

The Gospel Witness and Protestant Advocate

Vol. 25, No. 45

130 Gerrard Street East, TORONTO, MARCH 6, 1947

Whole Number 1294

A Family Enterprise

IT IS proverbial that example is better than precept. The word of no man deserves attention whose teachings and exhortations are contrary to his own practice. No Christian teacher has a right to set a standard for others, to which he is not continually endeavouring to conform himself.

Perhaps the Editor of this paper may, without immodesty, speak this personal word: At the beginning of our ministry we resolved so to labour in the work of the Lord that no man, whatever his employment, however arduous his task, however long his hours, should be able, justly, to say that he was more industrious than his minister. We can conscientiously say we have ever since endeavoured to implement that resolution. No Christian teacher need expect that his people will exceed his example in Christian giving. The Pastor must, in all respects, be an example to his flock. The same applies to the Editor and staff of a religious periodical. We should not feel free, annually, to appeal to our subscribers by their contributions to make themselves shareholders in THE GOSPEL WITNESS enterprise, if we were not able to point to the whole GOSPEL WITNESS staff as an example in this matter.

We remember a Baptist Convention to which we once belonged, and from which we departed "unwept, unhonoured, and unsung", at which there was an annual discussion about the Denominational paper. It was always in debt, and seemed to supply the Denomination with no wings, but weight. Why this was, we do not presume to say; but this we know, that the publishers of most religious papers count themselves fortunate if they receive even the subscription price from their subscribers.

How daring, then, for THE GOSPEL WITNESS rigidly to purge its roll, after three months of waiting, of every non-paying subscriber; and at the same time to appeal to all subscribers, over and above their subscription, to make contributions to the WITNESS Publication Fund! But we do it, and we do it without attempting an apology. How dare we? Well, first of all the Editor has edited the paper, and written most of it, for twenty-five years, without a dollar of remuneration for his labours. He has done far more contributory work week by week for the paper than the Editor of any religious weekly we know. And yet such editors receive twenty-five hundred, or three thousand dollars, or more, for their editorial work.

In addition, our readers can form their own estimate of the value of twenty-five years of such labour as the editorial work of THE GOSPEL WITNESS represents. The Editor has published a number of books, but any profits accruing have all gone into THE GOSPEL WITNESS Fund. But the Editor has not been alone in this. The secretarial staff, and the executive desks have given unstinted labour at all hours, for the sheer love of it. Many a night, scores of nights in emergencies particularly, the whole staff has worked all the night through till morning, and there was neither double pay, nor any pay, for overtime; indeed, much of this overhead, apart from the overtime, was carried by Jarvis Street Church. If the Jarvis Street office staff had been members of a Union, demanding a forty-hour week, we should have had to close up long ago. But over and above the labours of the regular staff, the sending out of our many special editions has involved the voluntary typing, sometimes for a single issue, of tens of thousands of names. Then there has been the wrapping and the stamping, the bagging, and the mailing, and we have often had a volunteer staff of twenty-five or more, working at one time on such jobs as these. Thus scores of people have given days and weeks and months of free time, to make the continuation of THE GOSPEL WITNESS possible. But people living outside of Toronto, or not directly connected with our working staff, know nothing of these multiplied labours, and most of them are, geographically, prevented from participation therein.

It is because the whole GOSPEL WITNESS enterprise is really a family affair that we make bold in our annual letter to appeal to every member of the family to lend us their financial aid. In response to our annual letter mailed a few weeks ago, already between four and five thousand dollars have been received. But that is not enough: we really need several times that amount to do all that needs to be done to pay our way, and extend our circulation.

We have been planning a circulation drive in an endeavour largely to increase, and, if possible, to double our circulation before the summer. We are positive there are tens of thousands of people who would eagerly subscribe to THE GOSPEL WITNESS for the sake of the information it contains, if only they knew about it. We are devising means by which we hope to make this paper more widely known. We ask every GOSPEL WITNESS reader to help us so to do. Only yesterday a brother,

The Gospel Witness and Protestant Advocate

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

\$2.00 Per Year. Postpaid, to any address. 5c Per Single Copy.

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who is not a Baptist, but an earnest Christian, who recognizes the value of our testimony, handed the Editor four fifty dollar bills for our funds. Many of our readers could do the same. Not so very long ago this same brother handed us five hundred dollars. Does anyone know of any more important matter than giving to the people of this country the information which THE GOSPEL WITNESS supplies week by week? Why not generously invest in the enterprise? Why should we not have a few one thousand dollar gifts between now and the end of March, or five hundred, or two hundred, or one hundred, or fifty dollars, or twenty-five dollars, or somewhere between these figures? And why should not those who cannot do as much as that, give ten dollars, or five dollars; or, if that be all that is possible, the price of a subscription for somebody else? No matter how much you give, we repeat, you will not exceed the giving of THE GOSPEL WITNESS staff. Will you not join us in this great family enterprise?

Recently the President and Publisher of the New York Herald-Tribune died. His widow immediately became President of the Company. Since then the son has taken his father's place as Editor. The paper has been a family enterprise for some generations.

Such is THE GOSPEL WITNESS. We urge every GOSPEL WITNESS reader, every member of THE GOSPEL WITNESS family, who has not already sent us an annual contribution, to do so at once, and to make your contribution as large as you possibly can.

Many are converted through reading the sermons. Others are nerved for warfare; mourners are comforted, and shut-ins are ministered to. We are more grateful than words can express for all the help already received; but we need much more; and we appeal, as earnestly as words can appeal, to every GOSPEL WITNESS reader to come to our help, and to do it at once.

READ THE GOSPEL WITNESS

"McMASTER ALUMNI NEWS"

LAST week we devoted a page to a report from *The Hamilton Spectator* on exotic dances at a McMaster social. We really should have printed the accompanying picture of the dancer, though it was hardly fit to print! We have now received the current *McMaster Alumni News*. Any alumni paper should give the spirit of the school, and so we suppose that this one does.

We note on page 5 that Graduates' Day on May 10th is to close, 8.30-12 p.m., with dancing.

"The first week of lectures in the new term was observed as Religion and Life Week. For this period the University was singularly fortunate in securing the leadership of two of the outstanding younger ministers of England, Rev. Bryan Green of Holy Trinity Church, Brompton, London, and Rev. Paul Rowntree Clifford of West Ham Mission, London, both of whom are on this continent by invitation of the Federal Council of Churches of America to conduct missions at various centres in Canada and the United States."

The Federal Council of Churches of Christ in America is chief agency of Modernism, as is well known, so we are not surprised a couple of pages further on to read:

"A dinner meeting of McMaster graduates in the New York City area was held in Riverside Church on December 12, 1946, under the joint sponsorship of Dr. R. J. McCracken, former McMaster professor who is now minister of Riverside Church, and David Siegel, '31, New York chairman for the Alumni Memorial Campaign.

"Chancellor G. P. Gilmour delivered an interesting and informative talk on the University's development plans.

"A New York branch of the Alumni Association was formed with the following officers:

"Honorary President—Dr. R. J. McCracken.

"President—David Siegel, '31."

Riverside Church is the chief temple of "Christian" scepticism in America.

Other articles show the way in which religious Liberalism leads to utter worldliness: for instance this (emphasis ours):

"The Hamilton Alumnae held a *bridge* in the Drill Hall at the University on December 9, 1946. There were 60 tables and the sum of \$65 was turned over to the Alumni Memorial Campaign.

"The President, Mrs. C. W. H. Linton (Helen Hopper, '39) welcomed those present and entertained by periodically announcing the Hamilton civic election returns. Mrs. G. P. Gilmour drew the names of 13 *lucky prize-winners*. Mrs. L. C. Paterson (Fran Wilson, '37) was in charge of refreshments, while Jean Ramsay, '43, made arrangements for the prizes."

"MAC FORMAL

"The Mac Formal took place in the Drill Hall on January 20th, with almost 1,000 in attendance. The committee had originally planned to arrange tables for everyone in *cabaret style*, but the unexpectedly large crowd necessitated the cancellation of table reservations. Music was supplied by the orchestra of Ellis McLintock.

"An intermission *floor show* featured Mac talent with McMaster's Bob Hope, Guy Galbraith, as master of ceremonies."

—W.G.B.

NAMES AND EXTRA COPIES

Send us the names of Protestants who would be interested in receiving sample copies of *The Gospel Witness*. Also send for extra copies of this issue — 5c per copy. Less in quantities.

Presbyterian Champion on Trial for Denouncing Romanism and Modernism

THERE is nation-wide interest in the trial by the Halifax-Lunenburg Presbytery of the Presbyterian Church, which includes all Western Nova Scotia and Bermuda, of the Rev. Perry F. Rockwood of Truro, Nova Scotia.

Awaking Protestants

Before entering the ministry, Mr. Rockwood was a newspaper man and so knows the value of publicity. He has had copies of his sermons duplicated and then printed in form suitable for general distribution. In some articles his keen perception of the evils of the Protestant situation in general, and of the Presbyterian Church in particular, has evoked strong opposition.

Beginning last August 25th, Rev. Mr. Rockwood preached a series of sermons under the general title of *Protestants Awake*, in which he set forth, first the Protestant-Roman Catholic issue today, in connection with which he said:

"I would also point out that it is the duty of the Christian minister constantly to warn his people against the evils of the day. Not many weeks ago, a little child became lost, wandering from home, and the whole community became aroused and started an intense search until the child was found. What would have been the reaction of Christian people had the neighbours sought to comfort the mother by telling her not to worry, that although the child was lost in the woods there was a chance that she might find the right road and wander home again; or, should the child have to stay in the woods there was a chance that she might find something to eat and not be molested by the wild animals? How foolish that comfort would have been if no one had sought to find the child and lead her home! It is just as foolish today for Christians to tell us not to worry about the Roman Catholic Church for she is minding her own business and it is our duty to mind ours. I shall reveal to you that this Catholic Church is not minding her own business, and that everywhere she is making plans to hold people in fear and ignorance for continued generations to come that her people may take control and at the same time be kept in the woods far away from home."

