

CHRISTIAN EDUCATION ISSUE

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A CHRISTIAN APPROACH TO EDUCATION

THE Christian concept of education and of all of life may perhaps be best summed up by the words of the apostle Paul to the Colossians — *"that in all things he might have the pre-eminence"*. Any educational ideal or program which takes no cognizance of this central pillar cannot possibly be described as a full-orbed Christian system although it may be a *religious* system. Rather than deal in generalities and abstract principles, however, we shall proceed to take the Christian approach to education at the various levels. Throughout the whole discussion let us bear in mind that the Lord Jesus Christ demands the pre-eminence in all spheres of learning and training. At first, the answers to educational questions, viewed from this standpoint, might seem to be easily found; such is not the case, for there are some far-reaching implications if the believer will consistently apply this principle.

The Home Basic

The home is basic to any consideration of education. Educational authorities are increasingly emphasizing this fact and are advocating a closer contact between home and school. Long before modern educators espoused this emphasis, however, the Word of God laid stress upon the vital importance and the indispensability of the home as the training ground for character and the arena of preparation for eternity.

Indeed, the family is one of the two divinely-ordained institutions (the church being the second). The Lord established the home to be the basic unit in society not merely that arbitrary will be displayed but rather because, in His wisdom, He so constituted the family that it is best calculated to lay the groundwork in character and spiritual training. Any endeavour, therefore, on the part of religious teachers, to take this prerogative away from the home will be detrimental to the best interests of religion itself. Baptists, therefore, will cherish and encourage sound, spiritual, Biblical training in the homes of members and will regard the promotion of "home religion" as a vital part of their ministry.

There is no need of some profound philosophizing to prove the point that the lasting impressions are made in the early years of the child's life. This fact is perhaps

best understood by those who have had contact with small children for it is quickly recognized that the little ones miss very little that they hear or see. The story is told of a mother who approached a noted educator and asked his advice as to when she should start to train and discipline her child. "How old is the child?", asked the authority. "Four years old," was the reply. "Madam, rush right home for you are four years behind schedule already."

If this is true with regard to general fields of learning and conduct, does it not emphasize the importance of spiritual training from the earliest days? The Word of God clearly teaches the necessity for consecrated instruction and example from infancy — "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6). Paul reminds Timothy that "*from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.*" (II Tim. 3:15).

The influence of the home, then, is one that extends beyond character building, important though that is; home influence has its repercussions in eternity. Who can possibly measure the influence of godly parents? The whole Christian world has heard of the great J. Hudson Taylor, "the prince of preachers"—C. H. Spurgeon, and George Truett. Behind each of these spiritual giants were praying, godly parents who sought to bring up their children in the nurture and admonition of the Lord.

A Christian concept of education, then, does not begin with the kindergarten; its roots are back in the cradle and further still to the spiritual condition and character of the parents. The child who is reared in an atmosphere where Jesus Christ has the pre-eminence has a priceless heritage and a solid foundation for growth and advance in other realms of life.

The Church

If we are to examine the question of a Baptist concept of education, we must proceed to note the important part played by the church. The church or local assembly of believers, like the home, has been divinely established and is described as "the church of the living God, the pillar

and ground of the truth." That Christian is blessed indeed who has the benefit of a godly home circle and a scriptural, spiritual church!

Do the educational responsibilities of the church extend to the earliest days of the child's life? Baptists do not "baptize" infants for the very good reason that the practice of "infant baptism" has no scriptural warrant whatever and furthermore this erroneous practice brings in with it a host of kindred errors. Some critics (and some friends too) immediately infer that we have no interest in the spiritual welfare of children. To the contrary, those who "baptize" (or more properly, *sprinkle*) infants must hold that there is some degree of grace conferred *ipso facto* by that act and hence, consciously or unconsciously, they are giving ground to the parents and the church to be less diligent in the spiritual nourishment of the child. We recall meeting a clergyman in Manitoba who had sprinkled a child at the request of a distraught mother. Sometime later she met the cleric and informed him that the rite had made a vast difference in Johnnie's conduct and that he was a new boy altogether!

The Bible does not teach infant "baptism", baptismal regeneration or the subtle varieties of casuistry which have been invented to bolster a false concept of the church, but the Word of God plainly declares that the training of children *and* adults is the duty of local churches. As one views the typical program of some evangelical churches and notes that it is devoid of any real, solid scriptural content, there appears to be cause for a re-examination. Let us not become so engrossed with a glamorous mass evangelism that we overlook the most fruitful and enduring field of evangelism — the Bible School of the local church.

Because Christian education is such a fundamental and indispensable part of the work of the local church, it surely merits more attention than is usually given it. It is strangely inconsistent for Baptists to spend so much time, prayer and effort upon some aspects of the Lord's work and, at the same time to neglect the Bible School. The Sunday School or Bible School, properly understood, is not separate from the church or an isolated department of the church but rather is *the church exercising its teaching ministry*. Only such a grand and scriptural concept of the Bible School will restore it to its rightful place in the thinking of believers and children. Away with the notion that it is a meeting for very young children and a core of old people who have nothing to do but form a Bible class! Let there be a return to the apostolic conception of the churches as exercising a faithful and persistent ministry of teaching the Word to their *whole* constituency. When thus viewed, Christian education will assume its proper and vital place in the minds of all believers.

This leads us to emphasize again the fact that the Lord Jesus Christ must have the pre-eminence; the supreme aim is then not merely to add to our numbers or to establish a smoothly-operating system but to exalt Him. Powerless mechanics and the best-executed programs will not suffice if there is no exaltation of Christ and no dependence upon the Spirit. This does not mean that we should discount a well-ordered program. Indeed sometimes it seems as though Baptist churches believed that the Lord is pleased by their haphazard (they call it "spiritual") methods of doing things. Let us employ the best methods possible and rely wholly upon the Lord to bless the labours.

The Gospel Witness and Protestant Advocate

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In a very real sense the local church is a Bible institute and a training centre for Christian workers. Those who have the benefit of its consistent teaching are not only blessed themselves but are thereby trained for the work of ministering.

The Public School

The public school system of education is here to stay! Some Christians shudder at the thought and try to hide from reality but no serious person can deny the fact. It is very easy to find flaws in the government-sponsored educational setup and there may be many particulars and local abuses of the system but, at the same time, Christians can thank God for the public schools.

What is to be our attitude toward the public school? As citizens, believers will desire to see the best training possible provided for all children. The attitude then to the public schools will not be one of aloofness but rather one of vital interest.

What of religious training in the public schools? *There should be none!* Yes, we mean exactly what you have read. If there is to be a true separation of church and state, there can be no religious training whatever in the public schools. Indeed, if the home and the church are fulfilling their divinely-ordained functions, there will be no need of such training. Furthermore, why should children of one religious persuasion be expected to listen to the teaching of a representative of some other religion — and all taking place in a *non-sectarian, public school!*

Should a minister accept an invitation to teach religious education classes in the public school? Each pastor must answer for himself but it is our firm conviction

that the acceptance of such an invitation is to invite trouble. Involved in the acceptance, first of all, is a compromise for it violates the principle of the separation of church and state. That which we advocate in theory, we would be denying by practice. How can we *consistently* oppose the granting of government money for Romanist schools if, at the same time, we *practically* deny the only ground upon which we can oppose Rome's designs?

If the churches desire to augment certain spheres of study or to give a corrective emphasis, let the church do so on her own premises and on her own time. The child who has had the benefit of a consistent scriptural education in home and church will receive no additional blessing from the instruction of three modernists and one evangelical during each month. "Oh," replies someone, "what of those children who attend no Sunday School but who attend public school." Let the church reach them through her own agencies rather than try some short cut. Even if there were some benefit in religious education in the public school, it is obtained at the sacrifice of cherished principle and could be the thin edge of the wedge.

Our approach to the public school then is one of interest in its work coupled with a refusal to foist any religion upon it. Our real contribution is made through the spiritual training of our own children and in furnishing consecrated Christians for teachers, who by their walk and conversation accomplish more than some few minutes of religious instruction appended to each day's curriculum.

Higher Education

Should Christian young people attend a secular university or a Christian college? We do not propose to answer in a few sentences a question that has been the subject of much discussion among evangelicals. Indeed we believe there is no binding answer that covers every case.

Those who plead the case of the secular university do so on the grounds that the Christian will be in a hostile world and hence must learn to contact life as it is; furthermore, they argue, the secular universities provide the best training and if the believer is to be fully equipped, he cannot accept a secondary training.

Still others declare that Christian young people should attend a Christian college where the whole atmosphere and approach is conducive to spirituality.

We cannot help but observe that if the home and the church have fulfilled their functions, there is much to be said for the Christian young people's attending a secular university. The believer then acquires a good training, has contact with those among whom he must labour for life and has an opportunity to testify for the Saviour.

