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# The Gospel Witness and Protestant Advocate

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## The Educational Ideal Of Toronto Baptist Seminary

By Dr. T. T. Shields, the Founder

**T**HOSE responsible for the founding of this Seminary cherish an educational ideal which is found in the New Testament: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord" (Phil. 3:8). The Apostle Paul was a gifted man by nature. He was a man of keen, vigorous, massive, intellect. Moreover, his natural powers had been developed to the full, through the highest culture which the schools of his day could provide. Even an enemy recognized that he was a man of "much learning". But when this great scholar was converted, he joyfully laid all his great abilities at the feet of Christ. He explicitly declared that even his every thought was brought into captivity to the obedience of Christ; and in the verse we have quoted he discloses the great motive and aim of his life. He esteemed the knowledge of Christ to be the most excellent of all sciences, and tells us that it had become the rule of his life to subordinate every consideration to this one supreme end, to count everything "but loss for the excellency of the knowledge of Christ Jesus my Lord".

We believe, therefore, that this represents the Christian ideal of education: Christ must be put first; the end of all education must be to know Him better. If we study languages, mathematics, literature, history, or any of the sciences, it must be with a view to obtaining a better knowledge of Christ.

The pursuit of such an ideal can be maintained only in a healthy spiritual atmosphere. A man is not likely to develop an aesthetic taste in a coal mine; it is not probable that one would grow as a musician amid the din of a boiler-making establishment. So to keep always in view this worthiest of all ideals, one must not only be possessed of vigorous spiritual health himself, but his soul must breathe the atmosphere of the heavenly places in Christ. Hence we believe that such an ideal is most likely to be realized in association with a New Testament church, founded upon New Testament principles, surcharged with the power of the Holy Spirit.

### God Always Has a Reason

There is always a reason for what God does. He established the New Testament church because He knew it to be a necessity to the fullest culture of the believer's life. The pastors, evangelists, and missionaries of New Testament times were not trained in institutions separate from the church. We have sometimes had occasion to criticize educational institutions; but as we have carefully thought these matters through, we have reached the conclusion that such institutions are the inevitable product of an inadequate educational ideal, combined with a defective principle of church relationship. Any company of men who shut themselves up to the realm of theory, are likely to atrophy their spiritual faculties by disuse; for to divorce theory from practice invariably tends to the formulation of theories which are impracticable.

### The Exactions of an Educational Ministry

Beside all this, the faculty of a college or university will, in their educational ministry, find their spiritual powers taxed to a degree which is likely to result in exhaustion, unless those powers are replenished and reinforced by the prayers and inspiration of a spiritual people whose intercessions generate spiritual power "enough" for themselves, "and to spare" for others. Thus from long observation of the exactions of an educational ministry, we have become more charitable in our thought of heretical personalities, while still compelled to combat the erroneous principles to which their merely philosophical dreams give birth.

### An Attempt to Realize an Ideal

In an attempt to realize this ideal Toronto Baptist Seminary was established. For the present at least, and unless and until its growth or the experience of its management, shall point the way to some other arrangement, its trustees will consist of the deacons of Jarvis Street Baptist Church "ex officio". The deacons of this church can be elected only by a two-thirds vote of members present and voting at an Annual Meeting, and this will tend to ensure the

election of men of spiritual qualities. They will not be strangers recommended from without because of their business ability or social position, but men who live their lives before the members of the church in such a way as to be able to command their confidence.

#### Subscription to Articles of Faith

Every member of the Board of Trustees is required, annually, publicly to announce his subscription to the Articles of Faith (see page 8) at a meeting held in connection with the opening of the autumn term of the Seminary; and no Trustee is qualified to vote in matters pertaining to the Seminary after such meeting unless, or until, such subscription to the Articles of Faith has been made. The same rule applies to every member of the Faculty. Every precaution has been taken, so far as it is possible to make anything humanly sure, that both the Faculty and the Trustees shall be loyal both to the essentials of evangelical faith, and to those special principles which Baptists historically have distinctively held.