In the second sermon Mr. Rockwood examined Romanism, which he said must be judged by her fruits.

Roman Intolerance

In the third he discussed the relation of the Roman Catholic Church to the Bible, and said:

"Let it be known to the tolerant Protestants today, so sickly and sentimental in their faith, that the Roman Church is not a tolerant Church at all! Rather it is the most intolerant organization in the world today and constantly sends forth its curses upon the Protestant Christians and Churches of all lands, which in their sight means that all who reject her doctrines must be eternally damned in the sight of God."

Priests' Temptations

Next Mr. Rockwood examined the Roman Catholic Mass in the light of the Bible and the priesthood of Rome:

"After all, priests are only men, like unto all other men. The very secrecy of the confessional is loaded with temptation."

Mariolatry

In his concluding message of the series, entitled, "Mariolatry and Idol Worship—An Offence to God", we find such strong words as the following:

"We speak tonight on idol worship with special reference to their worship of Mary, the Mother of Jesus. We can say first of all that this whole practice of bow-

ing down before images is forbidden by the Second Commandment. The Roman Church tells us that they do not worship the images, but use them as symbols of the object of their worship. The Commandment, however, does not only forbid the worship of images. It states plainly: 'Thou shalt not bow down to them nor worship them.' The practice is an offence to God. The Roman Church leaves out this Second Commandment, dividing the tenth Commandment into two to make the ten. . . .

"St. Thomas Aquinas in his *Summa*, which is one of the greatest of all Roman Catholic theological works, points out that 'the same reverence should be displayed towards an image of Christ and towards Christ Himself, and seeing that Christ is adored with the adoration of *latria* (that is, supreme religious worship), it follows that His image is to be adored with the adoration of *latria*.' And so it follows for other idols according to this great Romanist leader. It will be difficult

for the priests of Rome to take away the full significance of these words when they try to tell us that their idols are not worshipped. Such idols are truly an offence to Almighty God!

"My brethren, we have said enough to prove beyond any shadow of a doubt that there are today hundreds and hundreds of people called Roman Catholics, living in spiritual darkness and being guided by those who are themselves blinded by the power of Satan. If God's Word has any authority for us at all, we must surely know that the whole form and worship of the church as well as her doctrines are anti-Christian and contrary to God's revelation to mankind through Holy Scripture."

A True Protestant

It is easy to see how clearly this young Presbyterian lines up in the true Protestant succession. It is also easy to understand, at least for readers of THE GOSPEL WITNESS, how readily this brings him criticism from people who do not want to be roused from their lethargy.

"Protestant Church Sick Unto Death"

In another series of sermons, begun on November 10th last, in which there was great local interest and



REV. PERRY F. ROCKWOOD

against which there was such resentment that over eight hundred copies were burned by intruders, our Presbyterian brother asked, "What is Wrong With the Protestant Church?" He said, first, that "the church is sick unto death doctrinally."

"The church today does not want controversy. Loyalty to the denomination is the first consideration today even though such loyalty might be disloyalty to Jesus Christ. There are leaders within our own church today who are denying the faith of our church, and yet who call disloyal any who would raise their voice to maintain loyalty to the true faith upon which the church is founded."

Colleges Deny the Bible

The following Sunday, to a packed house he preached from the title, "The Church Sick Unto Death Educationally," and told how Modernism had affected both the Baptists and the Presbyterians, for Acadia is the Maritime Baptist University. (We are reminded that recently we had a conversation with a young man who said that he went to Acadia University and there lost any faith that he had. Thank God he was later converted and studied further in sound institutions.)

"Back in 1940 I entered my first year in Presbyterian College, Montreal. I had just come from Acadia where I saw enough of the teachings for students of the ministry to know that God's Word was not believed by many there. I looked forward to going to a Presbyterian College to study further the faith of our church as expressed in the Westminster Confession. I was not there many days when I began to realize that the college was betraying the faith of our church, and that with few exceptions the Word of God was not accepted as the Only rule and practice of our Faith."

Virgin Birth, Resurrection, etc., Ruled Out!

Lecturing to Presbyterian students in Montreal, as well as to United Church students, is Professor W. A. Gifford, whose *Story of the Faith* we hope soon to review more fully in these pages. At this time, however, we will make only four quotations:

"It is unlikely that Moses was a monotheist, or even consciously looking towards monotheism" (p. 15).

"Long afterwards it was believed in some circles that Jesus was born without a human father, and that his birth was accompanied by miraculous events" (p. 61).

"The 'virgin birth' appears now to have been the best explanation that simple folk could give, long after the event, of the origin of one who seemed to them to be more than human" (p. 61 fn.).

"All that we can confidently conclude from the Gospels is that, after the burial of Jesus, the tomb was found empty, and the disciples for some days had experiences which satisfied them that he was alive" (p. 86).

This book Mr. Rockwood quoted at length to show how far unbelief has gone amongst those who train Protestant ministers.

"Mental Reservations"!

How then can Presbyterians be ordained to a church that is supposed to hold the Westminster Confession?

"Both at Montreal and Knox College we were told definitely that in taking our ordination vows we were to do so with 'mental reservation,' although the one professor who told us that in Knox is now retired. But 'mental reservation' has come to mean that students for the ministry coming to be ordained need not take too seriously their vows, and leaves much room for differences of opinion on the ESSENTIALS of our faith."

Union without the Faith

The next Sunday evening our friend discussed the way in which forces are at work among Presbyterians,

as they are among Baptists, in Canada to bring together all the churches without any real basis of Christian fundamentals.

"I want to emphasize tonight the general forces at work today to bring about the ultimate union of all churches while at the same time taking away or making light of the essentials of our faith to accomplish this end. I refer first to the Canadian Council of Churches."

It is very interesting to Baptists to note that the current issue of the *McMaster Alumni News* reports on its first page of copy concerning

Chancellor Gilmour

"At the annual meeting of the Canadian Council of Churches, held in Quebec City in November, Chancellor Gilmour was elected President of the Council. Although the Chancellor, in his initial statement, spoke of his election as an acknowledgment of the not inconsiderable part played by his own church body in Canadian Christian life, his friends recognize that it is a tribute also to his personal qualities of character and statesmanship."

Rome's Spread Reported by Canadian Council of Churches

Each Sunday on the CBC at 1.15 p.m., Dr. Gallagher, Secretary of the Canadian Council of Churches, gives world church news. It was most interesting and illuminating last Sunday to hear him report two Roman Catholic items, first, that more than one-half a million converts to Catholicism have recently been reported by the Vatican. Of course, Dr. Gallagher expressed no regret at this defection from New Testament religion, or whatever religion the people held who turned to the Roman apostasy. The second item was a note to the effect that the Pope had called upon Roman Catholic children of America to help the children of Europe and Asia in a fund to total five million dollars. We have not the slightest doubt that this five million will be used directly or indirectly for propaganda. How strongly in some fields Rome is working against our missionaries, a man like Dr. Gallagher ought to know.

Cooperation of Protestantism and Romanism

It will be remembered that the Canadian Council of Churches, meeting in Quebec last November:

"sent a letter expressing the Council's prayers for the complete recovery of Cardinal Villeneuve, Archbishop of Quebec, suffering a heart attack in New York. No man has done more in Canada to influence the Dominion Government and the people of Quebec to take stands against the best interests of our land than this Catholic leader. The Roman Catholic Church is unchristian in its very essential and Protestants can have no fellowship with them. Dr. J. H. Arnup told the Council that world peace could only become a reality through the cooperation of Protestantism and Catholicism. . . .

"This ecumenical sickness can be seen in the relation of the church today towards missions. All the major denominations are now members of the Foreign Mission Conference of North America. The beliefs of this Board can be seen in their 50th Annual Report, published in 1944. Modernism controls the thought of all speakers. Here is told why we should send missionaries to bring about a Worldly Christianity: (The message was given by Dr. R. W. Schloerb, pastor of Hyde Park Baptist Church, Chicago.) (1) The Fatherhood of God and Brotherhood of Man; (2) 'The ethics of altruism and service to those in need;' (3) 'The conviction that our religion begins at home but it does not stay at home.' In other words, Jesus Christ is left out, Jesus Christ as He is revealed in Scripture!"

Chinese Protestants Ask Union with Rome

In the final Sunday evening of the series we are reviewing this Presbyterian champion further considered the way in which Presbyterians, in particular, and Protestants, in general, are being led into similar entangling alliances abroad, for instance, what is called the Christian Church in China. When the late stalwart Presbyterian, Dr. Jonathan Goforth, back in 1922, found this so-called Church of Christ in China to be untrue to God's Word, he refused to have any further association with it. In the official pamphlet of the movement, entitled *Let Us Unite*, these words are found:

"Our ultimate goal should be and is a union of Roman, Greek, Protestant and other Christian communions. Only then will Christ's prayer, 'That they may be one,' be fully answered. This ultimate goal, we believe, can be approached best by concentrating our immediate mind and will and prayers to securing the organic unity of all Protestant evangelical churches."

Who Makes the Trouble?

Now the man who raises the alarm in some circles is always considered to be the trouble-maker. Recall how Ahab said to Elijah, "Art thou he that troubleth Israel?" Rev. P. F. Rockwood was brought to trial this week on the ground that "these sermons constitute a divisive course in the church today. Of course, they simply mean that what I say by way of criticism with regards to the policy of our church, does not make it so easy for our leaders to carry out their schemes so freely as they have been doing. This is especially true because these sermons are being distributed in various parts of the church throughout Canada and many of the people are being aroused when they see what is taking place.