We will proceed further and inquire if evangelical Baptist churches could not exercise a more vital ministry on the campus of the secular university? It is true that certain good, interdenominational agencies do appeal to students with the gospel but, at the same time, have Baptists no message for university students? Are our critics right when they state that we are anti-intellectual? These interdenominational campus agencies do a fine job but it is to be feared that, like all such movements, they serve to dull the edge of conviction and are apt to promote a listless evangelical ecumenicalism. If we are persuaded that our message is the New Testament message, then we must desire to present it, *in its entirety*,

to all men, including those who are in educational circles as teachers or students.

* * * *

In brief, then, the Baptist concept of education is one that would have the gospel to permeate all levels of education. Through the Christian family and the local church, we would exercise an influence that would go beyond those bounds and invade all spheres of education that "in all things he might have the pre-eminence."

ON EAGLES' WINGS

DELIGHTFUL is that experience which is described in the words of the prophet, "*They shall mount up with wings as eagles.*" Like an arrow shot from a bow, the kingly bird ascends into the highest regions, and there floats aloft in an untainted atmosphere. Thus, by the power of the Holy Spirit, do believers rise with sudden energy into nearness to God, and breathe an air which sin and care have not polluted. Then all things lie far below. To the eagle the lake is a mirror beneath him: the masses of the shaggy wood, the rugged steeps, the stupendous mountains are all seen by him from above, and regarded as far down, inferior, and earth-bound. So do we in joyous faith view all visible things as of a lower region than the abode of our heavenly life, things which are to be judged no longer from an earthly stand-point, but to be gazed upon from the heavenlies. Oh, the elevation of soul which is experienced at such a time! How little do all human cares become!

The waters of the lake may be driven to and fro of winds, but what is that to the eagle poised above? Thunders may reverberate from yon hoar cliffs; what terror is there in them to the winged creature which overtops the storm? Even so, in strength of holy confidence, we defy the transient troubles of this lower sphere when we dwell in God, and rise into his life. We are most affected by that which is nearest: the way to escape lower influences is to rise out of them, and abide in him whose calm is never broken. We do not sufficiently use our wings. Our thoughts are not enough with the things which are above, where Christ sitteth at the right hand of God. An eagle would soon be a sorry bird if it moved about below, like a barn-door fowl; it is most royal when it realizes its birthright, and takes seizin of its heritage above the clouds. "Ye are not of the world," said Jesus. Oh, that we remembered his words, and at once quitted, with uprising soul, those trifles of time and sight which will perplex us as surely as we live among them!

"*He shall dwell on high*" is a grand promise, but it is too often forgotten. Professing Christians frequently act as if their lives were to be lived in the same manner as those of the unregenerate; for they are equally taken up with shadows, depressed by trifles, or elated with toys. Up with thee, believer! Up into higher realms! If thou canst not battle with daily cares, rise out of them. If the fowler watches thee, rise above his range. If earth woos thee, and thy heart is yielding to its witcheries, mount till thou canst see through its deceits, and look down upon its bribes. Not here is thy portion! Not here is thy dwelling-place! Be not content to remain below; for thou art out of place, and thou hast not found thy true position till thou art borne aloft among the sublimities of God. Away, then, from the entanglements of the flesh. The bird of freedom must quit the haunts of men, and dwell with the Eternal! —C. H. SPURGEON

PERSECUTION CONTINUES IN COLOMBIA

THE Protestant Church of Barrancabermeja, Department of Santander, was closed yesterday by the Colombian government. This congregation belongs to the Foursquare Gospel Church and is the largest in the republic. It has 400 communicant members. Average attendance is 1,100 persons, the congregations at special services reaching 1,600 or 2,000 during Holy Week. The pastor is Rev. Jose Silva, a Colombian, and the residing missionary is Rev. Claire Martin of Los Angeles, California.

The Foursquare Gospel Church began work in Barrancabermeja in 1948, dedicating the present building in 1950. The present value of the property is estimated at approximately 100,000 Colombian pesos.

The order to close was given by the Military Mayor, Captain Hector Chavarro Polania, on the basis of Government Order No. 4004 of the Minister of Government, Lucio Pabon Nunez. Although it was directed to the Government Official of the Department of Amazonas in November of last year it has been applied to dozens of Protestant churches not only in that region but in all the Mission Territories of Colombia (which extend over three-quarters of the total national territory). The Government Order No. 4004 states, textually:

"To the Civil and Military Official of the Department of Amazonas, at Leticia:

"Herewith I send you a copy of the report referred to me by the Parish Priest of Leticia, Rev. Padre Alberto de Cartagena, regarding the intensification of Protestant propaganda in the territory under his jurisdiction.

"In Mission Territories, such as those of the Department of Amazonas, reserved for Catholic evangelization, according to the Agreement with the Holy See, in carrying out the provision of Article 53 of the National Constitution, missions of other religions or sects may not be conducted among the nationals, either in public or in private.

"Wherefore, pastors of non-Catholic religions who persist in residing in the Mission Territories must be deprived of constitutional guarantees (protection of life, honor and goods and liberty of conscience). They may render their religious or educational services only to foreigners who may be affiliated with their religion or sect, in the residence of those so affiliated, and in private.

"I take this opportunity to confirm instructions given on this subject by means of Circulars 310-R and 1785 of last year, and number 3792 of the present year. Please acknowledge receipt of this."

Your servant,

LUCIO PABON NUNEZ, Minister of Gov't.

Evangelical Church of Quibdo Closed

In May of 1956 the Protestant Church was closed at Quibdo, capital of the Department of Choco. Furthermore, police have been stationed in front of the church and the home of the resident missionary to see that no Protestant Colombian enters these places.

Protestant Church of Atanquez Closed

On April 30th, 1956, in the village of Atanquez, Magdalena Department, Rev. Orland H. Corwin was ordered to suspend services for the Colombian Protestants, citing Order No. 4004 of the Ministry of Government. Since that time meetings in the Protestant chapel have been suspended.

Protestant Church in Barranquilla Stoned

On May 14, 1956, in the Modelo District of Barranquilla, capital of Anlatico Department, two priests and a group of Catholics took positions a few meters from the Protestant Church and after preaching a sermon against Protestantism, with the aid of loud-speakers the priests yelled: "Down with the Protestants!" "We don't want the Protestants!" and "Protestants, No!" The two priests then left and the crowd hurled a shower of stones at the Church. The following day, May 15, a group of boys entered the porch of the Pastor's House, at the side of the church, throwing stones and wounding one of the servants.

Protestant Chapel Dishonoured

In La Morena, Valle Department, because of the persecution of the Protestants more than 300 believers had to abandon that village. In the same village early this year, a group of fanatics broke into the Protestant Chapel which was closed, and profaned it. On leaving, they filled the walls inside and out with insulting phrases. They also confiscated various articles which were sold to the public by these same assailants.

Prohibition of Protestant Services

On the 11th of May, 1956, in the village of Corinto, Cauca Department, some believers were beginning a religious service when the mayor appeared, accompanied by police, and stopped the worship service, stating that he had an official order. He said furthermore that the order was in the hands of the local priest, who was absent from the village. The following day, when the same believers were finishing a service, the mayor came and again prevented the holding of the service.

Protestant Jailed for His Faith

On May 7, 1956, in the city of Palmira, Valle Department, Manuel Tobar, an evangelical believer, was reading his Bible in a house, when a Catholic priest entered and after insulting him and taking away his Bible, sent him to prison with an agent of the SIC (Colombian Intelligence). Sr. Tobar was held incommunicado in the prison, accused of being a communist. To date Sr. Tobar remains imprisoned; despite appeals made to the officials.

Catholic Bishop Sows the Seeds of Hatred and Violence Against Colombian Protestants

In his religious sheet, *La Aurora*, the Apostolic Vicar of Quibdo, on May 1st, 1956, said in an article entitled "The Protestant Peril":

"It is well that you know dear readers, that you form part of this great Colombian nation which takes pride in being Catholic; Protestants and Evangelicals are dread enemies of public peace; breeders of communism, transgressors of private property. Have no confidence in those men who call themselves evangelicals and visit your peaceful homes, carrying a Bible under their arm — because besides carrying a counterfeit Bible they bear in their heart hatred of our most sacred Catholic religion and contempt for our race as inferior to their own. Every time that one of these crafty evangelicals draws near remember the severe admonitions of our Lord Jesus Christ who says: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." (Matt. 7:15) Knowing that they are traitors

to our religion and to our country and that they look upon you as benighted, do not admit them even to converse about matters of religion. Tell them you are Catholic and proud of it. Awake, proud Catholics! farmers! You are the majority of the republic solemnly consecrated to the Sacred Heart of Jesus, Colombian countrypeople, if you truly love Colombia, despise Protestant doctrines!"

On the same sheet the Bishop incites violence against the Protestants with the following phrases addressing himself to a Congress of Catholic Men:

"It is hardly necessary to arouse interest in all our believers in committing 'pleasant' outrages on behalf of the Lord, in order that from this Congress may issue ideas and practical resolutions that will quicken faith in God and charity toward one's neighbor and that will banish from the nation Protestant love and heresy.