#### Our Only Capital

Our only capital consists in the promises of God. The building is the property of Jarvis Street Church. Behind the Seminary there is a great body of thousands of souls who have taken this school to their hearts, and who bear it up continually in prayer. In addition to this, however, there are other Regular Baptist churches, both within and outside of Toronto, who are heartily co-operating with us by their sympathy, their gifts, and their prayers.

#### Financial Support Needed

While the chief responsibility for financing the Seminary rests with Jarvis Street Baptist Church, we are happy to record fellowship from sister churches and interested individuals. We shall be glad if the friends who have remembered us with their gifts will continue to do so, for every month brings its special need. We ask others who read these words to consider, when they have read this Prospectus through, whether they are in agreement with the great principles for which the Toronto Baptist Seminary stands; and, if so, we ask them to support us by their gifts.

(From pages 4 and 5 of Seminary Prospectus.)

See back page.)

#### REMEMBER THE SEMINARY IN YOUR WILL

We suggest that our friends should remember Toronto Baptist Seminary in their wills. The proper form for this is: "I give, devise and bequeath the sum of ----- to Toronto Baptist Seminary, 337 Jarvis Street, Toronto 2, Canada, associated with Jarvis St. Baptist Church." We are laying foundations for the future, and we are determined to make it as impossible as it is within human power to do, that not one dollar given to Toronto Baptist Seminary shall be used for anything but the propagation of the gospel. No amount would be too large, and certainly no amount would be too small. We earnestly solicit the gifts of those who believe in ministerial and missionary education.

## The Gospel Witness and Protestant Advocate

FOUNDER AND FIRST EDITOR—Dr. T. T. Shields  
(Editor 1922 - 1955)

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CHAIRMAN, BOARD OF DIRECTORS:  
Dr. H. C. Slade, Pastor, Jarvis Street Baptist Church

ASSOCIATE EDITORS:  
Dr. C. D. Cole

Olive L. Clark, Ph.D. (Tor.)  
S.S. Lesson and Exchanges

"I am not ashamed of the gospel of Christ."—Romans 1:16

Address Correspondence:  
THE GOSPEL WITNESS  
130 Gerrard Street East, Toronto 2 - Canada  
Telephone WALnut 1-7415  
Registered Cable Address: Jarwitsem, Canada

#### RADIO MAIL

Dundas, Ont.

Dear Dr. Slade:

I feel quite guilty not writing to tell you that I have been listening to your Sunday service at 7.30 o'clock over the air, since the Sunday before you asked those in the Hamilton area to write. A friend wrote, telling me about it; he said you gave the real gospel message.

I want to tell you that your sermons are so helpful and a real blessing to me. The sermon on "Grace" especially so. You almost seem in my room; your voice comes in so clearly. I also enjoy the hymns, organ and prayers.

If only men and women behind bars could hear your message like last night when you emphasized "no matter how black the sins", and that God loved them and they could be changed and made new.

I'll be delighted to receive a copy of THE GOSPEL WITNESS and the literature concerning the Jehovah Witnesses. I would like some copies to pass on. . . .

I am looking forward to next Sunday, to hear you, if God wills it. May God bless and keep you is my prayer.

P.S. I neglected to say that I am not active as many are, but because of it, many blessings have come to me.

\* \* \* \*

Oakville, Ont

Dear Pastor Slade:

Would you kindly send to the above address copies of your sermons broadcast to-night and the two previous Sundays, if possible.

I would also like to take this opportunity of thanking you for these broadcasts which my wife and I enjoy very much.

# Newsletters From Students And Graduates Of Toronto Baptist Seminary

## *From Martinique*

Basse-Pointe  
Martinique  
22nd July, 1957

This is my second summer in a French-speaking territory. Although living conditions are much better in Quebec than in Martinique, this French West Indian island of about 300,000, varying in colour from black to white, in both the Holy Roman Church has the dutiful allegiance of a holy majority of the population. Here, however, the only true Church seems to get along very nicely with communism, free love, and sorcery, which are features of the life of the Island.