"My stand is this: When I was ordained, my first vow was to remain true to the Scriptures of the Old and New Testaments as the only infallible rule of faith and practice, and secondly, the Westminster Confession was accepted by myself as a secondary standard to be upheld and as being true to the Scriptures themselves. I am going to prove that I have upheld the Bible, and that in these respects the church has fallen away from the Bible, and therefore our loyalties must be to the Bible rather than to the church itself."—W.G.B.

WHAT IS WRONG WITH THE SEMINARIES?

MANY intelligent people who sit in the pews of the great denominational churches have been asking for a long time, "What is wrong with our theological colleges and seminaries? Why do they not produce men with prophetic fire and vision who can command the attention of the multitudes?" The academic training of the young ministers who graduate from the denominational schools leaves little to be desired, but in spite of their intellectual accomplishments, it is patent to their listeners that they are not of the same calibre as those pioneer preachers and missionaries who founded and built up the Protestant Churches with which this land is dotted. Often without thorough training, without the adventitious aid of large buildings and the prestige and financial support that comes from prosperous and well-organized denominational bodies, these humble itinerant preachers of a few generations ago made their way from settlement to settlement on foot or on horseback with little else in the way of worldly possessions or culture than a well-born Bible in their saddle-bag. But they preached what they believed, what they knew by personal experience of the Grace of God, and they left behind them a trail of churches composed of men and women whose lives had been touched by divine power. We do not depreciate the value and importance of a thoroughly trained ministry, but if it were necessary to choose between a vigorous, effective ministry of the Word of God and a cultured but ineffective preaching of "another Gospel, which is not another," we would not hesitate a moment. And there are multitudes of churchgoers who are of the same mind. Proof of this is abundantly offered in the exodus of thousands upon thousands of loyal denominationalists from the churches in which they were brought up to tabernacles of various sorts and to the newer religious groups that have sprung up in the last generation.

In the United States almost every major denomination has either suffered a "split" on the question of the authority of the Bible or is at present in the throes of one. In Canada, only the Baptist denomination has been divided into two camps on this "modernist" issue, though there are Evangelical individuals within the ranks of all the Protestant bodies. The Union of Regular Baptist Churches came into being more than twenty years ago under the leadership of Dr. Shields and since then its progress is a demonstration that the Gospel is not outmoded in this modern age.

Seminaries That Disregard Theology

Leaders in the major denominations are becoming increasingly alarmed over the situation that confronts them. If no other cause for anxiety were forced upon them, there would be the very urgent and pressing matter of shrinking contributions and diminishing numbers. A well-known "liberal" religious publication recently located the present situation of theological students and seminaries as "the far country where they have been wandering for more than a generation." (*The Christian Century*, February 19) In a discussion of this matter the same paper candidly remarked that:

... These problems were met by the seminaries in two different ways.

In one type of institution, the attempt was made to solve such problems by the principle of "adjustment." The Christian faith must "adjust" itself to the new learning. This reaction produced a kind of negativism

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in the seminary mind which could not be altogether concealed under the guise of "liberalism" by which it desired to be known. The positive note of the Christian gospel was toned down by ministers trained in this atmosphere and, naturally, the churches in which they ministered tended to reflect this negativism.

In the "liberal" seminaries there developed an actual distaste for the more fundamental disciplines, such as theology and church history. Even biblical study lost its attraction or was shrunk to a study of the life of Jesus and his teachings. Other studies were introduced into the curriculum which were more attractive because they seemed more contemporaneous and therefore more practical. Classes in religious education, religious drama, pastoral counseling, the techniques of church administration, and the art of radio speaking tended to displace the more rigorous discipline of theological education. Theology itself was overshadowed by the philosophy of religion and the psychology of religion. Throughout the whole curriculum the word "religion" became a substitute for and interchangeable with "Christianity."

The Christian Century prefaced these observations with the "good news. . . (of) a reorientation . . . taking the form of a specific movement (1) under the banner of the merging aspiration for a united Protestantism, (2) for the rediscovery of the positive Christian gospel (3) which can be proclaimed with apostolic and prophetic power to the secularized paganism of the modern world."

With the first and third of these points we are most heartily in accord provided that Protestantism is to be united on the solid foundation of the truth of the Gospel and not on the shifting sands of human opinions. Indeed, we are heartily in favour of a "rediscovery of the positive Christian gospel", but we do not believe that it is to be found elsewhere than in the divinely inspired account given in the New Testament of our Lord and Saviour Jesus Christ. If the "new life" that is stirring in the theological seminaries is merely a new emphasis on "ecumenicalism" or church union, with emphasis on union at the expense of doctrinal loyalty, if the "reorientation" taking place is merely another so-called "rediscovery" of the Gospel that interprets away the vital power of the new birth and the divine truth of the expiatory atonement, then this boasted revival is nothing more than the futile efforts of theological prodigals in the far country as they rake over the husks that the swine do eat. Another handling will not render such poor fodder either more appetizing or more nourishing.

The Outlook for Protestant Denominations

The outlook for the major Protestant denominations in Canada and the United States is not very hopeful if this is the best news that can be offered them regarding the training of their future ministers. The seminaries are literally what their name implies: "seed beds", and what is taught there now will in days to come be preached from the pulpits of the land. We have given this extended quotation from a leading "liberal" journal in order again to warn lethargic denominationalists of the true condition of their training schools and pulpits. For our part we never cease to thank God for having raised up a school of the prophets such as Toronto Baptist Seminary where thorough training is joined with sound doctrine, and where future pastors are inspired, as far as human influence is capable of doing so, with the desire to preach the unsearchable riches of Christ to those who have never heard its joyful sound. It is in such schools as this, alas too few, where real hope for a Protestant revival is to be found.

—W.S.W.

THE GREEK OF IT

The Practical Use of the Greek New Testament, by Kenneth S. Wuest, Moody Press, 1946, 154 pages, plus index of Scripture references, \$2.00 U.S., Canadian price \$2.20.

(This and other good books may be had from the Seminary Book Store at a reduction of 10 per cent. to full-time Christian workers.)

We have heard of ministers who boast that they have forgotten their Hebrew and Greek. Why this should be a matter of boasting I have never been able to apprehend. I have never heard a doctor boast that he had forgotten the proper ingredients for this or that medicine, nor have I ever heard a woman boast that she had forgotten her best recipes. The Word of God, the divine message, was given to man in Hebrew (and Aramaic) and in Greek, and in the last analysis, according to the orthodox view, these original writings bear the full divine imprimatur. Translations can be nothing more than renderings. It is never possible fully to translate a book. There is always something left in the other language, which you cannot bring over. This is particularly true of Greek. One Greek word may have to be translated by half a dozen English words and even then there may be a residue left which the translator did not manage to transfer.

Professor Wuest (pronounced Weest) has issued a small book in which he sets forth clearly the idea that any minister of the gospel, who has even a modicum of Greek, should use it carefully and diligently for the enrichment of his own study and therefore of his public messages.

"The man who knows his Greek is therefore, all other things being equal, the more accurate expositor of the Word, and is less apt to make mistakes in interpretation (p. 26). . . . Clear Bible exposition is based upon a clear apprehension of the Word by the expositor. And the latter is acquired by good hard work, the tools furnished by scholarship, and a dependence upon the Holy Spirit (p. 29). . . . Questions that are answered in hours of wading through commentaries, can often be answered in five minutes by recourse to a Greek lexicon (p. 96). . . . The pastor who uses his Greek New Testament has access to the original portraits of the Lord Jesus, painted by the Holy Spirit" (p. 114).

Most ministers I know need this sort of encouragement for hard study. There is really no excuse for neglect. The man who has not time for it is full of "busyness" instead of business.

"The man who starts to coast on what he knows, is on the toboggan. Sooner or later his sermon barrel will be empty, and he will have nothing with which to replenish it. But let him work in the Greek New Testament a certain number of hours a week, and he will always have rich, fresh, and new material, and a thousand and one suggestions for new sermons presented in a new way" (p. 117).

Of course, the real scholar will not talk about the aorist tense to people who do not know an aorist from an orange. He will not boast of his knowledge of the original, but if he believes that the words of Scripture are inspired, he will study each word, and then, in dependence upon the Holy Spirit to illuminate the truth, will minister the things of God in an increasingly fresh, powerful and mature way.

We wish for this book a reading among those who need its exhortation, as most ministers do. Even those who know no Greek will find it full of interesting treasures. We cannot agree with everything in the book, of course. We are not at all sure, for instance, that Romans 6 has no reference to water baptism, although we do realize that the water without the experience is as a shadow without the substance.—W.G.B.

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The Jarvis Street Pulpit

Why Trouble Comes

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

Preached in Jarvis Street Baptist Church, Toronto, on a Sunday Morning

(Stenographically Reported)

"And they knew not that Joseph understood them; for he spake unto them by an interpreter.

"And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes."—Genesis 42:23-24.

Prayer before the Sermon

We are before Thee this morning, O Lord, as a company of needy souls. How deep that need is, we cannot ourselves know. We are, indeed, as little children who need a wiser mind than theirs to plan for them. We are strangers and sojourners, as all our fathers were. We walk a strange road and urgently need a guide. It is not in man that walketh to direct his steps. We know not what a day nor an hour may bring forth. Our shortsightedness, combined with the narrowness of our vision, renders any perspective and proportional view of life impossible. In spite of our effort to penetrate the material veil and set the invisible Lord always before us, our wayward eyes persist in looking at the things which are seen, and are temporal. Our treacherous hearts betray us. When we would do good, evil is present with us. We put good for evil, and evil for good; light for darkness, and darkness for light. Our best vision betimes enables us only to see men as trees walking. But our eyes are unto Thee, Thou art the Designer and Weaver:

The threads our hands in blindness spin
No self-determined plan weave in;
The shuttle of the unseen powers
Works out a pattern not as ours.

