### No Profit in Meats

These doctrines were concerning meats. And here the commentators, as it were, come out of the huddle and run in all directions trying to describe these meats. Some think the allusion is to kosher food and has to do with the ceremonial law of clean and unclean meats. But this is hardly satisfactory. As touching meats the Jews expected to be kept clean by what they refused to eat, which was regarded as unclean, whereas it is thought that these people expected to profit from eating meats. Moreover, the doctrines about clean and unclean meats could hardly be called divers and strange for they were as old as Judaism itself. And besides, Paul had dismissed the question of clean and unclean meats in letters to Romans and Corinthians as of no vital importance and had pleaded for mutual patience on the part of the strong and the weak brethren. Others think that the reference is to the sacrificial meals of the Essenes, a Jewish sect, a minor sect, which had broken away, without becoming Christians, from the sacrificial system of Moses and had instituted their own ordinance without the use of the Levitical priest. And still others think that the meats referred to were a mixture of doctrines held by Judaistic and Gnostic thinkers. Whatever these doctrines of meats were, they must have been innovations, new and varied doctrines which threatened to upset the Hebrews. Our author says: It is better that the heart be established with grace; and not with meats. There is no profit from meats of any kind. To be established with grace means to study and meditate upon Jesus Christ.

#### Christ Is the Altar

All saving doctrine is about Christ. It matters little whether we say doctrine or Christ because Christ is the

only doctrine. It matters little whether we say grace or Christ because Christ is the channel of all grace. Christ and Him crucified was Paul's doctrine and the grace that is in Christ Jesus is, all that any sinner needs. He is the answer to every problem that sin has caused. He is rest, and peace for the heavy and worried heart. The all-sufficiency of Jesus Christ is the most glorious thing anyone can contemplate. We have an altar, and this altar is Christ. An altar is a place of slaughter or sacrifice and all the altars of the Old Testament adumbrated Christ. Everything that went on about the temple pointed to Jesus Christ. All of the priestly work of the temple pointed to Christ and His people. Christ is the believer's High Priest; He is the believer's altar; He is the believer's sacrifice; He is the believer's food; He is the believer's all and in all. "We have an altar, whereof they have no right to eat which serve the tabernacle." Nothing makes sense about the whole Levitical system except as types of Jesus Christ, Christ is the antitype of the animal offered in sacrifice on the great day of atonement. The body of that animal was not eaten by the priest but was taken outside the camp of Israel and burned. Now there were sacrifices of which the priest could eat. For the priest lived of the things of the altar. But that which typed out the atoning death of Jesus Christ was not eaten by the priest. And so the believer in Christ has food that the priest could not eat in typical manifestation. Christ is the food of His people as well as their salvation. He is the Bread of Life. In Christ we have an altar of atoning sacrifice and in Christ we have an altar of sacred food. In Christ the believer can cry, "My heart is fixed, O God, my heart is fixed: I will sing and give praise." Just as we received life by appropriating Christ by faith so do we get strength for our daily walk and warfare by feeding upon Him. Just as the branch finds strength for fruit bearing in the vine, so the Christian finds strength for bearing fruit to the glory of God by abiding in Jesus Christ, for without Him we can do nothing. We do not have to leave Christ for anything we need as moral and accountable beings. In the Old Testament sometimes the altar was the place of prayer and points to Christ through whom we come to God in prayer. Christ is our prayer altar. We ask for nothing except in His name. We expect nothing except from His pierced hands. All heavenly blessings come through Him. You cannot read this epistle and find any hope in any thing or anybody but Christ and Him crucified.

#### The Communion Table Is not the Altar

The believer's altar is not the Lord's Table. We do not feed upon Christ at the Lord's Table as we eat the bread and drink from the cup. We simply say by symbol that we constantly feed upon Jesus Christ by faith. In this epistle to the Hebrews there is no mention made of the Passover of the Jews, nor of the Lord's Supper of the Christians because they do not come within the province of what the apostle is discussing. The Passover was a memorial of redemption from Egypt, the passing over of the death angel. And the Lord's Supper is a memorial service in memory of Christ our Passover, sacrificed for us.

