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The Structure and Operation of a Real Bible School

By Dr. T. T. Shields

BECAUSE another generation has arisen in Jarvis Street Church which has had no experience of the great school we had before the last war, and before the depression, I am setting out here the principles which I believe must obtain in order to build the kind of school we need.

I. THE BIBLE SCHOOL IN RELATION TO THE CHURCH

In many instances a Sunday School is an institution entirely apart from the Church. In some cases it is distinctively a rival of the Church. The New Testament knows nothing about any institution other than the Church; therefore any organization within the Church should not only be subject to the Church, but subservient to it, by which I mean the Sunday School should be a servant to the Church. It should contribute to the life of the Church. It should help to build up the Church, not only numerically, but in spiritual quality. It should, indeed, be the right arm of the Church, an integral part of the Church; and the ideal would be that every member of the Church should be in the Bible School; and it should be the aim to bring every member of the Bible School into the Church.

Every member should have something to do. There is no place for unemployment in the Christian Church. There is no necessity for it. There is any amount of work to be done; and it would be impossible to have too many workers. Therefore, every member of the Church should either be teaching, or being taught; should be visiting or being visited. And if the School is thus properly related to the Church, it will be as impossible for any member of the Church to be sick, or in sorrow, or in any kind of need, as for any member of the body to be hurt, to be warm, or cold, or subject to any disability, without the entire body knowing it at once.

The inspiring Principle and Force in the life of the Church and the School must be the Holy Spirit; and its exclusive programme that of the Bible which is the Word of God.

II. THE BIBLE SCHOOL TEACHER

I put the Teacher first, because the Teacher is of prime importance, even more important than Superintendent, or Assistant Superintendent, or Secretary. It is conceivable that a Bible School might do some good work without any of these officers; but it is utterly impotent without teachers. Therefore we must have it clearly in mind that the most important members of a Bible School Staff are its teachers.

The Duty and Privilege of the Teacher

The Teacher must first of all be a Christian, wholly surrendered to the Lord, and filled with the Holy Ghost. There is no more onerous task in the world than that of the Sunday School Teacher; and it is not in flesh and blood to face the duties, the difficulties, the sacrifices, the strenuous labour necessary in a successful teacher, except as that person has put the Lord, not theoretically, but actually, first in his or her life; is filled with His Spirit, and energized by the Holy Ghost. A carnally-minded professing Christian cannot be an efficient Sunday School teacher. As the word applies to every Christian as a necessity to the Christian life, the saying of our Lord has special application to the Sunday School teacher: "Without me ye can do nothing", which does not mean that "without Me" ye can do only a little: it means exactly what it says, "without Me" — or apart from Me "ye can do nothing". It means just that — absolutely nothing!

It is therefore necessary that the Teacher should be wholly consecrated to the service of the Lord. This does not mean that teaching is an irksome task: it is the most delightful occupation in the world. It is written in the Word that God hath given us all things richly to enjoy. He does not lay His commands upon us to make life burdensome and irksome. On the contrary He says, in that great fifteenth chapter of John, in which He speaks of the necessity of abiding in Him in order to bring forth fruit: "These things have I spoken unto you, that my joy might remain in you, and that your

joy might be full." So then the way of consecrated service is a way of pleasantness, and all its paths are peace. "The joy of the Lord is your strength."

I am persuaded that a true disciple of Christ will get more real soul satisfaction and spiritual joy, and exhilaration in the way of consecrated service, than could be found in the whole round of worldly pleasures.

Some Details of a Teacher's Duty

1. First of all, of course, he or she must be saturated in the lesson to be taught. But no person would become an efficient Sunday School teacher who studies the Bible only to become familiar with a particular Sunday School lesson. Just as the frugal and provident housewife fills her pantry, and her cellar, and her refrigerator — if she has one — with abundant supplies of food, so that what she spreads upon the table for a particular meal is only a fraction of what she could provide, so the mind of the true Teacher should be stored with the Word of God, and he or she therefore should be a diligent student of the Bible, studying it all the time. And what other employment to be found on earth will yield greater pleasure, and greater profit than the diligent study of the Word of God!

How Shall They Teach Without a Hearer?

2. A Teacher must have someone to teach. He or she has no right to expect someone else to provide him or her with a hearer. "How shall they hear without a (teacher)?" True! But how shall they teach without a hearer? Therefore it is the Teacher's duty, with the utmost determination, patience, and perseverance, to seek out those who need to hear the Word of God, and bring them together for teaching.

A good Teacher will go out and get his or her own class, and not build upon someone else's foundation. But if "given" a class, he or she will do the utmost possible to maintain a full attendance.

How can this be done?

Every scholar in the class should be the subject of daily prayer on the part of the Teacher. Just as the high priest carried the names of the tribes upon the breastplate over his heart, and on the mitre that was on his head, giving all his intelligence, and all his affection to his task, so the teacher should carry his or her scholars, not merely on a roll book, or a card index, but the name of every scholar should be written deeply in the Teacher's heart, so that he or she cannot forget to pray for them constantly. If this is done, the Teacher will not fail in faithful, constant, indeed, continuous visitation of his or her scholars.

The Teacher should have a picture of every home in his mind, and not only an individual scholar, but all the members of that family as well, in his heart. He should make the home of every scholar in his class as so many provinces in his kingdom. He should get to know everybody in the home, and all that may be known about everybody in the home. He should not be content to visit absentees: he should enter the home of every one of his scholars at least once a month, that the scholars may be convinced of his interest and concern for the spiritual welfare of every one of them.

The Teacher who does this faithfully will have few absentees; but he should make the homes, and families of his scholars his world, his part of the Lord's vineyard, which he should be determined to cultivate to the utmost fruitfulness.

The Gospel Witness and Protestant Advocate

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The Necessity of Co-operation

3. In order to have the highest efficiency, every Teacher must determine to co-operate with every other Teacher, and with the School as a whole, just as every part of a highly-complex machine—as an airplane engine, or a motor car, is dependent upon every other part of that engine, and if one part of the machine fails, the machine as a whole must fail, as in the human body, if "one member suffer; all the members suffer with it; or one member be honoured, all the members rejoice with it," so the true Bible School should be a living organism, of which every Teacher and Officer should be a vital, by which we mean of course, a living part, and the whole should be athrob with spiritual energy.

4. We may explain this somewhat by pointing out that when the Teacher has a complete list of all the members of the family, of every scholar, or as quickly as he obtains even one name other than the name of the family member on his list, that name should be passed on to the Secretary, with all particulars, as a prospect. That is, of course, assuming that this additional name is the name of a person who would belong to another Department in the School other than the Department of the particular Teacher with which we are concerned.

By such co-operation every class will help to build up other classes, and every Department will help to build up other Departments. Thus the whole school, working together, will build up the entire organization.

5. We should keep clearly before us that there is no real substitute for the Teacher of a particular class. It is the visitation of the scholar by the person who teaches, and his or her interest in the home from which the scholar comes, that will be most effective. But there is a sense in which a substitute may be better than not to have the work done at all. The important thing is

for the Teacher to secure the co-operation of the entire home. To get only one scholar from a family may mean that Sunday morning's breakfast is late, other members are not interested, and this may make it well nigh impossible even for a scholar who wants to be present, to attend school. But if we can interest the entire family, then every member of the family will help every other member, and so we shall secure the co-operation of the entire family.

6. Now there may be times when, through sickness or other uncontrollable circumstances, visitation by the Teacher at a particular time may be rendered impossible. We suggest that there should be in the teaching staff a certain reciprocity. Just as the farmers help each other in busy seasons, so teachers may help each other and one may help a particular Teacher who has more than someone else to do; and when conditions are changed the Teacher helped will be ready to help the other.

Preaching From Door to Door

The important thing is, however, to see that the family is visited every month by each Teacher represented in the family. It might well be that three or four scholars would belong to as many Departments, in which case a Teacher from each Department would call on that family once a month. But if teachers familiarize themselves with the whole Sunday School roll, and the teaching staff — and we suggest that such a roll should be prepared and kept up to date so far as possible so that every teacher may know something about every other Teacher, and every other Teacher's class — then when a particular Teacher is unable to visit a particular family, he or she may find that some other teachers are visiting the same family during the month. And if he or she is absolutely unable to call on the particular scholar concerned, she could telephone to another teacher who would be calling there, and say, "While you are calling on Mary I wish you would also ask about Johnnie, and give me all the information." Thus every Teacher would be co-operating with every other Teacher, and securing the co-operation of the home, with all classes that that particular home might represent. In that way a regular attendance would be secured.