But sometimes the flapping of the belts, the din of life's machinery, dull our ears, and the dust of life's workshop all but blinds our eyes. Sometimes we feel we are nothing but a bolt or a beam in the machine itself. Help us to trust Thee, Thou Architect of all worlds. Help us to believe in Thee, Thou Builder and Maker of the city which hath foundations. Help us to await Thy disclosure of the sequel of life's pains and losses in the day when God shall wipe away all tears from our eyes. Receive our petition, we beseech Thee, in His name Whose blood was shed that sinners might be saved. Amen.

WE have often turned to the story of Joseph to find therein illustrations of the doctrines of grace, for it is a story which illustrates in the most striking way God's method of dealing with His children. I have frequently suggested to you that it only confirms one's conviction of the inspiration of Scripture, to find the ultimate revelation of God's purpose of grace, as contained in the New Testament, illustrated in the Old. It is impossible to understand how the principles of the gospel could have been anticipated so long in advance, apart from the assumption that God is speaking in Genesis as in Revelation, and in every chapter between.

There are few sections of Scripture with which we are more familiar. The children know the fascinating story of Joseph and his brethren; how he was sold for silver by those who envied him and who resolved that his prophetic dreams should never find fulfilment. He was numbered with the transgressors, and he bare the sin of others; but he was promoted to great honour and to

a position of great authority. The day came at last when the lives of all men were in his hand, and they were dependent upon his grace for their sustenance.

The chapter before us is one that I think may be taken to illustrate God's way of bringing His own children into closer fellowship with Himself.

I.

First of all, let us take the point of view of these ten men, who, driven by the barrenness of their own country, the emptiness of their own granaries, the urgent need of their own families, go down into Egypt because they have heard that corn may there be obtained. And they come into the presence of him who is governor over all the land. To them HE IS A STERN-FACED GOVERNOR. They do not know his name; they feel no affection for him; they have no desire to commune with him; they find no pleasure in his presence; they have no desire to enlist in his service; they come into his presence and find him merely a governor of great power and of rough speech. Is not that comparable to the view which many have of Him Whom we know to be our Saviour? Why is it that so many regard Him as having "no form nor comeliness; and when they see him there is no beauty that they should desire him"? They speak of God as "the Almighty", as One Who is to be regarded at a distance, and Whom it were impossible to love. How grossly, how terribly, misrepresented God has been! From the very beginning the tempter whispered his lie, and man believed it; that God was unwilling that men should be happy, that they should enter joyously into the use of all that He had given in this beautiful world: "God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." He has ever suggested to men that God has arbitrarily locked doors against us, that He has shut away His most valuable treasure from our possession; and that He is not to be loved, nor His will to be adored. I take this story as illustrative of God's way of dispelling the mists, of scattering the fogs, God's way of leading us into an understanding of His plans and purposes for us.

"They knew not that Joseph understood them; for he spake unto them by an interpreter." He did not speak to them in their own language, nor did they know that he was able to understand their speech. He was a stranger, as God is a stranger to many. He was, however, *a stranger with whom they were compelled to deal*. They came into his presence because they could not help coming. Their wives and their little ones were starving; the earth refused to yield her fruit, and they were driven by sheer necessity into the presence of this stern-faced governor.

Thus do men come to God. I know it is popular to-day to say that the way to win men to God is to preach the love of God. These men were won at last by the governor; but it was not love which, first of all, brought them to bow before him; even as it is necessity rather than love which, first of all, brings us into the presence of God. We come because we have to come; we think of God because we are compelled to think of Him, because there are circumstances in life which drive us to His storehouse. At the close of a morning service in New York, I met a fine-looking man of fifty-five or sixty years of age. One could not see him without feeling that he was a man of commanding presence, who would be sure to occupy some influential sphere. I was introduced to him by a man who was a member of the church in which I preached that day who was about his own age. This Christian business man put his arm around the shoulder of the other, as he introduced me to him and said, "I have just been talking to this brother about the joy of serving the Lord. I have lived the past two years myself more than I have lived in all the other years of my life. But this brother is not on the Lord's side avowedly as yet." The other man replied, "For ten or fifteen years, I never crossed the threshold of a place of worship. But," he said, "I wandered in here about a year ago and the word of the Pastor found my heart somehow, and I have been coming ever since. I have a son, and he was terribly wounded in the war. And—oh, well, sir; I suppose it is the old story, that we think of God when we are driven to do so. I have been forced to think of Him." He was a man of means. One would have supposed he was prosperous and contented. But he uttered a great truth when he said: "It is the old story, we think of God when we are driven to do so."

"I can but perish if I go,
I am resolved to try;
For if I stay away, I know
I must for ever die."

That is how most of us came, saying, "My soul is hungry, my granaries are empty, the fields I tilled with all my might yield nothing that can satisfy the hunger of the soul. I have come down to Egypt because I heard there was corn here: I turned my thought toward religion because I found nothing else to satisfy, and I have a faint hope that I may find something that can nourish this immortal part of me, as I can find no nourishment elsewhere."

They came then into the presence of the governor *only for his corn*; they came with empty sacks; they came as proud merchants from a far country with money in their scrip ready to pay for all they received. They asked only that of the fulness of Egypt's storehouses they might receive and return to their own country, and hold no further converse with the governor of the land. They had no interest in him personally. Salvation, to them, was not in the governor, but in his corn.

That is the conception many people have of religion—that it is merely a way to satisfy the soul, that it is a kind of insurance against the future, an insurance policy providing certain sick benefits, and salvation after death; but the Person in whose Name the policy is issued is a stranger in Whom they have no interest. How often do people inquire, "Is it essential to salvation?" What do they mean? Simply this: "What is the price of corn, please? How much have I to pay? Name the price and I will fulfil the conditions: I want to save this soul of mine." Many religious people have never progressed beyond that. When you speak to them about delight in the

word of God, about the joys of communion and fellowship, about the luxury of prayer, they look at you in blank amazement, as though they would say, "We are not interested in the Governor. We have not come for that. All we want is His corn. Tell us how we may escape the consequences of our sin, our folly—that is all. Tell us how we may be saved. What are the strict terms upon which we may pass within the gates of pearl? And when you have told us that you have told us all the gospel we need. We care nothing about the Governor." The idea of salvation consisting in a personal relationship to God, in personal fellowship with God, in delight in the presence of God, in a real vital and everlasting union with God,—they have no such conception of salvation as that. But they will before God is done with them. This Governor has something to say to any man or woman whose religion is devoid of personal interest in Himself. There they are, these selfish, scheming sons of bargain-driving Jacob, and over the door of entrance into the governor's presence they see inscribed the words, "Positively no admittance except on business"; or like those gilded tools that you see hanging up in a glass case in a railway car, "For use in case of emergency only." Thus men think of God when they cannot do without Him.

They communed with him, the story tells us; they talked with him and he talked with them through an interpreter. They did not understand him, and they did not know that he understood them. *It was a joyless communion*; it was the most uncomfortable hour they had ever spent in their lives. Long ago, perhaps more than twenty years ago, something had happened. They had seen their own brother coming to them wearing a coat of many colours, significant of heirship and of the fact that he was their father's well-beloved. And they said, "Behold, this dreamer cometh." You know the story, how they first of all cast him into a pit, and then changed their minds and sold him to the Ishmaelites. As they saw him going away there in the dim distance with a caravan into a far country, they said mockingly, "We shall see what will become of his dreams." And in that day God answered and said, "You shall see what will become of his dreams." God always answers the challenge of unbelief. He always vindicates His word.

As now at last they come before the governor, the past is forgotten. This stern-faced governor asks them, "Whence come ye? And they said, From the land of Canaan to buy food. . . . And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come. . . . And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not." "You say that the youngest is this day with his father, and one is not—what about him?" He passed out of their lives twenty years ago, and they had not spoken of him since. It had been agreed among them that they would never mention that day. When they came home there was the coat red with blood, and their father took it and examined it, and he said, "Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days . . . and he said, I will go down into the grave unto my son mourning." How vividly they must have recalled those days of dread, as the governor compelled them to speak of their long-lost brother. The governor insisted they were spies, but they said, "No, we are true men; we are not spies." How deter-

mined they seemed to suppress the story which necessitated their now saying, "One is not"! "We be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan—and that is the whole family history."

Then one of them, he did not know why, turned to the others, and, suddenly, the years rolled away and that long-distant day was in the present, and he said, not knowing that the governor understood it, "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." You can almost imagine their saying, "But Reuben, what possible connection has this with that? What possible relation has this day to that day of twenty years ago?" Mark, to-day always has a relation to every other day in which sin was committed, which is unrepented of and unconfessed. It may be twenty years ago, it may be fifty years ago; but you cannot come into the presence of our Governor without remembering the past. Why do men fear to read the Bible? Why are so many bitterly hostile to it? Because it speaks with rough speech, like Joseph; because it imputes iniquity; because it charges us with being spies, with insincerity; calls us sinners. Do you know why men neglect to pray? I will tell you. Because it is impossible to come into the presence of that stern-faced Governor without saying what Reuben said, "We are verily guilty." I cannot tell you why, but I know it is so. There is a remembrance of sin when we come before Him, while the only reason for our coming is to buy corn.

"And he put them all together into ward three days." And these proud and free men *were deprived of their liberty*. They said, "When we came down to Egypt we were free men, now we cannot move; we are fettered in every direction." Somebody came to church because somebody else invited him. And if it was a place where God was, they had this experience: they came into the presence of a Governor, and He had something to say to them. And when they went away from church, they said, "I have not been comfortable since." There was a letter in the paper some years ago objecting to a text painted on the wall of the Yonge Street Mission: "The wicked shall be turned into hell, and all the nations that forget God." The writer said that it was outrageous that anybody should be permitted to display a text like that in public; for seeing it as he went to business in the morning, it made him feel uncomfortable all day. That is the principle of this story. The rough, accusing speech of the governor made their guilty consciences to speak, and when "he put them all together into ward three days" they could not be other than uncomfortable.