Archbishop of Popayan Orders Campaign Against the Protestants

The Archbishop of Popayan, Diego Maria Gomez, in a circular issued the last days of April incites the Catholic people to a campaign of defense against Protestants, insulting the latter with phrases like the following:

"One of the greatest dangers against the faith is without any doubt the strong deceiving and well organized propaganda which the apostles of Protestant heresy conduct among us, especially among the simple folk and in all those places beyond the extent of the efficient pastoral activities of the revered priests.

The mentioned Archbishop urges, "during the month of May, pray fervently with the faithful to the blessed Virgin that she may free us from the pest of Heresy; offer her penances for the impious and sacrilegious profanities that the Protestants perpetrate, in alliance with the bandits."

"Finally, we entreat the venerable priests to conduct frequent missions, spiritual exercises or, at least, frequent pastoral visits to the places most infested with Protestantism."

A Protestant Pastor Imprisoned

On May 22, 1956, the mayor of Achi, Bolivar Department, made a trip to the village of Galindo, situated on the right bank of the Cauca River, with the purpose of closing a Protestant school that he believed was functioning there. But since said school no longer existed, having been closed by another official, said mayor became angry and insulted the Protestant pastor, Sr. Esteban Castillo, demanding that the latter pay the expense of the trip. When the pastor would not do it, he imposed a fine of 50 pesos or several days' imprisonment. Sr. Esteban Castillo was imprisoned for twelve days.

Since the year 1948, that is during the last eight and a half years, the principle results of the Colombian religious persecution are:

46 church buildings destroyed by fire or dynamite
75 believers killed because of their religious faith
More than 200 schools closed by the government

—Latin American News Letter

To ascertain the Lord's will we ought to use scriptural means. Prayer, the Word of God, and His Spirit should be united together. We should go to the Lord repeatedly in prayer, and ask Him to teach us by His Spirit through His Word. I say, by His Spirit through His Word. For if we should think that His Spirit led us to do so and so, because certain facts are so and so, and yet His Word is opposed to the step which we are going to take, we should be deceiving ourselves.

—GEORGE MULLER

THE PREY TAKEN FROM THE MIGHTY

"Shall the prey be taken from the mighty, or the lawful captive delivered?"—Isaiah 44:24.

THE late John Elias, Welsh minister, preaching on the above text, in one of the Associations in Wales, asked at the close of his sermon, "Shall the prey be taken from the mighty?" "Satan! what dost thou say?"

"No, never. I will increase the darkness of their mind, the hardness of their heart, the desire of their lusts, the strength of their fetters, and I will fortify my strongholds. The lawful captives shall never be delivered, nor shall the prey be taken from me. I despise and look with contempt on the feeble efforts of these ministers."

"Gabriel, Gabriel, messenger of the Most High, what do you think?" said the preacher in a different tone, looking reverently up to heaven, "Shall the prey be taken from the mighty?" "Ah! I am afraid they shall not be taken. I have now been two days hovering over this vast assembly, which listens to the words of eternal life, expecting to see the chains broken asunder, and the captives liberated; but now the sermons are nearly over, and the multitudes on the point of separating, yet there is no sign that any have been saved; and I shall not have the pleasure of carrying to the heaven of heavens the news that one sinner has repented of his sins."

Then the servant of God turned to his fellow-preachers, who were around him on the stage. "Ye ministers of the living God! what do you think? Shall the prey be taken from the mighty?" "Alas! who hath believed our report? To whom is the arm of the Lord revealed? We have laboured in vain, and we have spent our strength for nought and in vain. It seems as if the Lord hides his face from us. He has not made bare his arm to save. Ah! we fear that there is but little hope that any of these captives shall be set free, or that the prey shall be taken from the mighty."

"ZION! what dost thou say? 'Shall the prey be taken from the mighty?' But Zion replies, 'The Lord hath forsaken me and the Lord hath forgotten me, I have lost my children and am desolate and alone; and my enemies say concerning me, this is Zion which no one seeks. Alas! I fear none shall be saved.'"

"Ye that call on the name of the Lord, what do you think? 'Shall the prey be taken from the mighty?' 'Lord God, thou knowest. High is thy hand, glorious in power is thy right hand. O send forth thy power, and by thy marvellous strength, conquer. Let the groaning of the prisoners come before thee, and according to the excellency of thy power save the children of death.' Though I am nearly weary crying, yet I have a faint hope that the year of jubilee is nigh."

Then — the preacher looked up — as if he was going to speak with the Lord Omnipotent, humbly asking him, "What is thy thought, Great Jehovah concerning these prisoners?" "Thus saith the Lord, Even the captives of the mighty shall be taken away and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children." Blessed be God, there is no doubt nor anxiety about the deliverance of these captives. It is absolutely declared, they shall be liberated; they shall be saved; they shall be made free indeed. "Therefore the redeemed of the Lord shall return, and come with singing to Zion, and everlasting joy shall be upon their head."

—C. H. SPURGEON

Education of Christian Workers

ONE of the most important and neglected missionary works in the world is the training and education of Christian workers. There are other vital spheres of mission labour which, by their glamour and visible results, claim the attention and gifts of the Lord's people while the provision of basic and preliminary training goes unheeded by the Lord's stewards. In a very real sense, a pastor's college or Seminary, is both a missionary undertaking and an educational institution.

One such evangelical Baptist Seminary in Canada is Toronto Baptist Seminary. This school regards its God-given task with anticipation and earnestness, for doubtless the Seminary will play an important role in the evangelization of our own land and other places of earth. From its halls the pioneer workers will go to take the gospel to people across this dominion and beyond its shores.

It is our purpose in this short article to note some of the features which mark Toronto Baptist Seminary as an unique educational institution.

1. The Word of God is regarded as the final and infallible authority.

It has become fashionable in some educational circles to disregard, belittle or positively deny the Bible. Toronto Baptist Seminary stands unashamedly upon the Book and seeks to cultivate in its students a love for the Word and a passion and ability to expound its truths. Many subjects, such as Biblical Introduction, Biblical Theology, the Life of Christ and the English Bible Course, deal directly with the Bible as such; but in all courses the final authority of the Bible is recognized.

2. The Person of Jesus Christ is reverently acknowledged.

In this day, there is a tendency to disparage the Bible and to pay a lip homage to "the living Christ". This unwarranted divorce of the Lord and His Word does untold damage and has resulted in powerless preachers and churches. Toronto Baptist Seminary extols the Jesus Christ of Holy Writ, who is the eternal Son of the living God, the only Saviour of men. It is the desire of the school that the students should come to know Him better and to proclaim Him in His fulness.

3. The Seminary does not regard itself as being the retailer of many opinions and no convictions.

Among some evangelicals there seems to be a tendency to become so "scholarly" that there is no room for real convictions. This "pseudo-intellectualism" would have its devotees to be "charitable" to every conceivable error and hence actually be the dispensers of a multitude of sterile opinions; at the same time it has a "scholarly" disdain for real conviction. With such dubious scholarship, Toronto Baptist Seminary has no sympathy whatever, for it is detrimental to both spiritual and intellectual development.

4. The Seminary does not conceive its task to be that of appending question marks to every precious truth.

Modernists have learned that the open denial of truth offends and warns some of its intended victims and so the recognized technique now in some seminaries is simply that of placing question marks after every truth

of the Word of God. Rather than deny the inspiration of the Word of God, Professor Velvet Gloves now asks — "Can the enlightened mind of the twentieth century consent to this bibliolatry?" No one would suggest that an educational institution should "spoon feed" its students but no sane educator in any other field would feel that his work was done when he had posed a multitude of unanswered questions. The Seminary encourages students to think for themselves but, at the same time, the instructors regard the positive presentation of Biblical verities as a central part of their task.

5. Toronto Baptist Seminary is, as its name implies, a BAPTIST school.

In an age characterized by evangelical undenominationism, the Seminary holds and propagates the historic evangelical Baptist position. This it conceives to be not one of several optional systems but the Biblical position in its fullest expression. Love for God and a concern for the souls of men and the furtherance of the gospel causes the Seminary and those associated with it to cherish the whole counsel of God and to share it with others.

6. The Seminary desires to acquaint its students with current schools of thought that stand in opposition to the gospel.

The student goes into a world which is basically the same as ever, but which is characterized by certain distinctive and formidable opponents of the gospel. The school seeks, therefore, to introduce these errors to prospective Christian workers in order that they may be able to refute them and recognize them when they raise their heads. In addition to Romanism, newer errors are examined such as the cults and neo-orthodoxy. The Seminary thus recognizes its responsibility to train men for *to-day!*

7. The Seminary provides a sound scholarly training with an accompanying practical emphasis.

A balance is sought in this regard for the pastor is concerned not with the study only but also with the highways and lanes of everyday life. True scholarship is not despised but is cherished and so the school emphasizes sound Christian scholarship. This scholarship is the means to an end — to equip the student for the greatest work in all the world. Accompanying the more academic studies, then, are "practical" subjects such as Evangelism, Sunday School Administration, and Pastoral Theology.