The Teacher's Aim

7. The next question is, what should the Teacher do when he or she calls? What is the purpose of his calling? It is, of course, to secure the attendance of the scholar at school, and the whole family if possible; but that is only a means to an end. The Teacher should enter the home with a determination to present Christ, and the claims of His salvation, to everybody in that home if possible. And leaving the home he or she should resolve, "I will leave this family without excuse at the judgment day."

In order to be able to do that, the Teacher will need to prepare himself diligently for his calling, by much prayer, that he may go to each place, filled with the Spirit, and thus filled with the blessing of the Gospel of Christ.

8. The Teacher should keep in mind that he has something more to do than to lead the scholar to Christ. Conversion is analogous to birth. The new convert is a mere babe in Christ. It should be the Teacher's concern then to watch over that scholar, carefully to teach such an one the first principles of the Gospel; to feed such an one

with the milk of the Word, and little by little to lead the scholar on to deeper truths, so that the scholars will grow up into Christ in all things. In other words, the Teacher should make plain the great principle of justification by faith, that the soul is saved by faith in Christ. And then he or she should make plain the privilege and duty of every believer to be sanctified through the Spirit by the truth; that is to say, by the application of the principles and precepts of the Gospel in the power of the Holy Ghost.

9. An earnest Teacher will devise all sorts of methods of securing the co-operation of his or her class. For example, even in the Primary Department, they are not all of the same age. A teacher may observe that one or two scholars, or perhaps three in a class, are a little quieter and more sedate than others, better ordered, and who do not talk in church. The wise Primary teacher will assign one of these quiet little ones to look after one who is a little noisy, and have a confidential exchange, and say, "Now you make sure that So and So is kept quiet." Thus the co-operation of all scholars may be secured.

Some years ago one Teacher had a 100 percent class for a whole year. At that time the Pastor offered a prize of a good Bible to the Teacher who should have such a class. This Teacher objected that he had not earned it, that his class had earned it. When I inquired in what way they had earned it, he let out the secret:

Every month he divided his class in two. Let us suppose there were nine scholars. He assigned four scholars to call on the other four, one on each, every Sunday morning to make sure that that other one attended school. Of course he did not send the other one: he brought him. And so he had a 100 percent attendance. What about the ninth? He was assigned to the Teacher. It was his duty to call on the Teacher every Sunday morning to make sure that the Teacher was present, and on time.

The next month the order was reversed, and the four who had been visitors last month were now visited this month. So they visited each other. And he had an enthusiastic class, who would not allow any scholar to stay at home.

The Teacher Should Encourage Church Membership

10. Another important suggestion for the Teacher is this: It is advisable that every Teacher should try to get every scholar to do something, to give every scholar some duty, particularly from the Juniors up. That is to say, the Teacher should try to get every scholar to study the lesson at home. The Teacher should try to get every scholar to memorize Scripture. And it is a good idea for the teacher to secure the help of the scholars in visitation. Sometimes a Teacher might take a scholar, for instance, with her or with him to a new prospect, so that the scholar might add his persuasion to the new prospect: "You come to our class. I am a member and I like it."

11. The Teacher should be persuaded that the proper place for every regenerate soul is in the membership of the Church. Therefore, the Teacher should teach the new converts the duty of baptism, and the duty of church membership; and the duty of attending the Lord's Supper. Indeed, every Teacher should be an assistant Pastor, looking after the lambs of the flock.

Every Scholar at the Morning Service of the Church

12. The Teacher should remember that the morning session of the school closes only with the benediction after the public service of the Church. It is our duty to try to teach the children to go to church; not to go away from church. And therefore, every Teacher should endeavour to persuade every scholar to join in the processional, so that each Teacher may have a 100 percent attendance at Church; and in this connection we suggest that teachers should not too readily listen to excuses for not attending the morning service. We believe that the so-called reasons that are given are usually mere excuses, and if the Teacher exercises good judgment and persuasive powers he or she may secure a full attendance of the class.

The Teacher Should Keep Order in Class in the Public Service

13. The Teacher should recognize that it is his or her duty to watch over the class very carefully, particularly the younger classes in the public services of the church. There need be no disorder. There should be no talking. The scholars who talk in Sunday School, and in the public services, are not allowed to talk in day school; and if the teachers are as careful of their scholars as they would be if they were teaching in public school, they will have little difficulty in keeping order in their class in the public services of the church.

The Evening Service of the Church

14. Once more, the Teacher should remember that the morning service is not the only service of the church, and he should exercise himself to secure the attendance of the scholars at both services, so far as possible, and persistently to invite the parents to attend the evening service as well as the morning service.

In this way at every evening service we shall have a great company of unconverted people, whose presence will provide us with our great evangelistic opportunity. It is not only important: it is imperative that the Teacher should exercise himself or herself in this respect.

The Tuesday Evening Conferences

15. We believe the Tuesday night Conferences, both the Departmental Conferences and the General Conference, are of vital importance in the development of an *esprit de corps* in the school. The Teacher should feel a solemn obligation to attend his or her Departmental Conference, so that all information belonging to the teachers of that Department should be shared by all the teachers, and that together they should commend the work of the Department to God in prayer. Indeed, the most important part of each Departmental Conference should be the time given to prayer. That should never be neglected.

Then the General Conference is also important, because at that Conference reports must be submitted, and one Department must be seen in the light of other Departments. The weak points in the organization need to have attention drawn to them, as well as the strong points, and it is necessary sometimes to exhort and entreat people to greater zeal; hence, the leader of the General Conference needs to have a good oil-can always well-filled, so as to be able to keep the machinery of the school running smoothly.

III. THE DUTIES OF THE SECRETARY AND SECRETARIAL STAFF

1. First of all, of course, the records of the school must accurately be kept, so that the Superintendents may be informed from week to week of the standing of his or her Department, so that he may analyze the visitation record, and emphasize those things which need particular attention. Therefore, the keeping of records by the Secretarial Department is indispensable.

2. But we believe there is something quite as important to be done by the Secretarial Staff. The Secretary should keep a visitation record of every Department and every class constantly in view. She should have a form letter, which we suggest later in this document, which she may send from week to week to teachers who need to be reminded of their duty. But, having the record of each class before her, and, of course, having all the classes in each Department by turn, she will see what visitation is being done, and when visitation is being neglected. She will work out the percentages of visits made and visits neglected.

Two Classes of Visitation

There should be two classes of visitation: visitation in general, that is, including all the members of the class at least once a month; and special visitation of absentees, and such visitation should always be made in the week following the scholar's absence.

When the Secretary thus has the whole record of the entire school by classes and Departments before her, what then can she do to ensure the full visitation of each class?

A Text for a Form Letter

It would be well for the Secretary to have the telephone number of every teacher before her, and it would be well to have that record alphabetically arranged for ready reference. Then there should be a form letter something like this:

JARVIS STREET BAPTIST BIBLE SCHOOL
DEPARTMENT So AND So

Date.....

Dear So and So:

(Teacher's name should be written in)

Looking over our record I find that the scholars in your class, named below, have not as yet been visited this month. As it is now the middle of the month approximately, I am sending you this list to ask you to please make sure that every scholar on the list below, as yet unvisited, is called upon before the end of the month.

Following the name of each scholar below you will observe a line for the date of the call. Please fill in every date when the call is made, and hand that letter with your signature to your Departmental Superintendent at a convenient time, either at the Conference, or at some other service; or send it to him or her by mail. But see that the visits are made and report sent in before the end of the month in order that I may have a complete record of the month's visitation in your class, and of course in your Department.

Yours sincerely,

.....
Sunday School Secretary

his business to find out whether that Teacher is really growing in grace, and in knowledge; whether that Teacher is really diligently studying the lesson, and coming to his or her class thoroughly prepared; whether that Teacher is carrying his or her class before the Lord daily in prayer; and in every other way the Superintendent should be the Teacher's counsellor and mainstay; and so they should all work together.

Getting the Children to Attend Church

Elsewhere we have called attention to the duty of the Teacher to secure 100 percent attendance of the scholars in the class at school; and then also at the public services of the Church on Sunday morning.

In this matter the Departmental Superintendent can greatly assist the Teacher.

We suggest that every Sunday morning, without fail, varying the form of appeal so as not to become monotonous, the Departmental Superintendent, in closing the work of that Department, before going to the public service of the Church, should urge every scholar to attend. Sometimes he might ask for a show of hands, and set one class against another: "Here is a class who will have 100 percent attendance at Church. Why is that class to have only 50 percent?" So he may exhort the whole Department, and call upon them to co-operate with him, not to let the Department down.