And further: He "took from them Simeon, and bound him before their eyes", as though he would say, "You say you are all the sons of one man. This will make you one less. Now go home and your brother shall stay here until you come back again." And as they went home, I fancy as they took down their sacks and found their money, every man in his sack's mouth, one said, "We wanted to pay him but he has returned our money." And another said, "Ah, yes, but you have to pay pretty dearly when you go down into Egypt. We were ten men going down but we are only nine coming back, and we had no power to resist him. His strong hand was laid upon us and here we are. True, we have obtained corn, but we have had to pay a fearful price for it."

Did you ever feel the hand of the Governor in your

life like that? He took from you some Simeon and bound him before your eyes. It may have been your money; you suffered some great pecuniary loss, it may have been a reverse in business; it may have been the loss of somebody's friendship; it may have been an empty chair—and sometimes an empty chair means an empty world!—and today, perhaps tear-blinded, you cannot see the darkness of His providence is starlit with benign intents. You say, "I have no doubt whatever that there is a Power beyond me, apart from me, that controls human life and destiny—call it fate, call it what you will. But a Hand came out of the unknown and came into my life and I had no power to resist it; and—

'I cannot so forecast the years,
To find in loss a gain to match;
Nor reach a hand through time, to catch
The far-off interest of tears.'

My Simeon is gone, I am bereaved! That is all I know about your God, that He has dealt harshly with me." How often I have heard men talk like that!

Now, that is one point of view—the view of these men with the empty sacks who looked into the face of the stern-faced governor, in whom they did not recognize a friend.

II.

But LET US DRAW ASIDE THE VEIL. The text tells us that he understood everything they said. But though he gave no sign that he understood them, for he spoke to them through an interpreter, when he could endure it no longer, "he turned himself about from them and wept". Behind the scene the heart of the governor overflowed. Tears rolled down those stern cheeks, and he was convulsed with emotion: "He turned himself about from them, and wept." Oh, if they could have seen him then! *There is always another side to what we see God doing before our eyes.* If we could see behind the scene, what a different view some of us would have of our Governor. Somebody will ask, "But why did the governor weep? He had it in his power instantly to dispel all their doubts, and to introduce himself, and to right the past." Ah, no, this governor had very much to do with them first; for I remind you that *there was nothing in Joseph's past that was inconsistent with those tears.* We may call him by his name now. He is Joseph now to us, at the present stage of our story, but still a stranger to them. And there was nothing in his past, I say, inconsistent with his tears, as he turned about and wept. His attitude toward his brethren had not changed through the years of separation. You will remember how he "brought unto his father their evil report". How do you interpret that? It was not in the spirit of a malicious tale-bearer that he told the story of his brothers' sin. But thus early God had implanted within him that love of righteousness and hatred of iniquity which he so nobly expressed when, at a later day, he said, "How then can I do this great wickedness, and sin against God?" "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." And the holy love of God is such that it cannot look upon our sin without abhorrence. Can a mother look upon her child afflicted with some fatal malady and love the thing that promises to bring that body down, a mass of reeking corruption, to the grave? I have known mothers who almost shuddered at the very mention of certain diseases. Go into the presence of some mother and just mention the word, diphtheria. She hates it, because it left her cradle empty, perhaps because it left two or three chairs empty. God

hates sin because it emptied heaven of its glory, it bereaved God: and He cannot, because He loves us, look upon our sin without dealing with it.

It cost Joseph more to bind Simeon than it did Simeon to be bound. I do not think Joseph ever did a harder thing than when he "took from them Simeon, and bound him before their eyes". I think he said in his heart, "Oh, that the hours, the days, the weeks would flee away, that I might have them where I want them, that I might fall upon their necks and cry, "I am Joseph, your brother." But not yet! Thus, my dear friends, I venture to believe that Jesus the Sanctifier suffers more than Jesus the Justifier. Mark what I say. In justification, the pain is His alone; in sanctification, the pain is ours, and therefore it is doubly His. For He suffers in our suffering: "And looking up to heaven, he sighed, and saith unto him, Ephphatha." Associated with that cry was the sigh of his loving heart. It costs our Lord Jesus many a sigh, oh, many a sigh, to open our ears to His word, our eyes to His glory, and our lips to speak His praise. I called one day at a home and found a father in deep distress. One might have supposed that he was bankrupt, that he had been bereaved of some member of his family, everything seemed to be wrong. One could see that his eyes were red and that the whole man was shaking. Why? Because he had a wilful boy. He had postponed the day of chastisement for a long, long time, but at last out of love for the boy he had taken the rod into the hand of love and he had applied it. But for every stroke he had laid upon that boy he had laid one hundred upon his own back; his heart was bleeding because he had been compelled to do it. That is the story of the text. "He turned himself about from them, and wept." And some of us are making Him weep every day; some of us are causing Him such grief—I had almost said, as He had never experienced save at the cross. My brethren, our God is resolved we shall know Him. And behind all the discipline of life, these heavy burdens, these afflictions, these overwhelming sorrows, these bitter and inexplicable bereavements, these overwhelming floods of grief, our Governor is weeping tears of love: it is because He in grace is determined to separate us from our sin, that thus He deals with us.

III.

THE EXPLANATION is the best part of my story. They came to him without confession of sin. They said, "Now, let us forget it; it is buried in the past, and we will leave it there." During those twenty years if one ever referred in the presence of the others to the action of that day, I feel sure they said, "Do not mention that. Let us not talk about that. We went home to our father, and we told him that Joseph was dead, and we gave him the blood-soaked coat, and he believed it. Let it remain buried." But one cannot thus dispose of sin. One can never be rid of it until his sin is buried in the grave of the Lord Jesus. There is no other place where you can bury it. There is no other place from which sin can have no resurrection, but in that grave from which the sinner's Substitute was raised. "When I kept silence," said the Psalmist, "my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer—it is famine with me; life is blighted and blasted; its greenness, its beauty, its fruitfulness—it is all gone, because I kept silence." That is why famine came. Do you not see

that famine came to make them break their silence? And God will send famine to you, or to me, to compel us to break our silence.

I said at the outset, they came thinking of corn. I do not suppose they ever asked the question as they came down to Egypt, "I wonder who has the key of the storehouse?" I do not suppose they ever stopped to inquire what sort of governor it was who dispensed the riches of Egypt. But they came into his presence, they communed with him, and they turned their faces homeward. What are they talking about now,—on the way home? the glories of Egypt, the great storehouses, all the wonders of the land? Not a word. What are they talking about? About *the governor*: he is more than all Egypt. And God will deal with us until we learn thus to speak of Him; He will so deal with us as to compel us to give the Lord Jesus the first place. The gospel of grace, the doctrines of the word, are all-important. Let us not underestimate their value. But remember, we have not been brought where God would have us be, until we have learned that

"The Lamb is all the glory
Of Immanuel's land."

Is your mind absorbed with the Governor? Many talk about their church; about their Pastor; about all sorts of religious institutions; they will talk about the Bible; but turn them aside from all these things and press home upon them this question, What think ye of Christ? and they have nothing to say. What have *you* to say about Him? What is your experience of Him? Do you walk with Him? Do you live with Him? Is He your all? What is *your* answer to such questions? If you are His, He will put you to school until you learn that lesson, my brother. He will cause you to cease to talk about the sacks of corn; He will deliver you from that meagre, mean, impoverished conception of salvation expressed in the habit of asking what is essential. At last they thought nothing of the cost of corn: they could speak only of one thing,—"The man, the lord of the country."

And then, *Joseph kept Simeon there to make sure they would come back again.* There is the human side of it, you know. I fancy Joseph said, "I have them here at last. They have come for corn. It may be that they will be so afraid of my presence, so uncomfortable—because he had heard them talking, he knew they had been reminded by his presence of the past—that they will not come back again. It may be that they would rather starve than come back again. I will keep Simeon." And he "bound him before their eyes." That is how the good Shepherd does. They say that yonder in the East sometimes when the shepherd would lead the flock from a piece of outworn pasture to a pasture that is green, he goes into the flock and gently lifts a lamb and puts it on his shoulder and walks ahead into the new pasture, and the sheep follow.

Some time ago we saw the Good Shepherd do that here. There was a father who cared nothing for God. And the Governor laid His hand upon his little Simeon and carried him away into the glory. That unconverted father followed that child up to the gates of pearl, and he said that day, "I will go to him, though he cannot return to me." That little boy's home-going resulted in the father's conversion. He was baptized the next Sunday, and the following week left the city, but became the centre of a prayer-circle in the village where he went to

live, and soon a revival broke out in which seventy souls were converted. He "took from them Simeon". Are you going to see your Simeon again, my brother?

But that was not all. He kept Simeon *because he wanted to see Benjamin*. "Now," he said, "take your corn and go, and the next time you come down to Egypt bring your youngest brother with you, for except your brother be with you, ye shall not see my face." They returned home, and when the corn was spent, their father said, "Go again, and buy us some corn." They said, "We will go if you will let Benjamin go." "But," he said, "Benjamin shall not go down with you; for his brother is dead, and he is left alone. I cannot let Benjamin go." They replied, "We cannot get any corn without Benjamin. We cannot buy corn for money in Egypt. The governor said, 'Ye shall not see my face, except your brother be with you.'" Their father then said, "Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?" They said, "Could we certainly know that he would say, Bring your brother down? We had no idea that he had any interest in us." "But why did you tell the man all your family history?" I think it was Reuben who said, "Father, we do not know. We did not intend to, but he made us. We cannot explain it, but when we got into his presence he seemed to know everything, and we felt so uncomfortable that we were glad to tell him and get away." You know why Joseph wanted Benjamin. He was his youngest brother, the son of his own mother, bone of his bone, flesh of his flesh: he yearned over him. It is one in principle with the older story: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Some of us perhaps have been coming with our empty sacks to the storehouse, and we have brought much money, we have prayed, we have worked, we have done a hundred things. Yet we had to confess, "I have no rest, no joy in my salvation; I cannot be happy in the Christian life; and I do not know why it is." I will tell you why it is. You will never see the face of the Governor until you bring your Benjamin; never until you bring your last and best—your all—will He reveal Himself to you. He will deal with you until you do it, and you might just as well do it now. If you are truly a child of grace, He will never let you go but will work in you a real repentance.