COMFORT FOR THE COMFORTLESS

God comforteth thee, that thou mightest comfort those who are in any trouble. Thou canst not miss them: they are not scarce. Thine own sad past will make thee quick to detect them, where others might miss them. If thou findest them not, seek them; the wounded hart goes alone to die. Sorrow shuns society. Get from the Man of Sorrows directions where the sorrowing hide. He knows their haunts, from which they have cried to Him. He has been there before thee. And when thou comest where they are, do for them as the Good Samaritan did for thee, when He bound up thy wounds, pouring in oil and wine. "Comfort ye, comfort ye, my people, saith your God."
—F. B. MEYER

ADDITIONS TO SEMINARY CURRICULUM

The course of studies at Toronto Baptist Seminary has been strengthened by the introduction of several new subjects and the addition of some other subjects that have not been offered for some time. These changes have been made in order to offer a course that will equip the Christian worker to meet the challenge of today.

The new subjects are Baptist Distinctives and the Theological Reading Seminar. Baptist Distinctives will be devoted to a consideration of those great truths which are especially dear to Baptists. The Theological Reading Seminar will be a reading course calculated to acquaint the students with the great Christian classics.

The subjects that are re-introduced to the curriculum are Biblical Theology, Evangelism, and Archaeology.

A whole new course has been provided for ladies who desire to engage in Sunday School work, D.V.B.S., or Bible Camp work. During the two years the ladies will study the basic Biblical subjects and other specialized subjects.

For details about all of these courses write for the free illustrated prospectus and the pamphlet "A Word to Prospective Christian Workers." Address all inquiries to The Registrar, 337 Jarvis St., Toronto 2, Ontario.

BELATED TEARS FOR McMASTER

Newspaper reports from Brantford, where the Baptist Convention of Ontario and Quebec met, have been charged with emotional appeal as staid reporters told their readers of the emotions displayed by the Baptist delegates who voted to give up denominational control of McMaster University. There were tears and passionate pleas but to no avail. The McMaster dream has been dispelled by the "realists" who have step by step betrayed a trust.

Some have suggested that the changing economic conditions and the high cost of education have made this move imperative. It is our firm conviction that McMaster University (Arts and Divinity) could still be in Baptist hands if the Baptist churches of Ontario and Quebec had pronounced against professorial infidelity in the 1920's. Those who now weep should have had the courage to protest then. Past silence has resulted in present sobs.

EGYPT TO CONFISCATE CHRISTIAN SCHOOLS

Word has come from Egypt that all schools must construct Moslem mosques on their premises, close on Fridays (the Moslem Sabbath) and give instruction in the Moslem religion. This order has been directed to Christian schools and a government newspaper has announced that the law will be obeyed or the schools will be in danger of confiscation.

Once more we see the inevitable result of the partnership between any one religion and the state. The pattern is the same whether it be put in motion in Spain, Italy, Colombia or Egypt and whether the religion be Moslem, Romanist or Protestant.

This move in Egypt must be rather disconcerting to Dr. E. M. Howse who is one of the presidents of the "Moslem-Christian" Fellowship!

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BUILDING A REAL BIBLE SCHOOL

OPPORTUNITIES for building Sunday Schools abound everywhere. There is no community, no matter how sparsely settled, where a Sunday School cannot be regularly held. Recently we were thrilled to hear of a small church, located in a country district near Palgrave, where the houses are a mile apart, which through the energetic labours of the student pastor, Mr. Raymond Reed, and his people, built up a Bible School with a record attendance of sixty.

Every New Testament church, with a Bible School already organized, should aim constantly, with untiring efforts and dauntless spirit, to steadily increase the attendance.

So far as we are aware, the finest achievement in building and maintaining a great Bible School in Canada was made under the leadership of Dr. T. T. Shields in Jarvis Street Baptist Church, Toronto. It was he who pioneered the idea of a Sunday morning Bible School in this country when all other schools were being held either

in the afternoon or immediately following the Sunday morning service. On one Sunday morning in Jarvis Street, as we recall, the attendance numbered 1,804. Had it not been for the fire which destroyed the great Jarvis Street building in 1937, and the World War II that followed, doubtless the numbers would have soon reached the three thousand mark. The example of Jarvis Street in this matter has, we believe, inspired many. After being trained in this lively and busy atmosphere, not a few have gone out to establish other similar schools in various needy centres throughout this country.

Do our readers ask how this enlargement may be accomplished? The answer is found in one word—W-O-R-K. Of course, work must be accompanied by proper and efficient organization.

A Church-Centred Program

Dr. Louis Entzminger, one of the greatest Sunday



Pictured above is the Jarvis Street Baptist Bible School. The photo was taken during the regular morning session on 1

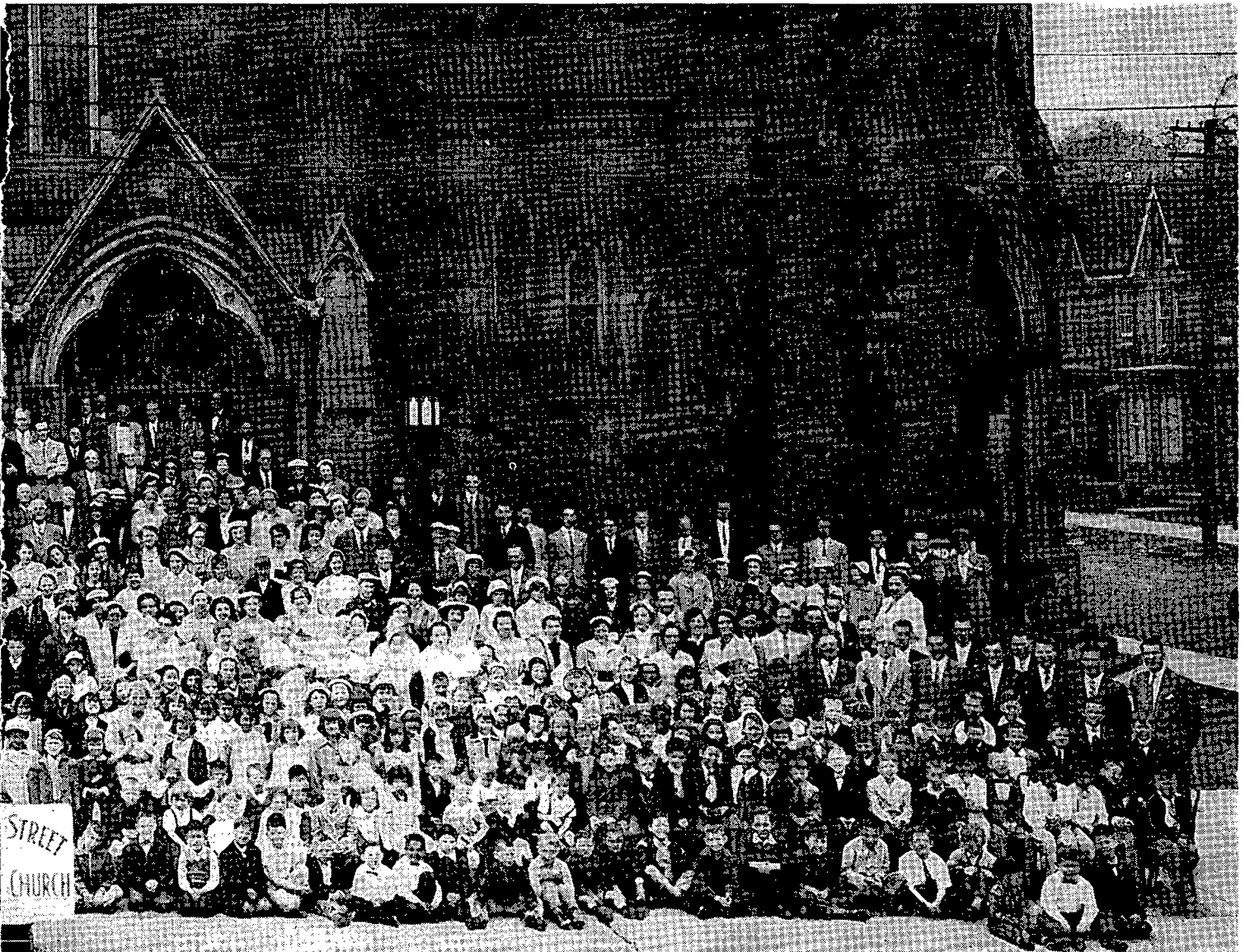
. By Dr. H. C. Slade, Pastor, Jarvis Street Baptist Church

School leaders and organizers on this continent, in his article entitled, "The Sunday School, an Agency of the Church", states — "We boldly charge that the modern Sunday School has educated three generations away from the preaching service of the church." It is all too true, and sadly so, that in many instances the Sunday School is an institution entirely apart from all the other services of the church. The New Testament knows absolutely nothing about any religious institution other than the church. Therefore, the Sunday School, and for that matter any organization within the church, should be recognized and should recognize itself as a direct auxiliary of the church. It should not only be subject to, but contribute largely to the life of the church. Real Bible Schools very often prove to become veritable nurseries for the church. The ideal is to have every member of the church, either as a teacher or a scholar, in the Bible School, and the aim should be to bring every member of the Sunday School, into the church. The Sunday morn-

ing Bible School, which has become much more common in this country of recent years, does much to establish vital and proper relationship between the Sunday School and the church. Under this system the boys and girls are taught from their tenderest years that the morning session of the School closes only with the benediction after the public service of the church.