#### II.

#### The Christian's Position (13-14)

Verses thirteen and fourteen give us the believer's position. His proper place is with Christ outside the camp. "Let us go forth therefore unto him without the

camp, bearing his reproach." We cannot share with Him in the least in the work of atonement but we can share with Him in the reproach and offence of the cross. In this way we can have fellowship with His sufferings. The camp of course in reference to the Hebrews was Judaism. To fulfil the type of the animal which was burned outside the camp of Israel Jesus suffered outside the gate of Jerusalem. This indicates by symbol what Jesus Christ was in the eyes of the Jews. To be inside the camp was to enjoy the privileges of the commonwealth of Israel. To be outside the camp was to be denied and cut off from these privileges. But Christ is more precious than anything inside the camp. The leper was made to dwell outside the camp because he was regarded as unclean. And so Jesus Christ was taken outside the gate because He was regarded by the Jews as unclean. Criminals were stoned outside the camp. And so Jesus suffered outside the gate as a criminal. All defiled people were put outside the camp. And so Jesus the Holy One was numbered with transgressors and with the defiled. It was outside the camp that all filth was deposited and that was the place the Holy One of God went for us. What unspeakable humiliation! O, what depths of shame and degradation the Holy One of Israel descended into for us undeserving sinners. This was what Israel thought of Him who was the Holy One of God. What a reflection on their moral judgment! What a revelation of wicked hearts in sending Him outside the camp to die the death that indicated a curse, even the curse of God! With unspeakable insanity the Jews hated and still hate our Lord and Saviour. For Jewish Christians, for these Hebrews to be outside the camp had a meaning that it does not have for us. To Jewish believers it meant a complete break with all their flesh and blood and with the religion of their fathers, a complete break with Judaism and all earthly comforts and peace. From the Jews and from the nation came and still comes the reproach of Christ. In rejecting Jesus as the Christ and Messiah the Jews have denied every vital doctrine of the Old Testament. Delete Christ from the Old Testament and we have no Word of God. The Old Testament without Christ is nothing better than a blasted nut. The Jews have taught and are still teaching the world to despise the Lord Jesus Christ, the Lord of Glory. This scripture I think has been greatly abused. Hundreds of sects have arisen, "come-outers", who have come out of various groups which they referred to as "the wicked camp". I think it better to limit this particular scripture to Jews who must break with their people in becoming Christians. There is no exact duplicate of Judaism in the world today. However, as true Christians we should be willing to separate from everything and anything which would prevent our being loyal to Jesus Christ.

#### The Christian Is a Pilgrim

Now the exhortation to leave the camp of Judaism is enforced by the thought that "here have we no continuing city, but we seek one to come." The Christian is a pilgrim passing through a doomed world to an heavenly country. This epistle was written only a few years before the destruction of Jerusalem by the armies of Titus and the writer must have felt that there was some terrible catastrophe about to befall the nation of Israel. Christ had already more than thirty years previous to this pronounced the doom upon the city as He wept over Jerusalem. Christ had already told the Jews that their house

was left unto them desolate. I am not anti-Semitic by any means but the unbelieving Jew who hates my Lord is not my brother. My heart goes out to Jew or Gentile who is without the good hope that is in Jesus Christ. And I gladly clasp hands with Jew or Gentile, bond or free, black or white, rich or poor, male or female, and say, "brother" or "sister", if they will trust and love my Lord and Saviour.

### III.

#### The Christian's Sacrifices (15 & 16)

In verses fifteen and sixteen we have the Christian's sacrifices. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." The Christian is a priest and as such can offer sacrifices acceptable to God. Those who trust Christ as their sin offering are themselves constituted a kingdom of priests and an holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ. This sacrifice of praise can only be offered by the believer in Christ. God accepts nothing from the sinner until the sinner first accepts Christ in His atoning death. We must accept Christ's sacrifice before God will accept any sacrifice from us. Cain's fruit would have been accepted as a thank offering if he had first offered the bloody sacrifice in recognition that he was a sinner trusting in the coming Saviour, the seed of the woman, who would bruise the serpent's head. We must become righteous in Christ before God will accept anything from us. We must first be accepted by God before He will accept anything from us. And there can be no sacrifice of praise until the sinner's heart is broken before God and healed by faith in Jesus Christ. Praise can only come from a redeemed sinner. O, it may seem a small thing but God delights in praise from His people. He says, "Whoso offereth praise glorifieth me." The sacrifice of praise is to be offered to God continually and not one day in the year, not an annual affair, not monthly, or weekly, or even daily, but continually. The believer ought to live in the spirit of thanksgiving and praise. The blessings we have in Christ so greatly outweigh all the afflictions that can possibly come to us that our lives should be perpetual psalms of praise unto God. O, what praise is due unto Him who hath blessed us with all spiritual blessings in the heavenlies in Christ. All of us are woefully behind with our work of praising God. We spend time in listing our troubles that we ought to spend in counting our blessings. In one of the Chapman-Alexander meetings a poor paralytic was wheeled down the aisle and placed before the platform. Mr. Alexander, conducting the song service, looked down at the man and said,