Tell the scholars that reports are submitted, and that he does not want to be ashamed of his Department by having to report to many absentees from morning service.

Then the Superintendent may remind the scholars that by attending the morning service, they are piling up marks which will help to give them a first prize at the end of the year.

So in every conceivable way he may try to secure 100 percent attendance of every class.

6. Once more, it should be the Departmental Superintendent's duty to see that order is kept in his Department in the public service. His duty is not done until the benediction is pronounced at the close of the service. He should seat himself so that he can observe everyone in his Department, and to watch for any Teacher having difficulty with a scholar to control him or her, and to go quietly over and add the weight of his authority to that of the Teacher, and so co-operate in the assembly of the Department, and in the public assembly of the Church.

Finding Workers

7. One further duty of the Departmental Superintendent should be noted. He will need always to be on the lookout for new teachers. We cannot have a growing school without a growing teaching staff, and that should be ever-present in the Departmental Superintendent's mind: "Where can I find new teachers?" He may observe some in the Young People's Department. He may observe some in the Adult Department. And he may observe some others that are in no Department, but who ought to be teaching. But when he has spotted the prospective Teacher, before he speaks to the person concerned, he should have a conference with the Superintendent of that Department, with the General Superintendent, and perhaps in some cases with Mr. Slade, or with the Pastor, because some may have a little fuller information about a particular person than some others.

It is better to go cautiously, and to be sure that a proper selection is made.

In order that this may be done, I would suggest that the Departmental Superintendent should carry a record book with him always. He may observe in Church at an evening service, or at some other service, or meet here or there, people whom he thinks would make good teachers. In such cases he would be wise to make a note of it in his book, so that he will have a growing list of prospective teachers before him for whom he can pray, and from whom, presently, new teachers may, prayerfully, be selected.

8. For the operation of these principles it will be recognized that the Departmental Superintendent must keep in close correspondence with the Secretarial Department of the School. He must make use of it when he needs it, and we must have a Secretarial Department that will be able to serve every Department, as that Department may have need.

The Departmental Secretary

It will, of course, be the duty of the Departmental Secretary to keep accurate records of the Department, and in this he will receive, we are sure, the hearty co-operation of the Departmental Superintendent, and these two officers will work in close collaboration, so as to secure for the General Secretarial Staff, the fullest possible information of every Teacher in every Department, and of every class in every Department.

V. THE GENERAL SUPERINTENDENT

1. The General Superintendent, of course, is the Superintendent of the whole School; and just as the General Manager of any mercantile organization, or industrial concern, in order to manage it efficiently, will need to make himself conversant with all the details of the organization over which he presides, so the General Superintendent will need to know everything about every Departmental Superintendent, about every Teacher, and so far as possible, about every class, and about the Secretarial Department.

2. How should the General Superintendent do his work?

Having an organization it is always desirable to make full use of its component parts. Therefore, the General Superintendent's first obligation is to work through the Departmental Superintendents. He should have frequent conferences with each of them separately, so as to know all that is taking place in that Department; and the General Superintendent should not hesitate to make any suggestion, nor the Departmental Superintendent be reluctant to receive any suggestion which may contribute to the greater efficiency of the Department.

The Departmental Superintendent should make full use of the General Superintendent as the General Superintendent should make use of his Departmental deputy.

It is not necessary to define the General Superintendent's duties. When we send a car to be lubricated it is understood that every part of that vehicle that will take oil, should receive it; that not one part of it should be neglected, so that it may run smoothly, without friction. So the Superintendent should be the "Walking Boss". He should try to visit every Department every Sunday, just to look in for a second or so, to see how things are going, so that all the scholars in each Department, and

all the teachers and the Departmental Superintendent, will see him as often as the school assembles.

3. It is important that all the Superintendents and the teachers, from the General Superintendent down, should recognize that in order to keep the machine moving properly, there should be proper timing, as there is in a motor car. It does not look well for any Department, or for any class, to be late coming in to the public service. We are advertising the School every time we come in to the public service, and we should endeavour to present it to the public, who may be there, as a well-ordered, smoothly-operating, organization.

4. I believe it is desirable that the Superintendent should occasionally call all his Departmental Superintendents together, that they may compare notes, and discover ways and means of helping each other, and also that, periodically, he should call the Executive of the School together in order that the School's finances, and all the interests of the School may be kept constantly under general supervision.

VI. THE PASTOR'S RELATION TO THE SCHOOL AND CHURCH

According to the teaching of God's Word, the Pastor is the "Overseer" of the Church; and the Bible School, being part of the Church, he is Overseer of that also. But the wise Pastor will always be busy himself getting other people to work, rather than trying to do all the other people's work himself; so that he will be kept quite busy enough as a general Overseer of all the Church's activities.

But just as the Superintendent works through the Departmental Superintendent down through to the Teacher, so the Pastor will work through the Superintendent in whatever he wants done in the School.

It is very important that the Pastor should be the Pastor of the School; that he should meet the School as often as it assembles. This becomes possible when the School is held in the morning, and the climax of the School's morning exercises is in the morning service of the Church. This teaches scholars to go to Church, and that is an extremely important matter. When the School is held in the afternoon, it is very difficult for the Pastor, who has to preach morning and evening, to attend; and in country places where a Pastor may have three services, it is impossible. But if the School is held in the morning, and then joins in the morning service, it becomes possible for the Pastor and the whole membership to know the School, and for the School to know the Church.

The Sunday School Staff should never have cause to feel that the Pastor is indifferent toward the work of the School. In every possible way he should show his interest.

The Pastor ought to know the Membership of the Church better than anyone else; therefore he ought always to be on the lookout for new teachers. But whenever he has one in mind, if he is wise, he will propose that person's name to the General Superintendent, and he, in turn, to the Departmental Superintendent concerned, and the request for service may thus be a three-fold one — the Pastor, the Superintendent, and the Departmental Superintendent.

Where it is possible, it is profitable for the Pastor to meet the Sunday School Staff week by week at the Tues-

day night Conference, and give them an outline study of the lesson for the following Sunday. This was done by the Pastor in Jarvis Street for nearly twenty years.

The Sunday School Staff, Officers, and Teachers will readily recognize the Pastor as one who represents the widest experience, and will be glad to seek his counsel, when necessary.

The Pastor should make himself accessible to all members of the Sunday School Staff, and by every means in his power encourage them in the work. But he will never override anyone's authority, but will always work through the officers and teachers, just as is done in an army, and in any well-organized business concern.

JARVIS STREET CHURCH CALENDAR

SUNDAY

- 9.45 Bible School for everybody, from grandfather to the baby.
- 11.00 Morning Service.
- 4.30 Afternoon Class.
- 6.00 Prayer Service in Greenway Chapel.
- 7.00 Regular evening service.
- 7.30-8.30 Broadcast CHWO—Oakville (1250)

TUESDAY

- 8.00 Departmental Conferences of the Bible School, followed by the teaching of the lesson at 8.45.

THURSDAY

- 2.30 Senior Dorcas Sewing Meeting.
- 5.30 Junior Dorcas Sewing Meeting.
- 8.00 Bible Lecture by Dr. H. C. Slade.

FRIDAY

- 7.00 and 8.15—Junior and Senior choir practices.
- 7.00 Friday Night Round-Up for boys and girls.

SATURDAY

- 8.00 Great Weekly Prayer Service in Greenway Hall.

Visitors to Toronto...

You are cordially invited to attend Jarvis Street Baptist Church (corner of Jarvis and Gerrard Streets) in downtown Toronto. Our Sunday schedule is as follows:—

- 9.45 A.M.—Bible School for all.
- 11.00 A.M.—Morning Service
- 7:00 P.M.—Evening Service
- 8:30 P.M.—Outdoor Service

When in Toronto, make Jarvis Street your church home!

A cordial welcome awaits you.

THE WEEK-END SERVICES IN JARVIS STREET

THE Thursday night Bible Lectures by Dr. Slade are always inspiring and instructive. On Thursday evening, March 18th, a goodly company gathered to hear the Word of the Lord as spoken in Acts 3, the healing of the lame man. The miracle was performed at the time of Prayer, the subject was a man of Poverty; Power was given to the cripple through the name of Jesus Christ of Nazareth, and his gratitude led him to Praise the Lord in His temple.