Teachers of Quality

The key to the Sunday School situation is definitely the teacher. The General Superintendent, the Departmental Superintendents and all other officers hold very important positions. By them the whole School is given leadership and inspiration and under their direction everything is kept in order. But it must ever be remembered that no Sunday School can be really successful unless it is staffed with devoted and efficient teachers. It is absolutely essential that a Bible School teacher should be first of all converted, secondly a living exem-



May 27, 1956. This represents a near average attendance and shows an appreciable increase over last year's average.

plification of what he or she teaches. Only one who lives a life separated unto God and is wholly consecrated to Jesus Christ is of any use in this sacred calling. A worldly or carnally minded person, no matter how well educated or highly gifted, can never be, in the truest sense, a proficient Sunday School teacher. The divinely called teacher is one characterized by a desire to win souls. With heart aflame and a spirit burdened for lost souls as these visit and teach, under the blessing of God, men and women, boys and girls, from time to time, will be saved. By this means the supreme objective of the work of the Sunday School is achieved. The Apostle Paul said, "I have become all things to all men that by all means I may save some."

The difficulty in securing spiritually qualified teachers is probably the most acute problem of every School. Someone has said it is a problem as old as Christianity. Our Lord, on one occasion, expressed the same sentiment when He uttered these immortal words, "Truly the harvest is plenteous and the laborers are few." We are convinced that, as in the case of ministers, truly qualified teachers are those who have been called and sent of God. Therefore, we are exhorted to look to God for the supply. "Pray ye, therefore, the Lord of the harvest that he will send forth laborers into the harvest."

The Holy Spirit

Everything in this most onerous of all tasks must be undertaken, not in the energy of the flesh, but in the power of the Holy Spirit. In order, therefore, to be a success in Sunday School work, it is necessary for the teachers, above all others, to be filled with the Holy Spirit. We are exhorted to bear fruit and the Lord reminds us that "without Him we can do nothing". We need ever to be reminded that God's work must be done in His own way and by His power. "It is not by might nor by power, but by my spirit, saith the Lord."

The Word of God

The subject matter of all our teaching is of extreme importance. In giving His marching orders to the church, the Lord is very explicit, "Go ye into all the world and preach the gospel to every creature." If it is a real Bible School we are conducting, the message constantly proclaimed will not be vain philosophy, economics, or politics, but the Word of God. In some places of which we are aware, young people and adults meet simply to discuss sports, social reform, etc., but unto us who exercise an evangelical, God-honouring ministry, the theme is always Jesus Christ.

The model for every Sunday School, both for the character of the work to be done and the subject to be taught, is given in the Acts of Apostles, "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." To the early Church Jesus Christ was not one subject among many, but the only subject. Peter exclaimed, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." As He is an infinite person, He provides an infinite subject. If any of us should live to be as old as Methuselah we should never exhaust Jesus Christ as a subject.

Co-operation

The secret of success in its sublimest of all works is

co-operation. One of the outstanding characteristics of the early church was their fellowship in service. A mutual confidence existed amongst the believers of that day. "They were of one mind and one accord." When Paul exhorted the Christians at Philippi "to strive together", he thanked God for their fellowship in the gospel from the first day he had met them. Every child of God ought to be a servant of God, therefore should have some part in the work of the Sunday School and the church. With so much work to be done in this challenging hour, there is no necessity for any one being idle. As Christians of any church labour together in whatever capacity, their unity will be their strength and the work they do together in the Lord's name is certain to prosper.

At the time of the re-organization of the Jarvis Street Baptist Church Sunday School in 1924, the late Dr. J. Frank Norris of the First Baptist Church, Fort Worth, Texas, was present, and told a story which very aptly illustrates this point.

"In the pioneer days down in Mississippi they were building a watermill — half of it extended over the bank, and the other half over the creek. All things were finished except the placing in position of the big cap sill, a hewn log more than fifty feet long. The women and children were standing on the bank watching the men as they lifted it in place. The foreman said: 'Now men, we will all go down together, lift it up to our knees, then get our breath; then up to our thighs and rest; then up to our shoulders, breathe again; then put it on top.' Down they went and brought it up to their knees, up to their thighs, up to their shoulders; and as they got it nearly up, their arms trembled, they wavered, they could not lift it another inch. The foreman shouted, 'Hold men, for if it falls somebody will be hurt'. Looking to the bank, he called, 'Women, come to our help'. And the women and girls leaped down into the mud, put their hands under the elbows and arms of their husbands, sons, brothers and sweethearts; then said the foreman, 'All together', and it was put on. So with the church: 'All together' is the one word that spells 'success'."

It is only as our programme is church-centred, having the Lord Jesus Christ as our sole Subject, spiritually-minded teachers on the staff, who are wholly dependent upon the Holy Spirit for help and blessing, and by hearty co-operation with each other, that the building of a great Bible School is made possible.

PRAYERLESS HOMES

If every door was marked where families do not morning and evening earnestly seek the Lord in prayer, that his wrath might be poured out upon such prayerless families, our towns would be as places overthrown by the plague—the people being dead within, and the mark of judgment without. I fear where one house would escape, ten would be marked out for death; and then they might teach their doors to pray, Lord, have mercy upon us, because the people would not pray themselves. But especially if we could see what men do in their secret chambers, how few would you find in a whole town that spend one quarter of an hour, morning and night, in earnest application to God for their souls!

—RICHARD BAXTER

The Jarvis Street Pulpit

The Divine Commission

A Sermon by Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, June 4th, 1933

(Stenographically Reported)

"I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." Isaiah 6:8.

IT IS quite evident from the reading of the chapter we had for our lesson this morning that the vision there recorded marked a crisis in Isaiah's career. He remembers distinctly the circumstances, and he is able to point to a particular time, that it was "in the year that king Uzziah died".

Some think that this vision marked Isaiah's call to the prophetic ministry. Personally, I am inclined to think otherwise. We learn from the record itself that Isaiah prophesied during the days of Uzziah. And I am inclined to believe that this chapter is in its proper chronological position, and that the preceding chapters record the doings of Isaiah during the days of king Uzziah, reaching a climax in the year that king Uzziah died. The point is important only for one consideration, and that is that however clearly one may have been called into the Lord's service, however full the measure of his consecration may have been, it is always possible for us to have a still nearer view of the Lord, and a fuller vision of the divine glory, and therefrom to find new inspiration for the service of the Lord. Just as the exodus marked to the Israelites the beginning of days, and was to them as the first day of the year because they were then delivered from the Egyptian bondage into the larger liberty of the life which God had ordained for them, so this particular point of time in Isaiah's history seems to have marked a new dedication of himself to the Lord's service, and a fuller measure of consecration to the prophetic office.

And so, my dear friends, whatever progress you have made in the divine life, whatever be the measure of your maturity as Christian men and women, it is possible to know Christ better. The apostle Paul had had a large and varied experience. There had come to him such visions as he felt it was unlawful to utter. Notwithstanding his unusual advancement in the Christian life, he declared that it was still the supreme ambition of his life to know Christ, and he counted everything but loss and addressed himself to the study of that one subject. He regarded this as the chief of all sciences — the excellency of the knowledge of Christ Jesus the Lord. And so he said it was the passion of his life that he might know Christ, and the power of His resurrection.

I am always concerned lest the Lord's children should ever count themselves to have apprehended, lest they should consider that they have been graduated from the school of Christ; that they have obtained a degree because they have attained to a degree of knowledge that is perhaps somewhat advanced. Oh, the spiritual pride that sometimes possesses men! the utterly abhorrent, hypo-

crisy of people who assume a superior air, and call themselves spiritual, who are fond of talking about "great" Bible teachers, as though they were pursuing a post-graduate course! I am inclined to believe that the seraphic Isaiah had already seen much of the Lord, and had been the recipient of many divine communications, when, in the year that king Uzziah died, he again, in completer fashion, in fuller glory, saw the Lord "high and lifted up". And it was as the result of this vision, or following hard upon it at least, he discovered that he heard the Lord saying, "Whom shall I send, and who will go for us?" To which he replied, "Here am I; send me."

Let us look at some of the principles involved in this great chapter.

I.

First of all, I would remark that the chapter teaches that GOD ALWAYS HAS SOME GREAT WORK TO DO IN THE WORLD. We are not to think of this universe as a completed piece of machinery, from which the Maker has retired, and over which He exercises no personal superintendence:

"No mere machine is nature
Wound up and left to play."