"What is your favourite number?" Quick as a flash, the poor cripple said, "Count your Blessings." The Christian's sacrifice of praise is to be offered by Jesus Christ, not by an official priest on earth. He takes our poorly offered praise and perfumes it with His own perfections and presents it to His Father. Now in addition to words of praise the Christian is to offer works of piety as a sacrifice. "But to do good and to communicate forget not: for with such sacrifices God is well pleased." Christianity is a practical religion. The truly grateful heart will always be a generous heart. God is well pleased with every deed of kindness done in the name of Jesus Christ. Everything done for Jesus' sake is a sweet and holy psalm of praise to God. Even the cup of cold water given in the name of a disciple of Jesus Christ will receive its reward.

### IV.

#### Obedience to Pastors (17)

In verse seventeen the writer seeks to strengthen the hands of their pastors. This implies that their pastors are true and faithful and having a hard time. The work of a pastor is a solemn work and a hard work. It is a work of brain and brawn. The pastor of a church is responsible to God for human souls. He watches that he may warn and too often when he makes his report to God in communion, upon his knees maybe, he has to make it with tears and with weeping. And this means trouble and loss for his people who resist the truth. As our pastor takes us before his Father and talks to his Father about us, can he do it with joy or does he have to do it with grief?

### V.

#### Mutual Prayer (18-21)

In verses eighteen to twenty-one we have mutual prayer. He virtually says, "Pray for me, for I pray for you." He hopes through their prayers to be restored to them the sooner. In his prayer for them he addresses God as the God of peace. And this too sounds like Paul. This title of God occurs nowhere outside of Paul's writings. This prayer is almost a summary of the epistle and we do not have time to go into it. But he begs God to make effective in their lives that which he had exhorted unto. This is the only time in the epistle that he refers to the resurrection of Jesus Christ. And he thinks of Christ as the great shepherd of the sheep, earning His reward through the blood of the everlasting covenant.

### VI.

#### Concluding Words (22-25)

Now in verses twenty-two to twenty-five we have the concluding words of this epistle. He beseeches them to bear with his word of exhortation. He seems to feel that much he has written will not be welcome, at least at the first reading. He solicits them as his brethren and for love's sake to bear with what he has written. The writer calls this epistle a brief word of exhortation. We think of it, and we have studied it, as a great theological treatise or as a grand exposition of the whole Levitical system. But the writer calls it just a word of exhortation. What modesty! And this is most appropriate, for all through the epistle he is beseeching them and persuading them concerning Christ, their faith in Him and their loyalty to Him. Here in these closing words he sends cheery news that Timothy has gained his freedom and the probability that the two of them will visit them soon. He sends

## BOOKS AND BOOKLETS

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The Gospel Witness

130 Gerrard Street East, Toronto 2 - Canada

cordial greetings to their leaders and to all the saints and is joined by certain ones from Italy. The benediction is Pauline too. "Grace be with you all. Amen." This form of benediction as somebody has said was Paul's sign manual, a token that the letter was from him and was used by no other New Testament writer while Paul lived. It is indeed employed by John in the Book of Revelation. Blessed benediction! "Grace be with you all."

My friends, I have given you a poor exposition of a precious portion of Holy Writ. My own soul has been refreshed by this study and it is my humble hope that many of you have tasted anew that Christ is precious.

"Grace! 'tis a charming sound,  
Harmonious to the ear;  
Heaven with the echo shall resound,  
And all the earth shall hear.

" 'Twas grace that wrote my name  
In life's eternal book;  
'Twas grace that gave me to the Lamb,  
Who all my sorrows took."

#### "FULLER BRUSH VISITATION"

Robert J. Hastings, Pastor University Baptist Church,  
Carbondale, Illinois

**C**HURCH visitors would enjoy a recent article describing the methods of Fuller Brush salesmen. It gave tips to Fuller route men on how to increase sales. Really, the Fuller Brush Company has no corners on these proven methods which can be utilized by all church visitors who take seriously the command to "go out into the highways and hedges."