The Good Friday evening service entitled, "The Glory of the Cross" was very largely attended and greatly appreciated. This service of praise and devotion for Junior and Senior Choirs and the congregation was carefully arranged and directed with sympathy and precision by Mr. W. J. Hutchinson, beloved Choirleader of Jarvis Street Church since 1924. All hearts were stirred as through the medium of music one and all thought once again in gratitude and love of the Saviour's vicarious death on our behalf, His glorious resurrection and ascension. It was a memorable evening. The choirs were ably supported by the two accompanists; Mr. C. L. Penney at the organ, and Miss Jean Ibbotson at the piano. The two guest musicians, Carol Knights Kerr, vocalist, and Mary Jeffery Bauman of London, violinist, added much to the service.

The regular Saturday night prayer meeting proved to be an unusually blessed occasion as the Lord's people engaged in prayer, praise and testimonies. These services were happy preludes to the joyful gatherings on Easter Day, when the people met in large numbers to praise the Lord, especially remembering that our Saviour, the Lord Jesus Christ, had indeed risen from the dead. The Senior Choir rendered special selections at both services, being assisted by the Junior Choir in the morning.

Many visitors were present in the morning as Dr. Slade preached a most appropriate and glowing message on Christ is risen!" (1 Cor. 15:20). After Christ had been crucified, His body laid in the tomb, the stone set and the guards placed at the entrance, it would seem as though Satan had won the battle. But on the first day of the week Christ arose, breaking the bars of death for Himself and for every believer. The Lord Jesus said that He would rise again, and He did actually rise again from the dead. The resurrection is the greatest attested fact in history; the evidence is more sure than for other accepted facts. God gave to us "many infallible proofs" of the resurrection. The resurrection is also an indispensable doctrine of Christianity. Take away the resurrection and Christ is not raised, our faith is vain, we are yet in our sins, the dead in Christ are perished, we are of all men most miserable and we have no assurance of salvation. But Christ is our Surety, our Hope; He is the Firstfruits and the harvest will surely follow. The dead in Christ shall surely rise again. Are you trusting in a risen, living Saviour?

In answer to this re-assuring word and powerful plea to unbelievers to trust in Christ, seven persons responded, some indicating their desire to be saved, and others to be baptized in the likeness of the Lord's death, burial and resurrection.

The Sunday evening service was the first of the weekly services to be broadcast over station CHWO, Oakville (1250) from 7.30-8.30. Clearly and powerfully the triumphant message of the risen Saviour went out over the air, the Pastor's ringing tones re-inforcing his convincing

words. Cutting through the air waves and piercing through the mists of current unbelief and scepticism, the joyful Gospel message concerning our living Saviour would find lodgement in many hearts. The choir sang two of Stainer's great anthems, "God So Loved the World" and "They Have Taken Away My Lord".

Taking as his topic, "Fellowship with the Risen Christ" (Luke 24:15), Dr. Slade described the touching scene when the risen Lord-drew near and walked beside the two sorrowful disciples, journeying in sadness back to Emmaus. So also, when we are walking with sorrow, although we may not be aware that He is with us, He takes every step with us. He is the God of all comfort; pour out your griefs to Him. The interview of Christ with Cleopas and his companion in the evening of the day He rose from the dead is a vivid example of our Lord's ministry to His people and to the world to-day. First, Christ sternly rebuked their unbelief, and "Without faith it is impossible to please God"; He looks for faith. There was no excuse for their unbelief; for three and a half years He had taught them, opened the Word to them in His school. I wonder how much we believe. As for the unsaved, the Lord commands them to trust Him (Mark 16:16).

Secondly, Christ mightily expounded the Scriptures to them, and in the person of the Holy Spirit He is still teaching us. Without the illuminating power of the Spirit of God, the Bible is a sealed book; we must have our understandings opened. So does the Lord come to human beings to-day, wooing and winning their hearts to Himself.

Finally, Christ imparted to them a blessing. He became, instead of the Guest, the Host. He took charge. So is it to-day. The Lord is risen! He lives! "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). Trust Him. Have in Him and in His resurrection the pledge of your own life and resurrection.

MR. W. J. HUTCHINSON

For over thirty-three years Mr. W. J. Hutchinson has acted as choir leader and director of the ministry of music in Jarvis Street Church. For many years he was also General Superintendent of the Bible School, and throughout this long period has remained a faithful, devoted and loyal leader in the Lord's work in this place. The Good Friday service of praise was a success, as it always has been. In view of Mr. Hutchinson's extended period of service, the choir, the officials and members of Jarvis Street Church took this opportunity of expressing their appreciation and presented him with a cheque for \$1,000.

TORONTO BAPTIST SEMINARY GRADUATION

The Graduation Exercises of Toronto Baptist Seminary will be held on Thursday evening, May 2nd, at 8.00 p.m., in Jarvis Street Baptist Church. This will be an interesting and profitable service. Degrees will be conferred and prizes presented. The Address to the Graduating Class will be delivered by Dr. C. D. Cole, Dean Emeritus. All the friends within reach of Toronto are cordially invited to be present, and to share the blessing of this occasion, which is the crowning service for those who have been preparing for 3 or 4 years to go forth with the message of the Gospel.

The President, Dr. H. C. Slade, will preside.

The Jarvis Street Pulpit

Putting Christ First

A Sermon by Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, September 15th, 1929

(Stenographically Reported)

"And there went great multitudes with him: and he turned, and said unto them, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

"And whosoever doth not bear his cross, and come after me, cannot be my disciple."

—Luke 14:25-27

IN ANY category of life's values, mere numbers count for very little. There is not one here this morning who would not choose, let us say, twenty thousand dollars rather than a million cents, because he would have twice as much. We need quality rather than mere quantity. We need better citizens rather than more citizens, although we want more, providing they are better. Our Lord Jesus did not come into the world merely to make more men, but to make better men; He came to improve the conditions of life, and to make better people. I remember some years ago a man's asking me that question. He said, "You and your church stand for certain principles. I want to ask you this, 'Do those principles, when wrought out in character and conduct, make better men?'" I had to think a moment before I replied, "If they do not, they are not worth standing for."

I believe our Lord Jesus came to increase the population of heaven. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." But I am certain that the population of heaven is to be increased by improving the quality of human life on earth. At the period of His earthly career to which our text refers Jesus Christ was being followed by multitudes of people; He was very popular. And wherever He went, the multitudes thronged Him. But as they pressed upon Him He bade them count the cost of discipleship. He never lowered the standard; He did not resort even to persuasive speech in order to induce men to enlist in His service. He said, "Before you come to me and take My name upon you, sit down and consider what it costs to be a disciple of mine." Elsewhere He said, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." The need of the hour is not merely that we should have more churches. Almost weekly in this city we read of the erection of some new house of worship, of the organization of some new communion bearing the Christian name. And that is all very good so far as it goes, but the great need is not more churches, but better churches. And when we have better churches we shall have more of them.

We ought to seek the salvation of souls, we ought to desire to see hundreds and thousands converted to God; but I am not particularly interested in mass evangelism which makes a great stir and reports that thousands of people have professed conversion, if a few weeks afterwards there are not to be found in the shops, in the offices, in the schools, and in the homes, a great multi-

tude of better people. It is much easier to be a member of a church than it is to be a true disciple of the Lord Jesus Christ.

I desire you to look at this familiar text this morning for a few minutes, familiar in the sense that we have often read it, and perhaps have quoted it, and yet possibly quite unfamiliar in respect to the great principles here enunciated. Christ declared that if any man would go after Him he must put father and mother and wife and children and brothers and sisters, all the interests of life, and life itself, after Him. *He demands the first place in every life, and only as He is given the first place can we be, in any true sense, His disciples.*

I.

What is involved in that? *It means putting conviction before sentiment.* It means obeying our own convictions of truth and righteousness, even at the cost of sacrificing some of life's sweetest and tenderest ties. We have come to a day when it is necessary for us to ask what sort of a Christ we have. Is He the Christ of the gospels? Is He the Person whose character is delineated in these sacred pages? Have we here a reliable biography of the Lord Jesus Christ? Is He just such a Person as is here described? Are we convinced of the truth of it? Has He, with all that that means, taken possession of us so as to subordinate every relationship of life to *the supreme demands of His Lordship?*

I am sure there are multitudes of people to-day who, theoretically, are just as orthodox as they ever were. With all that they have read they have not been convinced that the Bible is unreliable, and that Christ is any other than the Book represents Him to be. They are clearly informed as to what the requirements of His service are, but they find themselves affected and directed by the relationships of life, father, mother, brother, sister, wife, children. Many men and women, heads of households, fathers and mothers, who in their heart of hearts believe the principles of the gospel, have permitted the Lord Jesus Christ practically to be excluded from the family circle. Children, with their worldly ways, in some instances are permitted to dominate the household. Father and mother say, "We have to be very careful, you know." And that is true enough. We need tact; we need heavenly wisdom.