Ours is a present God. Our Lord Jesus said, "My Father worketh hitherto, and I work." We should conceive of this universe not merely as a finished temple, but as the workmanship of the Almighty, where God is still operating, where He is still at work. And just as the man goes to his office, or his shop, or to his school, or to whatever may be the sphere of his daily occupation, morning by morning, and there takes up the task of the day, so our God is always at work. He is always doing something. And He is working still.

The Bible is the story of the operation of the Spirit of God in the affairs of men. He was at work in the days of Sodom and Gomorrah when He visited the earth with judgment, and He was still superintending the affairs of men when He said, "The iniquity of the Amorites is not yet full". He was still operating in human life when He commanded the ravens to feed Elijah, when He visited Israel in mercy and destroyed the Assyrian hosts.

And that is what this Bible is for. That is why it was written, to show how God is abroad in the lives of men, and how He is always at work in the world. And the same was true in New Testament times. Luke refers to his gospel as "the former treatise" which he had made "of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles

whom he had chosen." And so all through the New Testament the revelation of God is of a God Who is present in the lives of men: not a remote Character, not a Somebody Who once appeared upon this stage of human life, accomplishing certain things, and then withdrawing His presence. He is just as truly present to-day as He was of ancient time, and He has some work to do in the world.

II.

The next thing you will observe is that HE IS ALWAYS LOOKING FOR INSTRUMENTS FOR THE ACCOMPLISHMENT OF HIS PURPOSE: "Whom shall I send, and who will go for us?" You have seen, perhaps, the workman lift his eyes from his task, look at his bench, and carefully select a particular tool for a piece of work. Or perhaps you have seen the surgeon — if you are a nurse — carefully select a particular instrument for his task. I was told by a certain doctor of a surgical operation performed by a certain eminent surgeon, a very difficult one, one which required not only great skill, but unusual speed. And from the moment he began he never once looked at his instruments. He went to work and the nurse standing by handed him an instrument. When the operation was over the attending doctors said to him, "A fine piece of work, doctor, but wherever did you get that nurse?" "Oh," he said, "That is the kind of nurse we train in—a certain place". I shall not name the place.

God is always looking for instruments, men and women through whom He may accomplish His purpose, through whom He may get His work done in the world. There was a time when it was not unusual to see a sign in a window, "Men wanted", or "girls wanted", or "toys wanted". We are hoping that we may see such signs again before very long. But let me tell you, God is always wanting men.

I remember some years ago a certain establishment in this city, the head of which I knew quite well. I telephoned him one day and said, "I have a man here who needs employment. Can you find him a position?" He said, "Certainly! Send him down. We do not want to know what he can do: we do not care: we can absorb any number of men here. Send him along." In those days when anybody came to me I could always call up my friends and say, "I am sending a man down," and he would say, "All right." It was a large establishment with always plenty of work to do, and they could always find a position for a new man.

Now let me tell you, my dear friends, the Lord is always looking for workmen, and there is always work for willing hands to do. He is always looking for some whom He may specially commission for a particular task: "Whom shall I send, and who will go for us?"

We have been studying now for years the whole Bible, going through the entire Book in our school. We have gone through it once, and we are going through it a second time. I hope many of you have learned to call up at least the outstanding events of Scripture. You will never know the Bible fully in this life: it is the word of the Infinite. Still we may know something of the letter of the text, and something of the outline of its history, so that we may call up to our minds the outstanding characters here portrayed. Think of a few of them for a moment. I think I can say that every one of them owed his prominence and the usefulness of his life to the fact that he was divinely called, and divinely com-

missioned for a particular task, as, for example, when Noah found favour in the sight of the Lord, and Noah was given a job. He had not any doubt about it; it was something that God handed over to him to do. He received instruction from heaven and went about his task. Read the story of Abraham and you will find the same is true. God called Abraham, saying, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." Then, if you take a particular life like Abraham's, you will find that the distinctively outstanding events of that life were events that were divinely ordained when God came to Abraham in a particular way; as when He said, "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", even as He had come to him and Sarah making promise of that great miracle in their lives. And so of Isaac, and of Jacob, and of Joseph and Moses, and Aaron, and Joshua and Caleb, and all through the Judges, Samson, and Jephthah, and Gideon and Deborah and down to Ruth and Boaz, you find all these were men and women to whom God had come personally, calling them, and then commissioning them to go and do something, giving them a task to perform. Then you have the call of Samuel, and later the anointing of Saul, and then his being set aside, and David chosen in his place. So of Elijah and Elisha, and Isaiah and Jeremiah, and Ezekiel, and all the prophets. They were men divinely called, and divinely commissioned for a particular task. Then turn to the New Testament and you will find that the Lord chose twelve, that they might be with Him. He spoke of Saul of Tarsus as "a chosen vessel" unto Him, to bear his name "before the Gentiles, and kings, and the children of Israel." Paul writing in his epistles was fond of saying that he was called to be an apostle, or that he was an apostle by the will of God; he was specially commissioned to do something for the Lord.

The Lord is looking for men and women to-day in exactly the same way: "Whom shall I send, and who will go for us." He has work to do, and He is seeking instruments. I know He came to seek and to save that which was lost, but it is also said that the Father seeketh to worship Him such as will worship Him in Spirit and in truth.

III.

I go further and say that IT IS IMPOSSIBLE FOR ANYONE, EFFECTIVELY, TO EXERCISE A FRUITFUL MINISTRY WITHOUT SUCH A DIVINE COMMISSION: "How shall they preach, except they be sent?" I believe that applies to preachers. There are some of you young men whom God may call into the gospel ministry. But you might better do anything in the world than be a preacher if God does not call you. There are thousands of men in the pulpit to-day, man-made preachers. They may have been trained in college and university, and seminary, but "how shall they preach, except they be sent?" Nobody can preach unless God gives him a message.

You see the postman going his rounds. He is welcomed at every house, as he brings messages from friends and others afar. Why does he wear a uniform? What is his job? Why, he is commissioned; he has a badge. And a certain letter specifically addressed is put in his bag. It is for somebody on his route, and his business is to go and deliver the message. That is his task.

God is looking for postmen, deliverymen and women,

people who will carry His message, and His benefaction to the poor and bankrupt souls of men. "Whom shall I send, and who will go for us?"

Do not set your heart upon preaching or teaching merely as something that you think you should rather like to do. Find out your place in the divine economy. Remember the teaching of the New Testament: "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues"; He has equipped those whom He has commissioned. One is an eye, another, a foot; another, an ear; another, a hand. We cannot be all the same thing; we are not all similarly gifted; but He is seeking people to do something.

You are a Christian, you profess faith in Christ; you believe you are saved. Have you a job? That is my question. I heard the other day — I can not authenticate it, I am not sure that it is true — of a certain man in a certain position who in the spring time took on certain help, and used them during the summer on an out-of-door job, and when fall came, and the winter set in and he had no longer any need of them, he had to let them out. That was the regular thing. And certain men came back to him each spring. And this spring when he sent for these men and said, "I am ready for you," they said, "Thank you, we don't want the job." "Well why?" he said. "Because we are on relief; we do not want any job."

I was in Wales three or four years ago preaching for Mr. Jones in Porth. I had met him here, and knew him by correspondence, and promised to give him a service or so. One evening the place was packed. He turned to me in the presence of the people and said, "I do not know whether Mr. Shields will give us a day service or not. He is to be here to-morrow evening. What do you say about it?" I said, "I can preach as often as you like, if you can get anyone to come and hear me while I am here." "Well," he said, "we will have a service tomorrow afternoon," and he named a certain hour. I said to him after, "You are a pretty bold man to announce a service on that short notice." He said, "Oh, there will be plenty of people there." And the next afternoon the church was practically filled. I suppose seventy-five per cent of that congregation were men. I said, "What is the explanation of this?" Mr. Jones said, "The dole. There is nothing to do. These men are being fed and clothed and housed at the public expense. And there is no way out of it, apparently. The collieries are closed. I will show you to-morrow. We will drive through some of those towns." And so in the forenoon I drove about seventy-five to a hundred miles with him from town to town. The streets were thronged with men; they were everywhere, standing on the corners, a dozen here, twenty-five there, talking, apparently quite comfortable. And my friend said, "There is more of the dole".

Now I want to know of you — it is not true of most of you; I think we have a larger proportion of workers than most — whether religiously you are on "the dole". Have you a job? Are you doing it? Have you really a job? Are you doing anything? It is well to be a professing Christian, well to know the Lord, well to be a member of the church; but this is the call: "Whom shall I send, and who will go for us?" "Men wanted", or "women wanted", "boys and girls wanted". There is plenty of work for everybody. Where? Here in Toronto? Yes. On

this whole continent? Yes. In India, in Africa, in China, countless millions of people there are who have never heard of Christ. They do not know that He lived and died. And God would send His message to them. Not all can go, but those who cannot go can at least tarry by the stuff that others may go to the war.