But in the midst of all this rottenness the Lord is working, and my first night here I attended the weekly prayer meeting at the Fort-de-France church, where some forty children of God were really getting through to their Father, which all the beads and saints in creation had not been able to do for them. There is a much bigger attendance at the Thursday Bible exposition and Sunday services, at which I have preached several times. Yes; in French as in English, to coloured people as to whites, the gospel meets the same basic needs.

One Sunday Mr. Itty, the pastor, had me preach in the prison, where he is the Protestant chaplain. The men drank the Gospel of forgiveness, which some have already experienced for their crimes as well as for more normal sins.

While in this capital town of about 60,000 inhabitants, I was taken to visit some of the church members in their homes, sometimes by others of them who engage in visitation. One family I thus visited lived in a dwelling of one room, whose one bed had to accommodate the parents and about four children. Next door, really an adjoining room lived the grandmother, who, during the visit, had to leave us — to go to night school where she is learning to read and write so as to be able to read her Bible for herself. Let it be said too that these reconstructed lives will soon be housed in reconstructed residence.

After visiting another home I was told that the father had recently been without work for several months — many are involuntarily unemployed on this island — and when at least one of the children had stayed away from Bible School it turned out that the absence was due to lack of shoes. Any clothing sent to Mr. Itty will meet a definite need.

Another day I visited a sister who finds it just about impossible to come to the services since she has seven children to look after, the father having left when she was converted. At that time she did away with her little garden chapel, which apparently caused a mild sensation.

Before the missionary at Vauclin, a fishing town some miles away from Fort-de-France, left on furlough, I spoke at the cottage prayer meetings as well as in the tiny church building, where at the Wednesday evening evangelistic services I was able to emphasize to those who stood and listened at the windows, as well as to those inside, that Jesus never invited the weary and heavy laden to go to

Mary, or to bring Him their babies for the magic regeneration of sprinkling. But contrary influences are powerful. I learned that when one of the brothers I met had some pernicious disease his mother begged and prayed him to go to the witchcraft expert to get healed. He refused of course.

At the moment I am helping the missionary at Basse-Pointe where there is a church composed of a handful of members. There were unconverted persons in attendance last Thursday evening, both inside and at the windows, when I explained to them that biblical once-and-for-all repentance and the papistical sacrament of penance were poles apart. Yes; people have much to unlearn here, and one has to explain terms carefully. Then on Sunday I preached to several unsaved souls at the house of a brother who is the sole believer in that country district. These attentive listeners were told of a Saviour who readily receives the heavy laden instead of accepting them only through Mary because of His aloof anger.

Other towns on the Island that I have been through have no gospel testimony whatever, there being only our missionary families altogether. Perhaps some who read these lines will feel exercised toward missionary work among these people who are immersed in licentious ignorance, and will pull many out of it, leading them into the kingdom of the Mighty Saviour and Light of the world.

P. C. TYSON

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## *From Toronto*

The work in Fairbank has continued steadily and we believe we can honestly say that we have witnessed the hand of the Lord working in our midst.

It has been our joy to see four young people follow their Lord through the waters of baptism and be received into church membership.

Our visitation programme every Thursday has resulted in many new faces showing up at the regular services. We are especially pleased and thankful to God for this.

Again we rejoice in the interest shown in the prayer-meeting. Whilst our numbers are not great, they are encouraging and best of all they are consistent.

The D.V.B.S. held from July 8th - 19th has proved a real success. No less than 150 children were enrolled in 10 days. We were especially encouraged at the interest shown by the parents. On parents' night we saw the church comfortably filled and not a few parents testified concerning the blessing they received. Indeed the general feeling was one of disappointment that the school was not going on the rest of the Summer. We heard of some parents who stayed up all night talking about their responsibility as parents especially in spiritual things.