##### 1. "Amount of sales are in direct proportion to number of calls made."

Simple, isn't it? Yet any experienced door-to-door salesman will vouch for its truth. He will tell you the more doorbells he rings, the more money he makes. The idea is that a certain percentage of residents on any given street can be sold — and it's largely a matter of showing the product rather than the "sales talk". The problem is to locate the interested people, and the solution is to knock on enough doors!

This is a proven principle in church visitation. The discouraged visitor can often increase the number of folks reached simply by stepping up the number of calls.

##### 2. "Knock again."

Occasionally someone shouts from inside, "Who is it?" Or maybe, "Come on in!" Fuller Brush says, "Do not answer; knock again." Ordinarily your prospect thinks you are someone he is expecting. To go on in unannounced may embarrass both of you. A second or third knock will arouse enough curiosity to open the door. I have followed this practice many times, and have never failed to get a door open by simply keeping quiet and knocking again.

##### 3. "Step back."

Fuller Brush instructs their salesmen to "take a step back" when a lady answers the door. This shows courtesy, proves you are not trying to barge in. It reassures you are there to help the person, and not to force yourself in. Most people have a natural aversion to someone trying to cram something down their throats. The aggressive, blunt visitor who seeks to push himself into a strange

home will often encounter a psychological barrier thrown in his face.

And after all, shouldn't courtesy be a distinguishing mark of the church visitor? Remember, we go uninvited to the home and it's doubtful if the first entry should be in the spirit of a crusader! If Jehovah's Witnesses and the Mormons think they can sell more "brushes" that way, more power to them!

##### 4. "Sell on Saturdays."

Quite an array of arguments are given why Fuller Brush men should sell on Saturday mornings — especially rainy ones. I had never considered Saturday morning as a time for visitation until reading this article — then decided to try it.

And the results are surprising. Some observations and advantages are: (a) Ordinarily, visit the homes where you do not expect to go in for an extended visit — only the doorway conversation. Most people will be busy — some will be sleeping! (b) The father is often home, as well as the school children. An excellent chance to meet the whole family if calling on new people. (c) It is near Sunday — church-going is already on the minds of many. (d) Your Saturday call may be unexpected, which will give your visit an added impression. (e) In warm months many will be working in the garden or lawn, an opportunity for an informal chat without the formalities of a home visit. (f) And last, you will be in a better frame of mind to preach that sermon or teach that class Sunday morning. You will walk into your pulpit fresh from the homes of your people — which is often better than entering fresh from the pages of Spurgeon!

To any ultra-conservatives who may resent the adaptation of commercial methods to spiritual service, we suggest a re-reading of Luke 16:8, "the children of this world are in their generation wiser than the children of light."  
—Baptist and Reflector

#### A MESSAGE IN VERSE

Some Sundays ago the Jarvis Street choir presented a musical selection that contained a real message and which made a deep impression upon the congregation. Because a number of people commented on the message, we felt that the readers of THE GOSPEL WITNESS would appreciate reading these words of comfort:

#### AT PEACE WITH GOD

At peace with God! How great the blessing!  
In fellowship with Him to be;  
And from all stains of sin set free  
How rich am I, such wealth possessing!

#### Chorus:

My soul has found a resting place  
And I am now, through heavenly grace,  
At peace with God, at peace with God.

The fear of death has gone forever,  
No more to cause my heart to grieve;  
There is a place I do believe  
In heaven for me, beyond the river.

At peace with God; no change can harm me;  
Whichever way my course may run,  
One wish alone:—God's will be done —  
I seek, since I have known His mercy.

R. SLATER

## For Younger Readers

## BILLY AND THE SMALLEST PIECE OF GLASS

By Martha Inez Johnson

What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour" (Psalm 8:4, 5).

"Hey, Billy-y-y!" Mack was yelling at the top of his voice.

"What do you want?" Billy stuck his head out of the window which he had tugged open. The snow flew in. He shivered and yelled again, "Come to the back door!" banging the window shut.

Mack came around and said, "Hi, Bill! we're going sledding on Muggins' Hill. C'n you come?"

"Nope!" replied Billy, "I'll go tomorrow. Today I'm going to my Sunday-school teacher's house. Our class has a meeting there."

Sledding was fun! Would the class really miss him? He always had a feeling that people thought he didn't count.

