

Christ, In the Hebrew Epistle

Rev. F. A. Dunlop

The second verse of the first chapter speaks of Christ as Creator. "By Whom also, He made the worlds." This corresponds with the Gospel of John: "All things were made by Him and without Him was not anything made that was made." John 1:3. Christ, Himself, claimed this power: "I go to prepare a place for you." John 14:2. One of the other epistles speaks of Him as Creator: "For by Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers: All things were created by Him and for Him: And He is before all things and by Him all things consist." Col. I: 16-17.

Here is Christ accredited with the work of Creation. Now to create is to make something out of nothing. Since "nothing from nothing comes," then Christ must always have been. There must have been a Someone before there was a something. He is God-eternal, Self-Existent, Self-Sufficient. In these scriptures we learn that nothing was created that He did not create. Now unless He created Himself, it is false to speak of Christ as being created by God. Regardless of how we may exalt Him otherwise, we speak a great falsehood, and reflect dangerously upon the Person of Christ, when we refer to Him as being created. On page 9 of the book I referred to in my former article I read: "The divine record, however, foreseeing the future confusion that would engulf the world relative to the personality of God, did not let the matter rest there. Rather the record goes at great length to specify, pointedly and positively, that Christ was in fact created in the actual and express image of the person of the Father." The writer here is endeavoring to prove that as Christ possessed flesh and bones, so likewise, the Father possesses flesh and bones. This position enforces upon us belief in two Gods, or, that Christ is inferior to the Father, and consequently, is not God.

On pages 27-28 the writer goes on to say, (and this is part of the vision of Joseph Smith, Jr.) "I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. When the light fell upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—"This is My Beloved Son, hear Him!" This is not quite like Isaiah's vision. Isaiah says, "I saw the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Then said I, Woe is me, . . . For mine eyes have seen the King, the Lord of Hosts." "Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us?" Do you sense the great and blessed truth of the Holy Trinity in this? The One Lord, the One King throughout, yet when He speaks He says, "Who will go for us?" "The God-Head is not divided, nor the Persons confused." God the Father, God the Son and God the Holy Ghost, One God, Evermore. Amen.

WHAT THE CHURCH NEEDS IS—

- More TITHES and fewer drives.
- More ACTION and less faction.
- More WORKERS and few shirkers.
- More BACKERS and fewer slackers.
- More PRAYING and less straying.
- More of GOD'S PLAN and less of man's.
- More DIVINE POWER and less human "powwow."
- More BURDEN-BEARERS and fewer tale-bearers.

—Wesleyan Methodist

The King's Highway

A LACK OF BALANCE

By F. Lincicome

Many evils rise from a lack of balance. Rain is a good thing, but too much rain is a bad thing. Nourishment may mean health or gluttony. Liberty may end in tyranny or good government. Holiness may result in formalism, fanaticism, or a full-orbed Christian experience.

Human nature is confronted with the difficulty of keeping balanced. We find ourselves in danger of swinging from one extreme to the other, with the difficulty of becoming established in the middle of the road.

Most churches have two classes of people in them—radicals and conservatives—and there is no way to get rid of them. They are like the poor—they are always with us. The radicals have been known to lift an unreasonable standard. The conservatives have not lifted the standard high enough.

It would seem that while these extremes are hurtful, they have in a measure proved helpful. The radicals serve as a safeguard for the conservatives, and the conservatives serve as a safeguard for the radicals. The grave danger exists when a church gets too many of either kind on its hands.

One of the dangers is that of becoming uncharitable and intolerant. Another danger is a feeling of superiority. But the greatest danger is when the radicals see their mistake. They try to swing back to a more liberal and reasonable position and must be careful lest they swing to the other extreme. One of the important problems of a preacher is so to preach and teach that he will bring his people in line with the major emphases of the Bible.

—Free Methodist

NARROW-MINDEDNESS

The preacher is sometimes accused of being narrow-minded because he insists on the Christian's forsaking ALL to follow Christ. But all of life is narrow, and success is to be found only by passing through the narrow gate and down the straight way.

There is no room for broadmindedness in the chemical laboratory. Water is composed of two parts hydrogen and one part oxygen. The slightest deviation from that formula is forbidden.

There can be no room for broadmindedness in music. There can be but eight steps in an octave. The skilled director will not permit his first violin to play even so much as one-half step off the written note, chord and key.

There is no room for broadmindedness in mathematics. Neither geometry, calculus nor trigonometry allows any variation from exact accuracy—even for old time's sake. The solution of the problem is either right, or it is wrong—no tolerance there.

There is no room for broadmindedness in biology. One varying result out of a thousand experiments will invalidate an entire theory.

There is no room for broadmindedness in athletics. The game must be played according to the rules, with no favors shown for charity's sake.

There is no room for broadmindedness in the garage. The mechanic there says that the piston rings must fit the cylinder walls within one-thousandth part of an inch. Even for friends, there cannot be any variation if the motor is to run smoothly and efficiently.

How, then, shall we expect that broadmindedness shall rule in the realm of religion and morals?—Author Unknown.