The point I make is that He has set us in the Body. I am not an Evolutionist; I do not believe there is any member of my body that has not some special function; I do not think there is anything superfluous about it. The Evolutionists talk about vestigial remains, something, you know, that has become atrophied; it is there, the remainder of an earlier animal existence, but it is — oh, it is out of date; it is not necessary now, unless it be to provide the surgeon with something to do to cut it out. That is about the only use it has. I do not believe a word of it. And if Mr. Medical Scientist says, "I do not know what a particular gland is for", I say, "I am sorry for you. You are just about as ignorant as I am, but it is there for some purpose, and I shall keep it." And there are no superfluous members in the body of Jesus Christ. How many vestigial remains are there among us? How many who have not found their place to do what the Lord has called them to do: "Whom shall I send, and who will go for us?"

Be sure of your commission. How it would give a new ambition to the task of life if you and I were to recognize that every hour in the purpose and plan of God is freighted with responsibility, and that running through every hour is a divine purpose, leading us on to some form of useful service, so that we must, if we would fulfil our vocation, "give every flying minute something to keep in store"!

I do not believe we are overworked, any of us. Sometimes I wonder whether there is an invisible — what shall I call it — labour union in the church. A man came to me once some years ago wanting me to subscribe to a certain trades journal published by the Labour Union. I said, "How much is it?" "Well, the subscription price is —" and he named a certain price. I said, "All right, I will see what you are thinking and talking about for a year anyway." I paid the subscription price, and then I said, "Now, will you let me into your Union?" He smiled and said, "I do not know. I have not heard of a ministers' union." "Well," I said, "Why should I not join the trades Union. Every preacher ought to be a worker, or be ashamed of himself. I am a working man. Would you let me in?" He said, "I don't know. Perhaps we would." And then I said, "You would have to revise your rules, because I have never been able to get my work done in eight hours. You would put me out as soon as I got in."

I wonder is there any sort of invisible union to which some religious professors belong? There seems to be, because they do not believe in working very much.

God is looking for someone to whom He can entrust His honour. Yes, I think as we sang in one of our opening hymns this morning — and the doctrine of the trinity is implied here: "Who will go for us"—"Holy, holy, holy, is the Lord of hosts."

Will you give Him the glory if He uses you, if He blesses you in what you undertake? Can you say, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake"? Can He trust us with His honour? That is what He is looking for.

IV.

This word then: it was not until Isaiah had a new vision of the Lord that he received this new impetus in life; he saw the Lord "high and lifted up, and his train filled the temple". Nothing will humble us like a clear view of God Himself. I do not wonder that some people become proud — as we sometimes colloquially say, "stuck up" — when their preachers are telling them all the time what fine people they are. Wonderful people! Well, they are not; and you are not; you really are not! You are as good as most people, perhaps better than some, I do not know. But we must learn to see ourselves in the light that shines from the throne of God. And if we do we shall all have to take Isaiah's place and say, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts."

That is my simple suggestion. I shall not go into this vision. That is another subject entirely. I simply say to you that if you would find your place in the divine economy, you must form the practice of measuring yourself by Jesus Christ, not by any other man. Our eyes must see the King, the Lord of hosts. And when we see Him, and measure ourselves by Him, and compare ourselves with Him, then we shall know that we are sinners indeed, and wholly dependent upon the cleansing, purging, power of the blood of Christ.

It is not of the vision itself, as to how it may come to us, I wanted to talk to you, but how may we know more about the Lord. Now, Isaiah got this vision in the temple, but he was not an occasional visitor at the temple: he was often there. Often he had observed its ritual. Often he had joined in the service of worship. Often he had taken his place, as did the Lord in later days when it was His custom to go into the synagogue on the sabbath day. But there came a time when there was a particular service in that temple which he always attended, when he saw the Lord "high and lifted up". Moses settled down to keeping the flock of his father-in-law in the wilderness. And it may have been so long from the time when he had his first call to deliver Israel — now forty years, and he was getting to be almost an old man; he was eighty years of age — that he may have wondered sometimes whether after all that was not a dream, something in the distant past. He may have said, "My job is just to feed sheep." And do you remember that it was while he was at his daily task, keeping his sheep, that he saw an ordinary bush which he had seen a thousand times before, not a new bush, nothing special except that in that ordinary bush, and amid those ordinary circumstances within which he had moved, and fulfilled his daily round of duty these many years, it was there God came to him; it was there the bush blazed with fire, and out of the bush there came a voice. A housemaid is not likely to see dust if all the blinds are down and the windows shut up, and she may fold her arms and say, "My work is done". But let her throw up the blinds and push out the shutters, and let the sunlight in, and she will say, "It is about time I was getting to work."

That is what we need, dear friends, a new visitation of divine light, the light of heaven to shine in upon our souls, upon our daily tasks, that we may re-appraise them, that we may orient ourselves again, that we may get ourselves related to the east, and to the sunrise, that we

may know just where we are. Only then shall we be able to answer God's call.

Do you read your Bible? "Yes." How do you read it? Do you remember it? Some people, Moody said, read the Bible as he used to hoe corn when he was a boy. Sometimes at nightfall he had to put down a stake so that he would know where to begin next morning. There was so little difference between the row that was hoed, and the row that was not hoed. Some people need bookmarks in their Bibles so that they will know to-morrow morning where they left off to-night, and while they go through a certain routine, and read a chapter, it does not enter their mind; it does not enter their souls, and so they put in a book mark, and say, "I shall begin there to-morrow". You may go through the whole Bible that way, and get no profit at all.

A woman said to me one day, "I had a dream the other day." I don't believe in dreams myself, at least I believe in them, but they don't mean anything to me. But this lady had a dream, and she said she was going down the street and she passed a shoemaker's shop. She passed it every day. It was a dream of something that had come into her mind, just as you dream of John, or Jack, or Mary, or Sarah: they are real people, but they are unreal in your dreams. She dreamed that she was going down this street, and there was a shoemaker's shop that she knew very well. The shoemaker was a Christian, and he had a text hanging in the window. But she said, "This day it was dull and dark, and as I walked down the street, in my dream I thought that he had hung a shelf behind the text, and he had put a light on the shelf, and the light was shining through the text. And though I had seen it a hundred times before, it never spoke to me as it did then, when I saw the light in the text."

Well, that is the way we advertise you know — with signs. They are ablaze with light, so as to attract attention. And what you and I need is to read the Bible with the light behind the text. We need to get into this temple of truth as Isaiah was in the temple, and never be satisfied with our study unless as there we worship we see the Lord "high and lifted up" and His train filling the temple. And when Isaiah saw that the whole earth was filled with His glory, the heavens as well, when he saw what God was, when he realized that he had a great God Who was the Lord of heaven and of earth, he listened and he heard a voice saying, "Whom shall I send, and who will go for us?"

Oh, the modern professing Christian has such a little bit of a God! Such a little bit of a Saviour! He is human, and not very big at that. Away with that conception! He is the preeminent Christ, the King of kings, and Lord of lords Who calls and commissions us. And as we find Him in the daily task, as we see the fire in the temple, and the fire in the bush, every duty of life acquires a new significance, and we shall be able then to go about our task.

Thus shall we learn our dependence upon the divine Christ. It was not until Isaiah's lips had been touched, and his iniquity had been purged, and he knew that he had been divinely qualified that he dared to answer, "Here am I; send me."

We are blessed with two fine organists here; they can both play well. We love to have them both here. But if either one of them is here we can do fairly well. But supposing they were both absent some time, and there

was no one else here who could play the organ, and supposing I were to call upon some unmusical brother to come and play the organ — we would have a merry time trying to sing to his playing. But he would say, "Excuse me, but I cannot do that." Then I might say to a brother who leads the prayer meeting, "Brother, you come and play." He would say, "No thank you. There are some things I can do, but I am afraid I could not do that." I am afraid the position would go begging, because people would know that they could not play this organ.

Do you know why we are not more active in the Lord's service? Because we have deep down in our souls the consciousness that we are not fit for the job. It is a great thing to be fit for a job, is it not? I do not care what it is, I love to see a man who can do a thing that he has been commissioned to do. I like to see a man breaking stones. Can anyone break stones? Try it. I love to see a carpenter do his work, hitting the *right nail*. It is so easy when you know how. I like to see the man with a saw, who scarcely needs a square, his eye is so trained; or the musician as he sweeps the keys. I sometimes wish I could see how his brain works, and how it registers through the tips of his fingers. I do not understand it, but it is a great thing to see anyone play, to do the job. And it is a glorious thing to see a Christian man or woman in the place where God Himself has put him. It may be a humble place, it may be an exalted one, but He has put him there, called him, qualified him. And see him work when the Spirit of God is with him! Then do we understand the meaning of that scripture, "For he that is entered into his rest, he also hath ceased from his own works, as God did from his"; "Come unto me, all ye that labour and are heavy laden, and I will give you rest." We find our rest even in our work.

May the Lord call us every one to further service in His name.

Are there any of you who have not yet enlisted, any of you who have not yet been called as Christians? Have you come as poor sinners to the cross, repenting of sin, trusting in the precious blood, resting your all upon the word of God that cannot lie? If so, have you confessed Him? Will you do it now?