What about the twenty years of separation? How lonely Joseph had been, how his heart had yearned for his brethren when he went down into the prison house! He said, "It will not be to-day that I shall see them. But I remember my dream, and I am convinced that, in the plan and purpose of God, it is all for the best." When at last he came into the presence of Pharaoh and interpreted his dream, he saw God drawing the veil—revealing the years of plenty and the years of famine. He made his proposal, and when at last Pharaoh took the signet ring from off his hand and put it on the hand of Joseph, and the gold chain about his neck, and exalted him to be the first in the land, I think Joseph looked upon that signet ring and said, "The authority that represents is all for them. He has given me authority that I should give life to those whom I love, and some day they will come." When the years of famine began to come, I can fancy Joseph said, "I wonder if this is the day they will come?" At last the messenger came and said that ten men had come from a far country. They were ushered into the presence of the august governor,

and as he looked upon them he knew them: "Joseph knew his brethren, but they knew not him." And oh, how he longed to put his arms about them! That is the picture of my Lord Jesus. He yearns over us. He is not content with an occasional visit: He desires us to come and live with Him. He says, "Abide in Me. O stay with Me, stay with Me. That is why I died, that is why I loved you with an everlasting love. I want you to come and live with me." When shall we be freed from that impoverished conception of grace which pictures the Lord Jesus as a merchant selling corn? He is the Lover of our souls, and He will never be satisfied until He folds us to His loving breast.

And Jacob, poor bereaved Jacob, said, "Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me. Me have ye bereaved of my children—this is the blackest, darkest day I have ever known!" However, Benjamin went, and when at last the governor saw them—not ten, but eleven—we read that he commanded a feast, and he set them all in order of age, and gave a double portion to Benjamin. Then he sent them away again, their sacks full, but with a special measure for Benjamin. But soon a messenger was sent after them, they were overtaken, and charged with the theft of the governor's cup; and when they took down their sacks the cup was found in Benjamin's sack. So they came back again. And the governor said unto them, "What deed is this that ye have done? Wot ye not that such a man as I can certainly divine?" Judah said, "I pray thee, let thy servant abide instead of the lad, a bondman to my lord; and let the lad go up with his brethren." "No", said the governor sternly, "the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father."

Then Judah drew near, and he told the story of how he had become surety for Benjamin, and said, "Thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. And now," he said, concluding his great argument, "how shall I go up to my father, if the lad be not with me? I will not go. I will take Benjamin back, or I will not go." Interpreted, he said, "I did it once. I went into his presence with a blood-red coat, and we lied to him, we said that Joseph was dead. We bereaved him of Joseph, but I will never bereave him of Benjamin. I recall the intervening years, and I am resolved that I will never repeat that sin of twenty years ago. I will die before I will do it. How shall I go up to my father, if Benjamin be not with me?" Then Joseph knew they had repented, that they would never repeat their former sin. I do not wonder that Joseph could not refrain himself: "Then Joseph could not refrain himself before all them that stood by him: and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren." He said, "I am Joseph your brother, whom ye sold into Egypt." You know the rest of the story. He gave Simeon back, he gave Benjamin back, and himself beside. And when at last Jacob dwelt in Egypt, the day came when he crossed his hands and laid them upon the heads of Joseph's sons, whom he had never seen, and said, "The Angel which redeemed me from all evil, bless the lads."

"A picture memory brings to me:
I look across the years and see .
Myself beside my mother's knee.

"I feel her gentle hand restrain
My selfish moods, and know again
A child's blind sense of wrong and pain.

"But wiser now, a man grey grown,
My childhood's needs are better known,
My mother's chastening love I own.

"Grey grown, but in our Father's sight
A child still groping for the light
To read His works and ways aright.

"I wait, in His good time to see
That as my mother dealt with me
So with His children dealeth He.

"I bow beneath His sovereign hand:
That pain itself was wisely planned
I feel, and partly understand.

"The joy that comes in sorrow's guise,
The sweet pains of self-sacrifice,
I would not have them otherwise.

"And what were life and death if sin
Knew not the dread rebuke within,
The pang of merciful discipline?

"Not with thy proud despair of old,
Crowned stoic of Rome's noblest mould!
Pleasure and pain alike I hold.

"I suffer with no vain pretence
Of triumph over flesh and sense,
Yet trust the grievous providence,

"How dark so'er it seems, may tend,
By ways I cannot comprehend,
To some unguessed benignant end;

"That every loss and lapse may gain
The holy heights by steps of pain,
Of fellowship with God again."

May the Angel redeem us from all evil, and bring us at last, without spot or blemish or any such thing, into the presence of Him Who loved us and gave Himself for us. Amen.

A SEMINARIAN SPEAKS OUT

Pastors and Churches Please Listen

Toronto, Ont.,

Feb. 18, 1947.

Dr. T. T. Shields,
Editor, THE GOSPEL WITNESS.

Dear Dr. Shields:

Believing as I do that THE GOSPEL WITNESS reaches into all our churches, and exercises a wide influence for good wherever it goes, I venture to write to the churches through you, on behalf of the students of the Seminary. By this I do not mean that I write as their spokesman, but rather, for their benefit. The matter on which I write is one that has been forced upon my attention for some years; but I have delayed until my course is so nearly done, in order that it may be seen that I do not so write for my personal advantage, but in order to remedy an evil of which I have often been the victim, and the consequences of which I would spare those who follow me. Examination of the facts will show that many students, past and present, have suffered from the same practice.

It ought not to be necessary to remind anyone that students have little or no regular income. Part-time work does little more than pay expenses. The kindness of the Union, sincerely appreciated by us all, has mitigated our difficulties somewhat. But our course of studies requires much of our time and effort. As a result most of us, even those of us who are student pastors, find the financial going difficult. Most of our pastors ought to know this by experience. Yet repeatedly students are used to preach and assist in the services of the churches, not only without remuneration, but often without even the payment of expenses incurred in travelling.

The Scripture explicitly declares that "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." (I Cor. 9:14). That the apostle Paul, for special reasons which he explains in the context, did not use this power, I am aware. That does not alter the case. "The labourer is worthy of his hire." If Seminary students preach the Gospel, and minister the Word, it is the privilege and duty of those who use them to help them to live. The non-payment of expenses is sheer robbery; the non-payment of some remuneration is thoughtless ingratitude. A church meeting is no place for useless experiment; the welfare of souls is in the balance. If students do not help people spiritually, they ought not to be used. If they do, where the church is financially able, they should be given the just reward of their labour. Criticize us as apprentices if you will, brethren, but even apprentices are PAID!

The pastors of the churches know that I speak the truth. They are responsible. Let them remedy the evil, for evil it is. I am persuaded that the chief fault is that of Pharaoh's butler, namely, thoughtless forgetfulness. Nor does this apply to all our churches. But it happens too frequently, and many of us are being worked hard, frequently at a financial loss. Some are too embarrassed to speak. I venture to do so now only because I shall not be thought to be guilty of personal greed at this late date, as, D.V., my student days, in the Seminary, will soon be over. For the sake of others, and particularly of those who will follow in later years, I ask the pastors of our churches to be more considerate of the needs of students when they make use of their time and efforts.

Many of the churches are very kind to us students in this respect; for them we are thankful. But not a few are very careless, and much hardship results. I sincerely hope that you will allow this protest to be printed, in order to help students who are naturally reticent to speak about the matter. It is the Lord's work that we are all trying to do; let us honour God by doing it in the way which is right in His eyes in regard to this matter.

With respectful deference, I am

Your fellow-servant in Christ,

"Roy C. Cornish".

"Many a man, before and since, has with Satan's secret help surveyed the glittering spectacle of boundless dominion, and has so burned with the fierce longings of ambition that he was ready for anything that would bring success. Alas! how nearly was this idea of a world-wide kingdom, held in allegiance to Satan, fulfilled by some in the Middle Ages who boasted the title of Vicar of Christ."

—J. A. Broadus, Commentary on Matthew.

THE MACHINERY AND THE POWER

By Professor H. T. Andrews, D.D., in *The British Weekly*,
March 20th, 1924

FORTY years ago, Mr. Herbert Spencer wrote a brochure entitled *Man versus the State* to prove that the complex system of modern civilization was detrimental to the development of the life of the individual, since it fettered a man's freedom and put his mind in chains. The same kind of antithesis holds good in the case of the Christian religion. The history of the church is the record of an age-long struggle between the Spirit of God and the ecclesiastical machine.

I.

In nearly every case where there has been a great movement of the Spirit in the past, a breach with the existing Church order has been found to be inevitable. Jesus Christ told His disciples quite definitely that it was impossible to pour the new wine of His teaching into the old bottles of Judaism, in spite of the fact that the religion of Israel from first to last had been one long *Preparatio Evangelica*. Martin Luther discovered, much to his sorrow and chagrin, that he could not infuse the principles of the Reformation into Roman Catholicism. John Wesley and George Whitefield learned by dire and painful experience that it was impossible for them, much as they wished it, to sew the Evangelical Faith as a new patch on to the old garment of Anglicanism. The more they tried to do it, the worse the rent became. It is not too much to say that nearly every new force in the history of Christendom has been compelled, despite itself, to challenge the ecclesiastical machine, with the result that the machine has had to be broken or abandoned before the new movement could succeed.