"But what am I to do?" someone asks, "how am I to set up the standards of the gospel in my home before

my children, not one of whom as yet is a professing Christian? I am bound to consider the interests of my family." But, my dear friends, if you had put Christ first in your family long ago, in all probability your children would now have been Christians. It is just because you have relegated Him to some secondary position, to a position other than first, that in the thought of your children He can be put on one side instead of being given the preeminence in their lives. Surely it means this, dear friends, that those who are heads of their own households must see to it that Jesus Christ is made Master of the house, that He is given the first place in all of life's relationships, if we are going to be true to Him. It matters not what it is, whether it is the relation of the parents to the children, or the children to the parents, the husband to the wife, or the wife to the husband, whatever the relationship, the teaching of the Word of God is that Jesus Christ claims the first place in the heart of every man and every woman, and every boy and girl, who calls himself or herself a Christian. Christ first; everyone after that.

There is some young woman here who is keeping company with a young man who does not know Christ; or some young man keeping company with a young woman who does not know Christ, and looking forward to a life partnership, to marriage. Why, my friends, you are courting disaster, you are courting the absolute wreck of your Christian life; and if you would be a true disciple you have no right to contemplate it, to think of it for a moment. You must put Christ first, and by putting Him first, in the end of the day, we shall not lose.

Let me say to that Christian woman there, who has been compromising in her homelife, who has been seeking to go half-way with her worldly husband thinking thus to win him, you will never win anyone by putting Christ anywhere but in the first place. It is only as we yield to Him, and receive Him in all His fulness into our lives, that we shall be able to adorn the doctrine of God our Saviour in all things, and make the religion of Jesus Christ a practice. There is nothing the worldly man despises more than a lukewarm Christian. There is nothing for which the world has greater contempt than for the church that does not protest against its sin. We gain nothing at all. The minister who smokes with worldly men, and practises their worldly ways, and proceeds on the principle of not "being righteous overmuch", in the hope of winning men, never succeeds; they never go to hear him preach.

I knew a certain town in which there was a minister who thought that by being not too particular, being not too exacting, not making his standards too high, he would be able to win men; and he joined all the clubs in town. He went fishing, and golfing; he went wherever others went. I am not saying there was any harm in a great many of those things, but he was a good mixer — if you know what that is. Talking to his ministerial friends he said, "You know, it is a great way to win men." But there was not one of the men with whom he mixed that ever went to hear him preach — they knew him too well to want to hear him! "Why," they said, "he is just like ourselves; he never makes us look up." There were many men who looked down on him, but they never went to hear him preach. He led his church to emptiness and bankruptcy. He was succeeded by a man of God who loved his Book, who walked with Christ, who preached Him, and was so immersed in the spiritual interests of

men that he had neither inclination nor time for all those things. He was not a "mixer"; he did not try to mix. But wherever he went he gave his testimony against the things that his predecessor had approved. He never went fishing — he could not have caught a fish if he had tried. But he had not been there two months before every seat in the house was full, and he had not been there six months before the very men with whom the other preacher had been mixing to save them, came down to the front bowing before God in penitence and broken-heartedness, seeking the Saviour.

You will never win your children to Christ by having card parties at home. You will never make the religion of Christ attractive by mixing it with the world. You must be separate from it, and insist in your family life, and everywhere else, that Jesus Christ is the first Person always to be considered. Put Him first. They may call you a crank, they may say you are very narrow-minded, they may say your mind is "static", and that you are very much behind the times; but the very people who say it, when they come to think of God, will send for you.

There are a great many business men in Toronto — I know them, and I hope they will read this sermon when it is printed, because they would not come to hear me! But they will read it. There are a great many people who would not subscribe for THE GOSPEL WITNESS at our office because they do not want us to know they read it. They go somewhere else for it. I know they do, and I know who they are, and I hope it will do them good! — but there are some business men in Toronto who are not here this morning, and I do not have to broadcast, for they know what I say. They read it, and if they don't read it themselves, they get someone else to read it to them; they find out what is said. I say, there are business men in Toronto, in the Baptist denomination, who know and are convinced in their own hearts, that the position we have taken in this place in respect to the Book and all that it teaches is not new at all, but that it is the position which the people called Baptists have always taken. Some of these men believe it as profoundly as we do, and they know it to be true; but they have not taken their stand against the errors of the day, nor would they for the world identify themselves with us. But I will tell you, Mr. Business Man, why you have not taken your stand: it is because you are a director of a bank, and you have to sit and rub elbows with some nominal Christian to-morrow about that Board; or you go to the same club and eat luncheon at the same table, and you have to mix with men who are denying the Lord that bought them. It is because some of these men will not put Jesus Christ first that things have come to be what they are.

We must put conviction before sentiment, Christ before all others, if we are going to be His disciples.

II.

That often means putting duty before comfort. It is a very difficult thing for a man to walk with God if his wife will not walk with him. It is a very unhappy thing for a man to take a firm stand for the things of God if his family are against him. I can think of nothing more difficult than for a man to have to pray alone, and worship alone, and take his stand, when he knows that his wife and his children are disposed to welcome the Laodicean temperature always. It is an uncomfortable thing. It upsets things at the family table, it destroys

the atmosphere of the home, when people cannot be agreed upon these fundamental things. And yet it is sometimes necessary for a Christian man or a Christian woman to put duty before their own comfort. I heard a professor a few years ago, a godly professor, addressing a company of ministers. He said, "Brethren, one of the greatest enemies of the Christian life to-day, and one of the greatest barriers to all Christian progress, is our inordinate love of comfort. Now, do not spiritualize that; I mean what I say. I mean that we prefer the comfortable pair of slippers, the easy chair, the well-furnished house, the luxurious car, the easy way of living. There is an indisposition to put one's self to any sort of physical inconvenience for Christ's sake. That is the thing that paralyzes many a professing Christian." And it is true. We want home comforts. We want an agreeable family circle — and surely that is to be desired; but nothing is desirable, or at least, nothing is profitable, when it is to be obtained by relegating Christ to some other than first place. We shall never, in the end, win comfort that way. We must do our duty first and find comfort afterward.

I receive letters from all parts of the world, from Australia, from New Zealand, from Africa, from India, from Britain, from the United States, from South America — everywhere. I had a letter last week from a man in South Wales asking me to send him a Bible, a particular kind of Bible. I got a letter from a man in Latvia, asking me to send him a book, the best book I knew, on systematic theology. It is most interesting the things some ask for. But everywhere it is the same thing — if I have heard it once I have heard it a hundred times, "Our minister or our ministers, know the truth, but they are afraid of the 'powers that be', and the possible loss of position." Last week I got a letter regarding a certain minister, not an unkind letter, a sympathetic one, saying, "He is a good man in many ways, and I believe he loves the gospel, but he is obviously afraid of losing his bread and butter." We have come to a day when we have to go back to these fundamental principles and say, It must be duty first, no matter what comes. No matter what discomfort I may have to endure, no matter what persecution may come, if I am to be of any value at all in the Christian life Jesus Christ must wear the crown and wield the sceptre; He must be first.

This principle means that *we are to have more regard for inward peace than for outward tranquility*. It is quite possible to live in such a way as to have peace, like that woman in one of Dickens' books, you remember that character described by her son, "My mother's a fine woman." Then he used a word that is not used in polite society to emphasize her fineness! He said again that she was a very fine woman. "But," he said, "what my mother says is 'No row'." No matter what come, we must have outward tranquility, even at the expense of conscience, and even though it involve the surrender of principle! There are churches in Ontario and Quebec that have gone to the people, just as Mr. Bonner Law went to the English electorate some time after the war with this for his slogan, "What Britain wants is tranquility." Of course it is! Everyone wants it! We want peace if we can have it, but there are pastors in the Old Convention that have been so determined to have peace that they have got it — and it is the peace of the graveyard; conscience violated, principles trampled underfoot, every conviction surrendered to the interests of outward peace; the Spirit of God

gone; never a broken heart; never a penitential tear; never a conversion; Christ put last instead of first; every denominational interest considered as being of greater moment. In that way lies spiritual bankruptcy always.

Ah, my friends, *it means putting revelation, a divine interpretation of life, first*. That is what it means. It means giving revelation its proper place of supreme authority instead of my poor reasoning; taking God's Word for what it is, and doing exactly what I am told, even though it costs me my bread and butter, the loss of my friends, the loss of my reputation, the loss of my good name, the loss of everything — to be an outcast for Him, and have the world say, "Now what have you got?" — like that cartoon during the early days of the war in which a cartoonist represented the then Kaiser as the glorious war lord with all his war paint on, saying to King Albert of Belgium, as he was pointing to his ruined cities and his devastated country, "You see, you have lost all." And King Albert was represented as standing proudly and saying, "Not my soul, sire, not my soul."