Let us pray:

Bless our meditation, O Lord, this morning. There is so much to do. Save us from idleness, we pray thee. Give us a passion for work. Help us to find our play in our work, and to find our pleasure in the particular task assigned us, so that we may have rest in it, and that we may not need rest from it.

The Lord bless this meditation, for His name's sake, Amen.

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The Gospel Witness

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For Younger Readers

LOVE FINDS A WAY

In *Assembly Annals* Dr. H. A. Cameron relates the following incident:

"Over in Scotland it used to be the custom in the time of harvest for the women in farming districts to help in making and binding the sheaves after the mower had cut down the grain. On one occasion, a mother, named Hannah Lamond, offered her services in that time of labour, and to make the work easier took with her her little child, thinking that she could place it safely within easy reach where she could look at it now and then. But, busily occupied as everyone was, the reapers did not notice that an eagle, which had its nest on a nearby mountain, had swooped down and snatched the sleeping child from its little bed among the sheaves, and carried it off, flying with its talons firmly fixed in the child's clothing. However, it had not risen far when the anguished cry went up: "The eagle has taken awa' Hannah Lamond's bairn."

Consternation took hold of the men and women, and in their commotion they ran as rescuers to the foot of the rock where high up the eagle had its eyrie, and to which it had transported the child to become food for its eaglets. Some of the men made a valiant effort to scale the face of the rock, but unable to get a footing they fell back defeated, and it seemed a hopeless task to recover the bairn before it would be destroyed by the eagle and torn to pieces. Among the men there was a sailor accustomed to climbing places where there was but little foothold, and he did his best to ascend that precipitous cliff, but after a vigorous endeavour he also gave up the attempt and acknowledged himself beaten. The people were frantic yet helpless, and the child's case seemed absolutely hopeless.

But who is this that now essays to do what all others had failed to accomplish? It is Hannah Lamond. Impelled by mother love she begins to ascend that vertical rock, and bit by bit, here and there finding a little projection upon which to place her foot, she gradually rises away from the plain, and at last accomplishes the seemingly impossible, by reaching the eagle's nest. There the bird of prey with flapping wings and powerful beak, tries to beat her back and keep its victim, now lying in the nest among the eaglets, but desperate though the bird's efforts are, they are not equal to the courage and determination of the mother of the child as she rescues it from death and destruction. Taking the infant in her arms she now begins the more perilous descent, more difficult far than the first journey, and, marvellous to tell, she comes back as surely if not as swiftly as before. And great is the rejoicing among her friends as they welcome her returning safe and sound from her heroic and dangerous and valorous task, another proof that "love will find a way" where everything else fails."

This incident, girls and boys, reminds us that we have a swift and cruel enemy, Satan, who would snatch us up and destroy us, if he could. But the Lord Jesus Christ loved us so much that at great cost to Himself, He saved us from Satan and from death, even when we were helpless and without strength. Shall we not accept His love, gratefully receive Him as our Saviour and trust Him for ever?

—O. L. C.

Bible School Lesson Outline

Vol. 20 Third Quarter Lesson 1 July 1, 1956

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

THE APOSTASY OF THE NATION

Lesson Text: Isaiah 1:1-4, 10-24.

Golden Text: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isaiah 1:18.

INTRODUCTION

For the next six months the lessons will consist of messages from Major Prophets; namely, Isaiah, Jeremiah, Ezekiel and Daniel. They are called Major Prophets, as distinguished from the Minor Prophets, because of the length of their writings.

The prophets were men commissioned by the Lord to give messages on His behalf which were primarily for their own times (Numb. 12:6). They uttered stern rebuke or strong encouragement, according to the need of the people. They must "forthtell" the word of the Lord in regard to the present, and "foretell" future events.

Isaiah, the son of Amoz, was God's voice to the Hebrew nation for approximately 62 years (760-698 B.C.) under the reigns of Uzziah, Jotham, Ahaz and Hezekiah (2 Kings 15-20; Isa. 1:1). One should carefully read the history of the times in order to understand the significance of the prophet's messages. Little is known of Isaiah's family, but Jewish writers claim that he was of noble birth and closely associated with the royal family, in that his father was a brother of Amaziah, the son of King Joash (2 Kings 14:1).

By inspiration of the Holy Spirit Isaiah wrote this book, which has come down to us as a sublime utterance of the Lord's nature and of His dealings with His people. One may divide the book into two sections: (1) chapters 1-39, dealing largely with God's judgment against sin; (2) chapters 40-66, dealing with God's grace toward sinners. These divisions may easily be remembered, in that section I, containing 39 chapters, corresponds in its general theme to the Old Testament with its 39 books; whereas section II, containing 27 chapters, corresponds in its general message to the New Testament with its 27 books.

EXPOSITION

I. The Sad Condition: verses 1-4.

The solemnity of the first vision concerning the apostasy and ingratitude of the people toward their God may be judged by the fact that the prophet calls all heaven and earth as witnesses (Deut. 32:1; Psa. 50:4; Isa. 49:13; Jer. 22:29; Mic. 1:2).

Jehovah had trained, nourished and lifted His people to a high position of dignity and privilege, yet they failed to honour Him (Isa. 63:8-16; Jer. 2:6-8; 9:3; Hos. 11:1-4). Even such animals as the submissive ox and the supposedly stupid ass know enough to recognize the one who cares for them (Jer. 8:7).

The nation was crushed with the weight of its sin; the chosen people had become corrupt and corrupters (Gen. 6:12; Deut. 4:16; Zeph. 3:7). However, they did not flee to the One who was ready to bear their iniquities (Isa. 53:6, 11; 1 Pet. 2:24), and to grant them pardon (Neh. 9:16, 17; Mic. 7:18).

Even in the midst of all their distress and iniquity, God had still his few faithful ones among them (verse 9; Isa. 10:20-22; Rom. 11:5), and these had saved the land from the destiny of utter destruction, such as had fallen upon Sodom and Gomorrah (Gen. 19:24, 25; Rom. 9:29).

II. The Stern Warning: verses 10-15.

The rulers and people were addressed under the figure of Sodom and Gomorrah, an appropriate designation of reproach, since the sin of Jehovah's people was making them ripe for judgment (Gen. 15:16). Only the grace of God had thus far saved them from destruction (Isa. 30:18; Lam. 3:22).

Although their hearts were far from Him, the people perpetuated all the external forms of religion — their sacrifices, (Hos. 6:6), feasts (Gal. 4:9-11) and prayers (Job 27:8, 9). But the Lord warned them that He would not accept their offerings (Psa. 50:9-13; Amos 5:21-24), nor would He regard or hear their prayer (Psa. 66:18; 109:7; Prov. 28:9). Their worship was mere hypocrisy (1 Sam. 15:22); they were boldly attempting to approach the throne uninvited, without regard to the waywardness of their hearts (Isa. 29:13; Matt. 15:7-11).

The most terrible judgment which can come to an individual or to a nation is to be abandoned by the Lord, to be permitted to continue in a life of sin without the intervention of His restraining power (Prov. 1:24-31; Jer. 2:19). In such a case sin, like a mighty flood, carries everything before it and fulfils its destiny of death (Jas. 1:15).

III. The Strong Exhortation: verses 16-24.

It is well for the man that "While the light holds out to burn, the vilest sinner may return." The prophet, after describing the desperate need of the people, and warning them of impending judgment, voices the appeal of the Lord that they should repent and return to Him (Isa. 55:7; Jer. 3:22).

Their supreme need was to be cleansed from sin, but they must first feel and acknowledge their guilt (Jer. 3:12, 13; 1 John 1:9). The Lord calls upon them to reason the matter with Him (1 Sam. 12:7; Isa. 43:26; Hos. 4:1); let them face their sins in His presence (Luke 15:17-22). In grace He promises that all who thus come to Him may have complete cleansing, which is made possible through the atoning sacrifice of the Saviour (Psa. 51:2, 7; 1 John 1:7).

The Lord through His prophet exhorts the people to forsake their sin and to learn the way of righteousness. Let them become obedient and faithful, that they may experience the blessing of the Lord and enjoy the victories which He will win on their behalf.

Thus, Isaiah's first vision of the need, the method and the results of cleansing corresponds to the Gospel message of the depravity of the human heart, salvation through the blood of Christ and perfect redemption for all who put their trust in Him.

Daily Bible Readings

June 25—All have sinned	Rom. 3:10-23
June 26—All deserve death	Rom. 5:12-21
June 27—All need cleansing	Job 9:20-31
June 28—All should forsake sin	Isa. 55
June 29—All should seek the fountain	Ezek. 36:21-33
June 30—All may be cleansed	Psa. 51
July 1—Cleansed by the blood of Christ	1 John 1

Suggested Hymns

Lord Jesus, I long to be perfectly whole.
There is a fountain filled with blood.
Blessed be the fountain of blood.
Would you be free from your burden of sin?
With harps and with vials.
Who, who are these beside the chilly wave?

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