Sometimes Miss Day, his teacher, reminded him that big Brother Jim had been much better than he in arithmetic. Now he put on his mackinaw, his boots, his fur mittens. All the boys were there when he arrived. Billy was thinking of Mack and the sleds. Then he thought of Miss Day as he looked at Miss Lane. Would Miss Lane think he was careless and stupid too? Did she know he was the youngest one in his family, the one who, Billy secretly believed, didn't count?

They sat in front of the fireplace as Miss Lane began to tell them a story.

She told of an artist who made stained glass windows. He cut little pieces of colored glass carefully, and he kept them on his table. He thought and prayed and worked day by day. This was going to be a beautiful window, his best. There were large pieces of glass, and small ones. They were blue, red, green, gold, rose-colored.

Billy had never heard of a story about stained glass windows. Miss Lane went on. "One day the artist's St. Bernard dog came into the studio. As he walked near the table, his tail flicked over the top and, though no one noticed, a very tiny piece of brown glass fell to the floor."

All the boys listened quietly. Billy thought to himself that the artist would never miss one little piece.

"At first he didn't notice the piece was gone. The cleaning woman swept the room. She swept the piece of glass into the dustbin. She threw the sweepings on the ash pile. Days later the artist looked for the pieces to finish his window. One piece was missing. After much excitement, searching, confusion and asking, he found the tiny piece of brown glass on the ash pile. He dusted it off and carefully carried it to his studio." Miss Lane said, "It was the most important piece of all; it was the eye of the Lord Jesus."

Billy was so surprised! Miss Lane continued, "I want you boys to realize that though you are small you are still important to God."

When Billy went home he had forgotten about the things Mother and Miss Day had said about his not being good enough. He only remembered that like the artist who needed the smallest piece, God needed him too. He would never forget it!

—Christian Youth.

## Bible School Lesson Outline

Vol. 19 Fourth Quarter Lesson 11 December 11, 1955

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

## THE PREEMINENCE OF CHRIST

Lesson Text: Colossians 1:9-20.

Golden Text: "And he is before all things, and by him all things consist."—Colossians 1:17.

## Introduction to Epistle to Colossians:

The Epistle to the Colossians was written about 64 A.D. from Rome and was probably taken by Tychicus along with Ephesians and Philemon, when Onesimus was returning to Philemon in Colosse (Eph. 6:21; Col. 4:7-9; Philemon). It is one of the prison Epistles of Paul.

The city of Colosse was situated in the district of Phrygia, Asia Minor. We have no record of the founding of the church, but Epaphras may have been responsible (Col. 4:12). Certain forms of false teaching were endangering the purity of the young church: the worship of angels; gnosticism, a mixture of Persian and Greek philosophy which was to the effect that knowledge, not faith, was the key to salvation; legalism and asceticism. The Apostle wrote the letter to caution the believers against these errors and to confirm them in the doctrines of grace.

Since all the errors arose from a failure to give the Lord Jesus Christ due honour as the Son of God, the Apostle rightly judged that he could best combat the false cults by describing His proper nature, position and office. The preeminent glory of Christ is the theme of the whole Epistle.

## Analysis of Epistle to Colossians:

- I. Christ the Preeminent Lord (chapter 1).
- II. Christ the Incarnate Lord (chapter 2).
- III. The Believer's Union with Christ (chapter 3).
- IV. The Believer's Fellowship with the Saints (chapter 4).

## I. Prayer through the Preeminent Christ: verses 9-14.

True prayer is addressed to God through Christ and is inspired by the Holy Spirit. It is permeated with thanksgiving: indeed, petition and praise blend with one another, both being aspects of our fellowship with the Lord (Phil. 4:6). In this model prayer of the Apostle Paul note the three subjects of petition: the believer in relation to the will of God, the work of God and the power of God (verses 9-11); and the three causes of praise: the believer's inheritance, deliverance and redemption (verses 12-14).

In contemplating a journey, the traveller first seeks a map to chart his course and to determine his directions. The believer who would travel to the Celestial Land must have the assurance that he is travelling along the right road and in the right direction. It is a great thing to know the plan and will of God (John 7:17), but still greater to be filled with the knowledge of His will (Eph. 1:17; 3:19). To know the will of God, no mere intellectual prowess will suffice; only by spiritual wisdom and understanding can one understand spiritual truths (1 Cor. 2:12-14; 2 Cor. 10:4, 5).