Moreover, in recalling to memory the movements which have triumphed over the machine, we must not forget the others which proved too weak to resist its opposition. At times the machine has been like a huge Juggernaut which trampled ruthlessly down all efforts at reform. The face of Europe would have been very different to-day if the Huguenots had not been driven out of France and John Huss martyred in Bohemia. In almost every age the machine has claimed its victims, from Wycliff and Galileo down to Robertson Smith.

II.

If the machinery has proved an obstacle to the work of the Spirit, what is to be our attitude to it to-day? Are we to follow Samuel Butler, who, in his *Erewhon*, regards Utopia as a world without machinery? Are we to emulate the policy of Gandhi in India—"a handloom in every cottage and no mills or factories"—and say, "a Bible in every home, but no ecclesiastical system"?

The most striking commentary on any such suggestion is to be found in the fact that whenever a great Movement of the Spirit has come and broken away from the old order, it has always found it necessary to create a new organization of its own. Experience has taught us—and here is the paradox of it—that some kind of machinery is essential to Christianity. Without organization the Christian Church would be a rope of sand. Fellowship is essential to the development of the Christian life. There is an element in the collective experience of the Church which cannot be attained by the individual experience in isolation. "Where two or three are gathered together in My Name, there am I in the midst of them." The Christian was never meant to be a kind of Robinson Crusoe living on his own desert island. The

highest virtues and graces of the Christian character cannot be grown in solitude. Anchoritism has always proved a deadly failure, and Monasticism has invariably carried within itself the seeds of its own decay. Besides, the organized forces of evil can only be mastered by organizing the forces of righteousness. No man can exercise his fullest capacity for service except in co-operation with others. Two units always count for more than two when they are united in common work. "One man shall chase a thousand and two put ten thousand to flight"—that is the arithmetical progression of co-operative service.

Far from drawing the conclusion of Mr. H. G. Wells that "the Church is the disease of Christianity," we are bound to admit that it is essential, not merely to the *benesse*, but to the very *esse* of the Christian religion.

III.

Organization may, therefore, be either a blessing or a curse to the Christian Religion. It is a blessing in so far as it provides a medium through which the Spirit may work upon the world. It is a curse when it cramps the action of the Spirit and hinders its working. When organization becomes a mere machine then its effects are unspeakably disastrous. The fundamental error has always been in regarding the machine as an end in itself. From the beginning of the Church's history up till the present hour that has always been the prime heresy. The Church has always possessed far more men of the machine than men of the Spirit. Its ecclesiastics have invariably outnumbered its prophets.

Then again, the very complexity of the machinery is often fatal to the free play of the Spirit's activity. It seems almost to be an unwritten law of the spiritual realm that the simpler the organization, the more room there is for the Spirit's influence. Pentecost is the greatest event in the history of the Church, and yet Pentecost came while organization was in its most rudimentary form. When the machine has once been constructed, the temptation is to impose innumerable rules and regulations upon the work of the Spirit. We lay down our "chartered channels" and say that it is only through them that any fresh stream of the Spirit's power can come into our world. And God laughs at us in His heavens, and "the Spirit bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh or whither it goeth." The most serious objection to the Lambeth proposals for Reunion is that their effect would be to create a gigantic ecclesiastical machine which might easily prove the prison-house rather than the Temple of the Spirit.

There is one test and one test only of the validity of a Church, and it is this, "Is it a true organ of the Spirit?" Nothing else really matters. The value of a machine depends not upon the beauty of its contour or the intricacy of its works but upon its efficacy in fulfilling the purpose for which it was created. The New Testament does not leave us in any doubt as to the object of the existence of the Christian Church. It did not come into being merely as a new experiment in human brotherhood or as a school for the culture of the spiritual life—

"Machinery just meant

To give the soul its bent,

Try it and turn it out, sufficiently impressed."

Its real purpose is described in the phrase "the body of Christ." The body is the organ or instrument of the

soul. It is through the faculties of the body that the soul finds means for self-expression. A man may be an artist and may have seen a wonderful vision in the moment of his illumination; but before he can transfer the vision he has seen to other minds he must make use of the organs of the body and paint the picture for other eyes to see. The Church exists to enable the living eternal Christ to reach the heart of humanity. Any part of it which does not fulfil this purpose is worthless machinery—an encumbrance rather than a help to the Christian Faith, and an insuperable drag on spiritual progress. What the Church needs most of all to-day is not to spend its strength in tinkering with the machine, but to spread its sails to catch the wind of the Spirit of God.

A BILINGUAL SCHOOL

SCORES of missionaries and preachers have gone from Toronto Baptist Seminary to the ends of the earth where they are now proclaiming the unsearchable riches of Christ. One field has specially engaged the attention of our students and the churches from which they come, namely Roman Catholic French Canada. In addition to the thorough grounding in Bible subjects which our students receive in the Seminary, they are also required to study the French language for at least two years so that they will not be entirely unprepared should their footsteps be directed to Quebec or Northern Ontario, where large concentrations of French-Canadians are to be found. A number of our senior students have already a fair mastery of the French language and feel that the Lord is laying the burden of this work on their hearts. Ten men and women students laboured last summer in fields where a knowledge of French was a requisite. We hope that an even larger number will go out this year. Those who have learned by personal experience of the difficulties and the hardships of this missionary work will not rush into it lightly upon graduation, but will enter it as veterans, trained and tried.

It is interesting to observe the zeal and enthusiasm with which English-speaking students in a Protestant Seminary take up the task of learning a foreign language. The drudgery involved would be sufficient to discourage almost anyone, but few if any of our students complain of the labour. At the beginning of this school year, French was made optional in the last two years of the course and compulsory only in the first two years. Comparatively few took advantage of the possible respite in a course that already makes heavy demands on time and energy. It is apparent that they are fully cognizant of the practical usefulness of this tongue as a potential missionary weapon and also as a profitable source of genuine culture. *L'Action Catholique*, *Le Devoir* and other Romanist daily papers of Quebec are invited to note this! We do not fear that the French language will have any contaminating influence on either our Protestant religion or our British loyalty, for we do not regard it as a Roman Catholic language any more than we think of English as a Protestant language.

Over and above the curricular activities in French that are required for graduation, there are a number of others carried on voluntarily by the students. Once a week, for example, we have our French chapel service. For twenty minutes the entire student body sings hymns in *la belle langue*, the scripture is read and prayer is offered and one of the teachers or students brings a word of exhortation in the same tongue. It is evident that all heartily enjoy this change from the regular chapel services in

English. Once a month the students also have the opportunity of hearing and taking part in a full length Gospel service in French which is open to the general public and is very well attended indeed.

Several of the men students have also organized an informal *table française* in the church kitchen where they prepare and eat their dinner. While others eat their lunch in their native tongue, these lads steadfastly make the attempt to speak French only at their table. Every Monday night, two groups of students gather in various homes for their *soirées françaises*. Both junior and senior groups need no compulsion to ensure a good attendance at these informal gatherings and the students rigorously adhere to the use of French for the evening in which serious work is joined to real fun. Our French-Canadian students, as well as the others to whom French is native, find that a number of their fellows insist on addressing them in their mother tongue in order to improve on every opportunity for exercising themselves in it.

We are happy to report on the progress the French language is making in our midst, for it constitutes, in our minds at least, one proof that we are in the true succession of those upon whom the Spirit descended at Pentecost to give them the gift of tongues in which to speak the wonderful works of God. Pray for these men and women who are preparing themselves for this great and needy field of French Canada as you pray for those others who have already entered it with the Word of God in French upon their lips and in their hearts.

—W.S.W.

NEWS OF UNION CHURCHES

Western Conference

The churches of the Western Ontario Association met for their quarterly Conference in Briscoe Street Church, Tuesday, February 25th. Rev. Walter Hughes of Waverley Road Baptist Church, Toronto, was the guest speaker, and gave two timely addresses. In the afternoon, he spoke on the Church, and in the evening he spoke on the Tongue. Both messages were filled with food for thought and spiritual inspiration.

There was a good representation from the churches, with Temple Baptists of Sarnia taking the banner. Seventy-five were present from their church. In the evening session, the auditorium was filled to capacity, with extra chairs placed in the aisles. Rev. E. C. Wood was moderator and gave fine leadership. Their next quarterly Conference is to be held in the Campbell Avenue Baptist Church, Windsor, where Rev. J. H. Watt is the pastor. It will be on May 24th.

Ten Years of Miracle and Mercy

After ten years of faithful ministry, Rev. Frank Vaughan has resigned his pastorate at Norland and Kinmount. He is taking up work in Sarnia with the Temple Baptists who are launching into the Blue Water district, and taking over the "All People's Mission" in that growing city.

It was during the years of depression that Brother Vaughan began his ministry at Norland and Kinmount. Then it was that mission funds were none too plentiful. However, through sacrificial service, plenty of hard work, and a grant from the Union for 15 months, this work continued through those early and difficult days. A little more than a year ago, I was able to spend a few days with this rural Pastor and his flocks. I found him to be a man highly respected by all and dearly beloved by his people. In the article which follows, one senses a warm spirit of gratitude flowing from the heart of this man of God to those who fellowshiped with him and his people in their

needy project. Take time to read his story, and don't forget to thank the Lord that we have such men with grace and grit to tackle difficult problems, and to endure the hardships and trials when it would have been so easy to have quit.—M.R.H.