There are men who are aiming to win the world, religiously, preachers without a Book. I could call two hundred Baptist ministers by name, every one of whom will say in his heart, "You are absolutely right. Satan has his seat in McMaster University. The deadliest errors are being taught. Churches are being led to ruin. I know it, but I cannot sacrifice my position." That is the situation to-day.

III.

Does it pay? What if you do have a storm outside, if you have peace inside? I do not care how much the storm rages outside, but let a man go to bed with an easy conscience — and get up with one, and live with one — and he can say, "I have lost all, but if I have a God Who knoweth all, He knows that I have lost it for His sake." You see, my friends, it means putting the eternal before the temporal, the invisible before the visible, the spiritual before the material; that is what it means. I am not going to promise you that if you put Christ first you will have an easy time, not at all. You will be like the young man I knew who came up as a candidate for ordination, and apparently knew nothing. His answers to the questions were positively ludicrous; and the members of the Council, before the examination had proceeded half an hour, every one of them made up their minds that it was impossible to proceed with the ordination. Then someone who was at the Ordination Council toward the end of the examination, asked a question more as a joke than anything else. He said, "Young man, do you believe in purgatory?" "Well," he answered, "I did not until this afternoon!" Somebody said he ought to have been ordained then! But you follow the Lamb whithersoever He goeth, and about the only heresy that you will attempt to adopt will be to believe in purgatory, because you will be there.

I do not know how some of you friends are going to get along that are anxious to escape the Great Tribulation, and are so sure the church is going to be caught out of it. You had better get ready for it, for if we are not in the beginning of it now I am greatly mistaken, and it will "wax worse and worse". It is no easy thing to be a Christian, and you may come to the end of the chapter and in this life have nothing. Your Y.M.C.A. gospel will not fit with Stephen's experience, not a bit.

Stephen was one of God's fools; he was so stupid that

he did not know any better than to do exactly as he was told, and just deliver the convictions of his soul. It cost him the last drop of his blood, and he had no reward here at all, none whatever; except, when but a moment before he died, he said, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." The Bible says "He is sitting there, but He was not sitting when Stephen saw Him, He saw Him standing. I wonder why He was standing? When the boy is coming home who has been far away, or the tired husband is coming home at night, how do you receive him? Do you not rise and go to the door and say, "Come in, I am so glad to have you home"? I wonder if the Lord Jesus was not standing to welcome home the first Christian martyr, who should stand out in all Christian history as the man who had put Christ first, "counting not his life dear unto himself"?

If we follow Him we will have our reward by and by. I am looking for it. Best of all, this sacrifice of human friendship for Christ's sake, results in the most intimate fellowship with Christ Himself. Your father may forsake you, your mother may not understand you, your wife may disagree with you, the children may criticize you, your brothers and your sisters may forsake you, life itself may be all awry, but never mind, He says, "I will be with you always. I will be with you." I would rather be with Daniel in the den of lions, providing the angel is there, than in any palace on earth. I would rather go with Jesus Christ through the flames of Nebuchadnezzar's furnace, than walk through a garden with anyone else. And it is true that if we would come to know Christ we must follow Him. "Master, where dwellest thou?" He did not give them His card and say, "That is my address, come and see me at your convenience." No! "Where dwellest thou?" "I am on my way, come and see. If you want to know where I live, come and see. If any man serve me, let him follow me; and where I am, there shall also my servant be." He will not forsake us. And when you have Christ, it makes no difference who else you have. Put in a sentence, it means this, that if we learn absolute dependence upon God, it will mean the blessing of absolute independence of men. In the measure in which we lean upon God we shall be independent of all human fellowships. And no man is worthy his salt until he is independent. I am sorry for the poor preachers who have to ask the deacons what they shall preach: I will not. Where are the deacons? Well, it happens that I have got the best deacons in the world; but if they were not — well, we would have to do what we did with a lot of others, get rid of them. We can each be independent, deacons and preachers and church members, independent of every one, in the measure in which we are dependent upon God; and if He is for us, who can be against us?

"My Jesus, I love Thee, I know Thou art mine!
For Thee all the pleasures of sin I resign;
My gracious Redeemer, my Saviour art Thou!
If ever I loved Thee, my Jesus, 'tis now!"

HIS PRESENCE

Samuel Rutherford, writing from prison in Aberdeen three centuries ago, persecuted for his faith, and writing his famous "Letters" to his parishioners, ended one of them with this sentence: "Jesus Christ came into my prison-cell last night, and every stone in it glowed like a ruby."

THE RADIO MINISTRY

ALTHOUGH we have had but one Sunday evening broadcast, the letters received from our new Radio congregation give us a cross-section of the area we hope to consistently cover. We greatly appreciate the kindness of the friends who have communicated with us and rejoice to know there are still many who love to hear the proclamation of God's Word.

In order to give some idea of the reception of this first broadcast, we print below some of the letters received in Tuesday's mail of this week. Doubtless our friends who wrote to us would be quite willing to have their names appear but as we did not ask permission to publish their letters, the names and addresses are deleted.

"Dear Dr. Slade: Wainfleet, Ontario

"The broadcast from Jarvis St. Church came in to us real clear this evening. We greatly rejoice with you in this new venture and trust the Lord to richly bless His Word as it is presented so clearly."

* * * *

"Dear Sir: Brooklin, Ontario.

"Just to let you know that we heard the broadcast distinctly.

"Please send me a few invitation cards. Thank you in advance. And may God's richest blessing be on the broadcast."

* * * *

"Dear Dr. Slade: Toronto, Ontario.

"I heard your Easter Sunday evening radio ministry quite clearly tonight and appreciated it very much as I happen to be home on duty.

"The music, singing of the choir, and choice of Easter Hymns were perfect, and lastly your sermon on "The Walk to Emmaus" was much appreciated I know by all who heard it."

* * * *

"Dear Dr. Slade: Richmond Hill, Ontario

"I am writing as you requested to thank you and the choir for the Broadcast tonight; the reception here was good. We are very thankful that Jarvis St. Church is on the air, for that is the place where we attended so often before living far from the busy crowds as we are now.

"Thank you for the heart warming message you gave us tonight. It has given us food for thought. The singing was grand."

* * * *

"Dear Sir: Bronte, Ontario.

"Your radio broadcast came through Oakville clearly. I thank you all."

RADIO FUND

Already contributions are coming in for the Radio fund. One good Christian lady, a shut-in, called and asked for the privilege of underwriting the entire cost of the first Easter broadcast of last Sunday evening. Our friends will readily recognize that a weekly Radio service involves a heavy financial burden. Therefore we shall welcome the generous support of all our friends.

Address all correspondence to Jarvis Street Baptist Church, 130 Gerrard Street East, Toronto 2.

DR. McINTIRE WARNS AGAINST FALSE EASTER MESSAGE

Statement by Dr. Carl McIntire,

President of the International Council of Christian
Churches, Collingswood, N.J.

The Easter Message of Dr. Eugene Carson Blake, president of the National Council of Churches, released by the Council, presents an unmistakable challenge to every Bible-believing Christian in the United States. We strenuously warn the Lord's people against this false message.

Dr. Blake said, "I think that Easter faith is neither essentially a belief in a wonder that happened long ago nor essentially a hope that God will do some miracle yet that will save us from destruction."

According to the Bible and the historic Christian faith, the Easter message is essentially a belief in a wonder that happened 1900 years ago, for Almighty God raised His only begotten Son from the dead on the third day. This is the message of Easter. And, furthermore, it is essentially a hope that God will do some miracle yet — that He will raise us from the dead when Christ returns at the resurrection day.

In place of the essential belief of Easter, Dr. Blake offers his own idea, "Rather there is added a new and eternal dimension to each moment once one comes to know the living God who now raises Christ from the grave . . ." Almighty God raised His Son from the dead once and only once. He will never raise Him again from the grave now or any other time, for Christ now lives and sits at the right hand of the Throne of God in Heaven. To offer as an Easter message — God "now raises Christ from the grave" — is to substitute a false and fake message for the one presented in the Scriptures.

Dr. Blake maintains, "We half believe and half doubt the miracle" of long ago, and he insists, "We only half believe and we only half doubt because anything so long ago and so far away does not seem to be of such crucial importance that we must decide." But the Scriptures make it of the most crucial importance that men decide that God did raise His Son from the dead on the third day. God does not now raise Christ from the grave at all. Dr. Blake's views at this point run counter to the great creeds of Christendom and represent a departure from the Christian position which is disastrous. God's Word specifically says, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9, 10).