Knowledge must be accompanied by obedience: the one who knows the will of God, yet fails to perform it, commits sin (Matt. 7:21; John 9:41; Jas. 4:17). The enlightened believer will be anxious to walk before the Lord in a manner well-pleasing to Him (1 Thess. 4:1), loving the work of God (Col. 3:17, 23). As he walks and works in fellowship with the Lord, the faithful disciple will come to know the Lord in an intimate way (Phil. 3:10; 2 Pet. 3:18).

They who do the Lord's bidding will find that all needed power is supplied; we are never sent to warfare at our own charges (1 Cor. 9:7; 2 Cor. 3:5, 6). The Apostle prays that the Colossian Christians may be strengthened with all the glorious power of the Lord Jesus Christ (Eph. 1:17-23; 3:16). We need His strength to conquer all our foes, to withstand temptation, to walk worthy of the Lord, to serve Him faithfully, to witness for Him effectively and to bring the unsaved

to Him. Our text (verse 11) speaks, however, of strength not to conquer, but rather to endure (2 Tim. 2:3; 4:5); not to do all things, but perhaps just to do nothing; in the time of affliction and trial to wait upon the Lord patiently, quietly and hopefully.

Our prayer is to be addressed to God, our heavenly Father (Matt. 6:9; Eph. 3:14, 15; Col. 3:17). We are not worthy to be called His children, but in the person of Christ we are made worthy to be His sons and heirs (Rom. 8:14-17; Eph. 1:6). Through faith in Christ we become heirs of the inheritance which is incorruptible, undefiled and which passeth not away (1 Pet. 1:3, 4).

The Apostle Paul would have the Colossians give thanks that they belong to the kingdom of light, the kingdom of Christ, having been delivered from the power of darkness, even the power of Satan. They had been redeemed and ransomed from sin, Satan and death through the atoning work of Christ the Lord, and had received the forgiveness of sins (Rom. 3:24; Eph. 1:7; 1 Pet. 1:18, 19; 1 John 1:9).

#### II. Praise of the Preeminent Christ; verses 15-20.

Christ, the Preeminent One, is described in relation to His Father (verse 15), the world (verses 16, 17), and believers (verse 18-20).

Our Lord Jesus Christ is the express image, likeness and exact representation of God the Father (2 Cor. 4:4; 1 Tim. 1:17; 3:16; Heb. 1:3), since He is Himself God (John 1:18; 14:9). Even before the Incarnation He was the unique Son of God, "begotten before every creature" (John 1:1; Rev. 3:14).

As to the world, Christ is the Creator of all things (John 1:3; Heb. 1:2); and as being above and before all things, existing from all eternity, He is also the sustainer of the universe, upholding all things by His word of power. In Him all things are held together. "Order is heaven's first law".

In regard to the believer, also, Christ is the Preeminent One. He is the Head of the church, which is described as His body, being composed of all who are united to Him by faith and also united to one another (1 Cor. 12:12, 13, 27). As in the physical realm the head controls the movements of the body, so in the spiritual realm Christ is supreme over the activities of His church. He is the beginning of the new creation, as Adam was of the old creation, and all who are born again have part in that new creation of which He is the Head (1 Cor. 15:20-23, 45-47). He is the first-begotten from the dead, hence the Preeminent One in His resurrection (Acts 13:3; Rom. 1:4; Heb. 1:5; Rev. 1:5).

Christ dwelt upon earth as a man, and also as God. He possessed in their fulness all the attributes of God (John 1:14; Col. 2:19).

Christ was the Preeminent One in His ministry, as in His nature, for on the cross He died for all men, that He might reconcile the world unto Himself (2 Cor. 5:18, 19).

#### Daily Bible Readings

Dec. 5—Preeminent in Creation .....	Eph. 3:1-9
Dec. 6—Preeminent in the Universe .....	John 1:1-13
Dec. 7—Preeminent in the Church .....	Eph. 1:15-22
Dec. 8—Preeminent in His Power.....	1 Tim. 6:11-16
Dec. 9—Preeminent in the Love of His Friends	
	Matt. 10:32-39
Dec. 10—Preeminent over Angels .....	Heb. 1:1-14
Dec. 11—Preeminent in His Death .....	1 Cor. 15:12-25

#### Suggested Hymns

Jesus, wondrous Saviour!  
 Jesus, the very thought of Thee.  
 Join all the glorious names.  
 There is no name.  
 Fairest Lord Jesus.  
 Oh, could I sing the matchless worth!

## Christmas is Coming!

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