"Ten Years of Miracle and Mercy' may well be applied to the work of Pioneer Baptist Church, Norland. It was early in April, 1937, that we were called to this field. There appeared to be every obstacle in the way of even beginning a work. The finances were barely sufficient to cover our board bill of \$2.50 weekly. The pastor was handicapped with no suitable conveyance to reach the appointments. Added to this, the church owned no property which meant no church building and no house. It was a disheartening prospect for a first pastorate. Convinced, however, that the Lord had sent us here we soon noticed things begin to happen. After only a few weeks on the field when it appeared impossible to carry on longer, a cheque arrived from the Union Office which changed the whole outlook. This enabled us to buy a model T Ford and get the work under way. When the support ceased after fifteen months, an important decision faced us: could we carry on with our main support gone? The Lord decided this question for us, and, at the beginning of July, 1938, we ventured forward looking to Him to sustain us, and at the same time we opened a building fund. By the fall of 1938, half an acre had been purchased and paid for. By September, 1939, a parsonage had been built and occupied free of debt. The following year we began the erection of a church building which was opened for services in December, 1941, entirely paid for, although not finished inside.

"For the next three years we worshipped in this unfinished building and then the Lord delighted our hearts by sending a liberal gift from one of the Union churches. Immediately the task of finishing the building began and at the end of June, 1946, a great service, marking the completion of our House of God was held. During these years, the gospel has been constantly proclaimed in all the surrounding districts, and a number have come to a saving knowledge of our Lord Jesus Christ.

"As we leave this field, its prospects are good for the future. It is now fully equipped with a beautiful church and parsonage completely paid for, and valued at \$5,000. We can truly say, 'The Lord hath done great things for us whereof we are glad.' May our labours of the past ten years be just the beginning of a real work for God on this field."—Frank E. Vaughan.

"These holy pages will summon up the living image of His mind. They will give you Christ Himself, talking, healing, dying, rising, the whole Christ in a word; they will give Him to you in an intimacy so close that He would be less visible to you if He stood before your eyes."

—Erasmus, in the Preface of his Greek New Testament.

He who boasts of being perfect, is perfect in folly.

THE CANADIAN PROTESTANT LEAGUE MEETING

on
MONDAY, MARCH 10th
in

Victoria Avenue Baptist Church, Hamilton

Speaker: Rev. Zacarias P. Carles

Subject: The Price Christians Must Pay
In Catholic Spain

Members and friends in Hamilton and District
please attend

THE RISING TIDE OF ANTI-ROMANISM

THE ROMAN CATHOLIC CHURCH. By A. Stuart McNairn. Published by The Evangelical Union of South America.

A PROFESSOR in McMaster University, who boasted of being a Baptist and a Protestant, recently lamented what he was pleased to term the "Tide of Anti-Catholic Propaganda Rising". In spite of the fact that he called himself a Baptist and a Protestant, this gentleman did not lament the excesses of Romanism that cause the anti-Romanism he deprecates. The McMaster professor's sensibilities will be further ruffled by a reading of the thirty page pamphlet on *The Roman Catholic Church* written by one who has a first-hand acquaintance with all the naked repulsiveness of that organization as it is seen in South America. Rev. A. Stuart McNairn, the author, is Secretary of a missionary society with scores of workers in various lands of that continent and his testimony therefore carries peculiar weight.

Mr. McNairn believes that "The Roman Catholic Religion, in spite of retaining the ancient creeds, has to-day in its practice and teaching little or nothing in common with the teaching of Christ and His Apostles." (p.2) He deals with its arrogant claims to supremacy in politics as in religion, and points out by means of various statistics that:

"The moral standards of the Roman Catholic countries are notoriously low, and the percentage of illegitimacy is notoriously high. This is a subject that scarcely bears discussion, so foul are the records, but almost invariably the more fanatically Roman Catholic any country or people is, the lower are the moral standards. For it is the record of Rome through the ages that she has ever succeeded in divorcing religion from morality." (p. 11)

We trust that this contribution to the vast literature on Romanism will serve to waken many more Protestants to the need of preaching the Gospel of the grace of God to those who sit in the darkness of Rome. We welcome every voice raised to sound the alarm and warn lethargic Protestants in Anglo-Saxon lands that their religious and civil liberty is in imminent danger from the paw of this wolf that comes to us in sheep's clothing.

—W.S.W.

Bible School Lesson Outline

Vol. 11 First Quarter Lesson 11 March 16, 1947

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

CHILDREN FOR CHRIST

Lesson Text: Mark 10:13-22.

Golden Text: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."—Mk. 10:14.

Supplementary Reading: Mk. 10:23-31; Matt. 19:13-30; Lk. 18:15-30; Eph. 6:1-3.

I. The Children Come and are Blessed: verses 13-16.

Parallel passages: Matt. 19:13-15; Lk. 18:15-17.

There are three main lessons which this passage teaches, the first of which is this: Bring the children to Christ. We do not know the extent of the knowledge or spiritual aspirations which prompted the people to bring the children to Christ, but we do know that they desired Christ to touch them in love, to lay His hands of power upon them and to bless them (Gen. 48:14; Numb. 27:18, 19; Matt. 9:18; Acts 6:6; 13:3). Christ is no longer here in the flesh, but He is present in the Spirit, and in a very real sense parents,

teachers and friends have the privilege of bringing the little ones to Him. How? By prayer, by loving understanding, by example, by tactful dealing, by patient teaching, especially by telling them of the love of the Saviour for them. Herein we have the justification for our Sunday Schools.

It is the will of the Lord that the children should be saved (Ezek. 33:11; 1 Tim. 2:4; 2 Pet. 3:9). Christ came to save the lost, and those who come to the years of responsibility will be lost, unless they believe on Christ (John 3:14-18). Those who have not reached the time of responsibility are secure in Christ, Whose death availed for all our race, and they have not been guilty of rejecting Christ. He is the Good Shepherd, tenderly caring for the lambs.

The second lesson is this: Suffer the children to come to Christ. The children are to be received, welcomed, permitted to come to Christ and to the church. We know that the Lord has a place and a plan for the children in His kingdom, and no one should presume to hinder them, disregard them or imperil their spiritual welfare. We must not be guilty of discouraging a child who desires to come to Christ. If a child is won, not merely a soul, but also a life is saved for the Lord.

Finally, Let the children lead us to Christ (Isa. 11:6). We must receive the kingdom, as a little child, for the childlike attitude is the first requirement for entrance into the kingdom. We must be loving, trustful, teachable, humble and obedient. Again, we enter the kingdom of God by spiritual birth, just as a child enters the world by natural birth (John 3:3-7; 1 Pet. 1:22, 23; 2:2).

II. The Youth Departs and is Sad: verses 17-22.

Parallel passages: Matt. 19:16-22; Lk. 18:18-23.

As Christ loves the children, He also loves young people and older ones. The tragic part of this narrative is that His love toward the rich young ruler was not returned, but was spurned and rejected.

The question of eternal life, inasmuch as it involves one's future destiny as well as present peace, is the most important consideration which can occupy the human mind. The young man did well to apply to Christ, the only One Whose word is authoritative on that matter; He came to bring us life (John 4:10; 6:63, 67, 68).

The Lord answered the plea of the young ruler for light, correctly reading his heart, in spite of the deficiency of his knowledge. He had called the Saviour good, instead of God; he had regarded Him as a teacher, instead of the Teacher; he had thought that eternal life could be inherited like earthly possessions (Lk. 10:25-28; 1 Pet. 1:3, 4).

Jesus loved the ruler because of his youthful enthusiasm (Eccl. 11:9), his earnestness, the sincerity of his tribute and his upright life.

The ten commandments may be divided into two sections, the first section containing four commandments dealing with man's relationship to God (Exod. 20:3-11; Deut. 5:7-15), the

second section containing six commandments dealing with man's relationship to his fellowman (Exod. 20:12-17; Deut. 5:16-20). It is significant that the commandments which the young man claimed to have observed all come in this second section, but he could not stand the test when asked to renounce his possessions and give them to the poor. In reality, he did not love his neighbor as himself, nor did he love the Lord with all his heart (Lev. 19:18; Deut. 6:5). He was not obeying the first commandment and the greatest one, nor the second, which is like unto it (Exod. 20:3; Mk. 12:28-33). He had put another god before Jehovah; he revered his gold more than his God. The one thing he lacked utterly disqualified him from receiving eternal life (Jas. 2:10). There is none good, no not one (Rom. 3:9-19). The Holy Spirit reveals to the seeking soul his inability to do in his own strength that which God requires.

But that righteousness which a just God demands, a gracious God provides (Rom. 3:21-26; 8:1-3). "Follow me" is what the Saviour said. If saved at all, we must be saved by His grace. Salvation is to be found in Christ alone. Trusting in Him, the sinner will receive as a gift of grace righteousness and eternal life (Rom. 5:21; 6:23; 11:5, 6; Gal. 3:21, 26; Eph. 2:8-10).

The young ruler was not far from the kingdom (Mk. 12:34), but he refused to pay the price of entrance therein. He made "the great refusal" and went away grieved. It is sad to see one who seemed so promising turn away from Christ, allowing his material possessions to stand in the way of his eternal welfare (Lk. 9:23-26; 14:26, 27). We wonder whether this young man afterward turned to the Lord.

DAILY BIBLE READINGS

Mar. 10	.....	The wisdom of the children ..	Matt. 11:20-30.
Mar. 11	.....	The praise of the children	Matt. 21:1-16.
Mar. 12	.....	Eternal life	John 5:17-31.
Mar. 13	.....	Christ and the law	Matt. 5:17-30.
Mar. 14	.....	The ten commandments	Exod. 20.
Mar. 15	.....	The great commandments	Lk. 10:25-37.
Mar. 16	.....	The peril of riches	Jas. 5.

SUGGESTED HYMNS

When mothers of Salem. I think when I read. Jesus loves me. Jesus loves the little children. Jesus, the children are calling. Jesus, tender Shepherd, hear me.

RUSKIN AND BIBLICAL EDUCATION

"If I have accomplished anything in the world I owe it to the verses of Scripture my mother instilled in me when I was at her knee. There were twenty-four chapters by which my mother established my soul in life. That property of chapters I count confidently the most precious and upon the whole the one essential part of all my education."

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