For the president of the National Council of Churches, representing 35 million Americans, to contradict so directly the essential message of Easter as presented in the Bible is cause for alarm and widespread objection. He offers for Easter a new form of twentieth-century paganism.

We call upon Christian people to turn aside from this erroneous message and every day rejoice that God did raise Christ from the dead and for all on the first Easter morn. It is this Christ in His glorified body who shall come again in the clouds of Heaven with power and great glory.

DOES THE GOSPEL "FIZZ" ON YOU?

THE above title was suggested to us when we recently heard a story, related by Rev. Howard Phillips, concerning Dr. A. T. Pierson a well-known preacher of other days. A young man heard Dr. Pierson preach and trembled under the faithful preaching of God's Word. He did not yield to the claims of Christ however, and twenty-five years passed by. The same man, young no longer, was riding with Dr. Pierson at a funeral, and told the preacher bluntly that he thought the preacher was losing his power, because he said, "your preaching to-day did not 'fizz' on me." Dr. Pierson was silent a moment and then he began to weep. The man was quite apologetic but the preacher said, "I am not weeping for what you said about me, but because I fear your heart is so hardened that the preaching of Christ, and your need of His salvation, no longer affects you."

I fear that we live in a day when the moral conscience of people, including even many professing Christians, is calloused and almost insensible. Darwin once illustrated this by the sensitiveness of the Passion Plant. He laid a pencil on a leaf which immediately folded over it. Again and again he did the same thing but each time the reaction was feebler until there was no response at all. That is the danger of bad company, crime comics, the movie or T.V. with their insinuations of violence and loose morals.

"Vice is a monster of such frightful mien
As to be hated needs but to be seen,
Yet seen too oft, familiar with her face
We first endure, then pity, then embrace."

Jesus said that even in Gospel preaching the feet of the sower can harden the stubborn heart till the truth finds no entrance. That is the judgment of those who "know" and "do not". Revival always begins with Christians humbling themselves before God. Then hardened sinners will see our compassion for them.

An Indian youth flippantly said to a Missionary, "You talk of the burden of sin. How heavy is it? I never felt it." The evangelist replied, "Put any weight on a corpse. How much will it feel?" The answer was obvious, "Nothing, for he is dead."

That is the heart of our problem to-day. Men are "dead in trespasses and sins" and "past feeling" as the Bible describes it. Jesus said, "I came not to call the righteous but sinners to repentance." We can never be acceptable before God in life or afterwards till we have prayed the publican's prayer, "God be merciful to me a sinner."

—REV. W. TOMPKINS

A STRANGE CONVERSION

A young man had been for some time under a sense of sin, longing to find mercy; but he could not reach it. He was a telegraph clerk, and being in the office one morning, he had to receive and transmit a telegram. To his great surprise, he spelled out these words, "Behold the Lamb of God, which taketh away the sin of the world." A gentleman out for a holiday was telegraphing a message in answer to a letter from a friend who was in trouble of soul. It was meant for another, but he who transmitted it received eternal life, as the words came flashing into his soul.

—C. H. SPURGEON

For Younger Readers

WHEN LITTLE JIM MET THE BIG SAILOR

By Richard Frazier

The time had finally come. Jim Littleton stood on the wharf with his Uncle Pete, watching his uncle's ship, the *Sea Bird*, take on her cargo. Always Jim had dreamed of being a captain like his Uncle Pete. The books he loved best to read were about ships and the sea. Now, when the *Sea Bird* sailed, Jim would be aboard.

Raising his voice above the whining winches and shouts of the longshoremen as they worked, Jim cried, "WHEN WILL SHE BE LOADED, UNCLE PETE?"

"IN ABOUT TWO MORE HOURS, LITTLE JIM," his uncle shouted back.

Jim bristled. "Why does he have to call me by that horrible name?" he grumbled.

Back at school, the kids used to call him "Little Jimmy," and laughed because his name was "Littleton". Jim had got into plenty of fights about it. That is, until Mr. Brenner at Sunday school told him fighting just egged the kids on. If Jim ignored the teasing, he had said, it would soon stop. It took a lot of patience, but the plan worked. Now if only Uncle Pete would just stop calling him "Little Jim," too.

"You have to be a brave man if you want to command a ship." He remembered Uncle Pete's words. Well, this trip would give Jim a chance to show Uncle Pete how brave he was. Then maybe he would stop calling him "Little Jim".

The ship was finally loaded and the men were hurrying around, shouting orders and pulling in the mooring and guide lines.

Bells clanged and the engine throbbed into life. They were off! Jim's eyes sparkled with excitement as he watched the wharf slip silently away.

Jim ate with the men of the crew that night. He listened as they talked all about where they were going and when they would return. The talk soon turned to the weather.

"The storm is getting heavier than we expected," said one sailor.

"The captain will know what to do when we get around Graveyard Reefs, though," said a booming bass voice from the other end of the table. Jim beamed with pride when the men talked about his Uncle Pete.

The storm got worse. Jim felt uneasy about the way the waves loomed up and washed over the ship. Uncle Pete once said the waves could wash a man overboard. Before long, Jim wished he were back home. He wished he didn't have to show how brave he was.

He just wouldn't think about it any more. He started down to find the dunnage room. Someone would still be coiling the line there, he knew.

He found it easily, remembering he'd been there once before.

"I've lashed the chests down," called a sailor coming out of the door, almost bumping into Jim. "So I'll go topside, Tiny."

Jim saw the size of the man inside and gasped! The sailor was as big as a mountain — or almost.

"Don't you care if people call you — er — a — Tiny?" Jim blurted as he went into the room.

"Well, hello, Matey," boomed the bass vice Jim had heard at the table. "Naw, it doesn't bother me any if they want to call me that. It's just their way of letting me know they like me." He continued to coil a length of line.

Jim picked up a length of rope and the big man showed him how to coil it and keep his balance as the ship rolled. Jim told about the trouble he'd had with his own name. It was easy to talk with the big sailor. Before he knew it, Jim was telling him what Mr. Brenner had said, and the big man agreed with the Sunday school teacher. Jim was glad. He liked Tiny; he was different somehow.

Suddenly Jim saw a huge chest break loose from its lashing behind his new pal. Just then the ship gave a mighty roll and the chest skidded toward the two.

Jim yelled, "Look out!" and leaped toward the flying chest. Could he stop it?

Tiny whirled just in time to snatch Jim up with a huge hand. At the same time he gave the chest a kick with his powerful leg to veer it from its course.

"Jim!" a voice cried from the doorway, "are you all right?" It was his Uncle Pete.

"Yah," said Tiny, "he's a mighty brave lad. He tried to stop that chest from hitting me."

"Yes, I saw what he did from where I was standing," said the captain. "I think we ought to say a prayer of thanksgiving right now because no one was hurt."

The two men bowed their heads, and Tiny prayed. When he looked up and saw the amazed look on Jim's face he smiled. "Haw, you didn't know I was a Christian, lad?" he boomed. "Your uncle told me about the Saviour when I first came aboard. He told me how Jesus Christ could not only change my life here on earth, but give me eternal life besides."

Jim was still too surprised to speak, but he certainly was glad that his new pal was also a Christian.

"Well, Big Jim—"

"Big Jim?" That was Uncle Pete talking. Was he hearing right?

Uncle Pete smiled.

"What do you say, Big Jim," he said. "Shall we go to the galley for a night snack?" The new name rang in Jim's ears and he couldn't remember a time when he felt happier.

—Moody Monthly

RADIO MAIL

Ashburn, Ontario.

"Dear Sir:

"We tuned in to the service broadcast on Sunday evening and were delighted to be able to hear quite clearly. The station just faded away a little twice during the hour. Of course we had to have the volume up full. We have some friends who were going to listen but have not as yet received word from them whether they heard it or not.

"We thank God that we are able to hear a good Gospel message, and pray that you will be able to continue on the air. We used to listen when your service was broadcast over C.J.B.C. and loved to listen to the wonderful sermons of Dr. Shields.

"Hope to send in a gift soon to help in your Radio ministry."

Bible School Lesson Outline

Volume 21 Second Quarter Lesson 5 May 5, 1957

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

THE FAMILY OF GOD

Lesson Text: 1 John 2:12-17.

Golden Text: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."—1 John 2:15.

Introduction:

The First Epistle of John greatly resembles the Gospel of John in thought, word and style. The historical facts concerning Christ, as given in the Gospel, seem to be the starting-point for the Epistle. In other words, the Epistle gives the significance and the interpretation of the events in the Gospel record concerning our Saviour (e.g. John 1:1; 1 John 1:1, 2).

The Epistle was apparently written about 90 A.D. from Ephesus, where John lived the latter part of his life, and where heresies concerning the Person of Christ were current.

The purpose of the Epistle was fourfold: (1) that readers might have joy in Christ (1:4); (2) that they might be holy (2:1); (3) that they might be warned concerning false teachers, especially those teaching error concerning the Deity and the Humanity of Christ (1:26; 4:1-4); (4) that Christians might have assurance (5:13); for this last reason particularly, this Epistle should be recommended to all young Christians.

Outline:

- I. The Tests of Fellowship and Holiness: chapp. 1-3.
- II. The Tests of Love and Life: chapp. 4, 5.

Exposition:

I. The Members of the Family of God: verses 12-14.

The simplicity of the language of First John reminds us of that of the Gospel of John, where short, picturesque words are used to express even the deepest truths. Notice also the strong contrasts; light and darkness (1:5), life and death (3:14), falsehood and truth (2:4), love and hate (3:11, 15).

In his Epistles, as well as in the Gospel, the Apostle John emphasizes the relationship of the believer to the Lord. We become His children by faith in Christ (John 1:12; Gal. 3:26); born into His family, and hence inseparably united to Him (Rom. 8:14-16; Gal. 4:6), enjoying privileges such as only the children of a family may claim (1 John 3:1). Some of these privileges are as follows; the right to the Father's name (Eph. 3:14, 15), to acceptance before Him, access and fellowship (1 John 1:3), to His protecting care (Matt. 7:11), to His estate (Rom. 8:17; 1 Pet. 1:3, 4), and the privilege of sharing in His honour and glory (John 17:22-24; 1 John 3:2).

In this section of the Epistle, John the Beloved gives the ground of his present appeal to the members of the family of God. All his Christian readers are alike addressed as "children" because of their relationship to God the Father. But some are addressed as "young men" and others as "fathers" inasmuch as some believers are more mature in experience than others.

The Apostle John is addressing his appeal to believers as "little children" or "bairns" on the ground that their sins have been forgiven for Christ's sake. The forgiveness of sins is among the first and fundamental blessings which come to us when we believe on Christ as Saviour and become His for ever (Eph. 1:7; Col. 1:14).

Fathers, by whom the Apostle means those who are more mature in Christian experience, are addressed on the ground of their spiritual wisdom (1 Cor. 3:6; Heb. 5:14). They had continued to abide in Christ and hence had grown to maturity in respect to an experimental knowledge of the Lord (Phil. 3:10; 1 Pet. 2:2; 2 Pet. 3:18).

Whereas the "fathers" are thinkers and philosophers, the "young men" are soldiers in the army of the Lord, those who are active and strong. They have engaged in the great conflict of right against wrong, and they have had victory over sin within and Satan without (1 John 4:4; 5:4, 5; 5:18).

II. The Appeal to the Members of the Family of God: verses 15-17.

True love is the basis of the family relationship; the children of God will love Him (1 John 4:16-19), and love for our Father is irreconcilable with love for the world (Matt. 6:24; Jas. 4:4). Our Saviour will brook no rival for the affections of His beloved ones. On the ground of their relationship with the Father, Christians are warned against worldliness (Rom. 12:2).

Another link connecting the thought expressed in verses 15-17 with the theme of verses 14-16 might be expressed thus: "You Christians have overcome the Evil One in a frontal attack, but beware lest he come upon you unawares and secretly defeat you by enticing you away from your Lord and Master."

We are commanded to have no affection or longing for the world, or for the things of the world, for the order of that finite creation which is opposed to God and to His order of infinite or spiritual creation. The Apostle John uses the term "world" to refer to the sum of created beings which belong to the sphere of this life as an ordered whole, considered apart from God, and hence separated from Him and also opposed to Him (John 17:5, 24; 1 John 5:19). The world is transitory, evil and finite (1 Cor. 7:31), while the kingdom of God is eternal, good and infinite.

The one whose whole life is centred in the world and the things of the world thereby gives evidence that he does not belong to God, for love toward God is an infallible sign of union with Him (1 Pet. 1:8; 1 John 4:8).

The desire for the things of this world does not spring from love for the Father, and indeed is incompatible with love toward Him. This wrong desire expresses itself in three false tendencies, and these are the three lines of temptation to this day, as exemplified in the temptation of Eve (Gen. 3:1-6), and in the temptation of our Lord (Matt. 4:1-11). (1) the lust of the flesh, the lust which the flesh feels, an unlawful craving for the possession of something; the tree was "good for food"; "command that these stones become bread." (2) the lust of the eyes, or a wrongful desire for the enjoyment of something (Eccl. 5:11): "it (the tree) was pleasant to the eyes"; "cast thyself down" — in a spectacular display to appeal to the eyes of men. (3) the pride of life, or "the braggart boast of life", the tendency to claim blessings not really ours; it is vainglory: "a tree desired to make one wise"; "all the kingdoms of the world and the glory of them."

We are not to love the world, then, because love of the world cannot be reconciled with love for God, and also because of the transitory nature of this world. This world is already in the process of decay, and it will ultimately perish. Even the desire for the things of the world is a passing whim, empty and evanescent. But the desire for the Lord and for His will belongs to us as new creatures in Christ, and is of the eternal order. Verse 17 was the motto of D. L. Moody, and is to-day inscribed at the front of the Moody Memorial Church in Chicago.

Daily Bible Readings

April 29—Fellowship in the Family of God	1 John 1
April 30—Holiness in the Family of God	1 John 2:1-11
May 1—Knowledge in the Family of God	1 John 2:18-29
May 2—Sonship in the Family of God	1 John 3:1-12
May 3—Compassion in the Family of God	1 John 3:13-24
May 4—Love in the Family of God	1 John 4
May 5—Witness in the Family of God	1 John 5

Suggested Hymns

Behold, what love, what boundless love!
The love that Jesus had for me.
I know not why God's wondrous grace.
Jesus loves me! this I know.
My Jesus, I love Thee.
It passes knowledge, that dear love of Thine.

If it is only the outer shell of profession that keeps us from conformity to the world, we may rest assured that sooner or later that this wall of partition shall be broken through.

Jarvis Street Sunday Evening Broadcast

Over CHWO (dial 1250)

7.30 to 8.30

JARVIS STREET broadcast its first service over Radio Station CHWO, Oakville, last Sunday evening, April 21st, at 7.30.

Arrangements have been made for a weekly broadcast of the Sunday evening services of Jarvis Street Baptist Church over Radio Station CHWO. The time will be from 7.30 to 8.30 every Sunday evening.

CHWO is a new Radio Station located in Oakville, covering the most thickly populated area in Ontario. It has been heard on occasions in Quebec, Boston, New York, and as far away as Texas. Of course such a wide coverage is by no means guaranteed; but when exceptional atmospheric conditions obtain, as in the case of all radio stations, it may be heard many miles beyond its usual range. Through this medium we shall doubtless have the opportunity of ministering God's Word every Sunday evening to vast multitudes of unconverted people. There are also many of the Lord's saints who through particular circumstances are deprived on Sunday evening of gospel privileges. We think especially of the shut-ins, the aged, and the sick, as well as those who must remain at home, or in hospitals, to attend the sick.

In view of the few radio broadcasts to be heard on Sunday evening, we consider this a rare opportunity.

REQUEST FOR LETTERS

We should be greatly obliged if every GOSPEL WITNESS reader who hears our broadcasts would send us a letter. Naturally, we are deeply concerned, especially at the beginning of our broadcasting over this new station, to know whether or not the service has been heard distinctly.

Some may desire to help us extend the radio ministry by inviting their neighbours, who do not attend any evangelical church, to listen in. Invitation cards with an attractive picture of Jarvis Street Baptist Church on one side; will be sent upon request to any who care to use them.

RADIO FUND

The radio ministry is distinctly a missionary undertaking, and entirely a venture of faith. Our one and only object is to make known on a wider scale salvation through the blood of Christ. Our readers will readily recognize that in order to maintain this vitally needed testimony much money will be required. We therefore ask those who have some money for the propagation of the gospel, to send us gifts. For the convenience of any who care to contribute, special envelopes have been prepared for this purpose.

Address all correspondence to:

JARVIS STREET BAPTIST CHURCH

130 Gerrard Street East, Toronto 2, Canada.