Things are now fairly quiet and we are looking forward to the Fall when, God willing, we will, enabled by His grace, launch out again in this the most important business under the sun.

REV. R. REED

## From Mitchell Square

Over half the time of our "Summer Pastorate" in Mitchell Square Baptist Church has already flown by and looking back over the past 11 weeks we are compelled to raise our Ebenezer to the grace of our great and glorious God. Many opportunities have been ours in telling others of our Lord Jesus Christ as we have gone from door to door in this large farming community. This is one work in which one does not know just what he will come up against next. Already we have had several encounters with "Jehovah's Witnesses". One family of these Russellites invited us back for an interview and we went, believing, with the help of the Holy Spirit, that we could help them in some spiritual matters. Upon arrival at their home we were introduced to the "district servant" and his wife. As is usually the case on such occasions the lady did most of the talking for the opposition. Not much seemed to be accomplished however, apart from the fact that we were able to witness to some "witnesses". Nevertheless we have been reminded of the aggressiveness of those who preach "another gospel" and the comparative apathy and mediocrity of God's children.

Two instances in particular stand out in our mind upon looking back over our visitation ministry. The first was that of a young farmer who was almost persuaded to become a Christian. For some reason we seemed to be strangely drawn to a particular farm. The young farmer who owned the farm was out at his barn when we called but did not seem to mind stopping for a chat when we made known to him our mission. After a time the conversation turned to spiritual matters and he displayed an evident interest in things eternal. He realized his need and told us that he was determined to become a Christian some day soon. Before leaving we got onto our knees together and read the Word of God and prayed. A battle raged within his soul and although he wanted to be saved yet he did not accept the Lord just then. This young man is very near the kingdom and it is our hope that before long he will accept Christ.

The second incident was that of a 13 year old girl who made a profession of faith in Christ. This young girl was very willing to talk about spiritual things. The environment of her home is not one that would encourage her to grow in grace. During our conversation she said, "You know I pray to God every night that daddy will let us go to Sunday School and learn about Jesus every week!" Thus far the girl has not been able to attend any of our services. Not because she does not want to nor because we have failed in providing every opportunity for her to come, but because the conditions of her home life. Please pray, Christian friends, that this young girl will, in spite of her home life, grow in grace. When we put her to the test and asked if she was willing to live for the Lord Jesus she said, "I would be willing to die for Him if I had to!" Hers is a simple child-like trust but a very strong one.

We have just completed two successful weeks of D.V.B.S. Children came from near and far and we finished up with an enrollment of no less than 100 children with an average attendance of 57. We did what we could in trying to plant within those little minds the good seed of the Word of God and it is our hope that the seed sown will in due season ripen into a fruitful harvest.

Each Thursday evening it is our privilege to minister the Word to a large audience by means of radio (Station

C.F.O.R.). This programme is sponsored by Bethel Baptist Church, Orillia, and it has been our joy to conduct this weekly half hour broadcast in the absence of Bethel's pastor, Rev. R. D. Guthrie, to the Holy Land. But of course with the privilege comes the added responsibility, and a prayerful interest on the part of God's children would be very much appreciated in this matter. The microphone is not nearly as inspiring as a congregation!

Since we live at the "Gateway to the Muskoka District" we have not been unmindful of the many tourists in our vicinity. We are still in the busy process of distributing some four or five hundred bills amongst the summer cottages.

It is our firm conviction that nothing will be accomplished without prayer, so once again we would solicit the prayer of God's people on our behalf. J. C. McCOMBE

\* \* \* \*

## In Children's Work

God often commences to work in the human life while it is very young. Few people know that the writer of the immortal hymn:

"When I survey the wondrous cross  
On which the Prince of Glory died,"

Isaac Watts, came to Christ at the tender age of nine years. Children are valuable indeed; and we rejoice in the privilege which is ours this summer of influencing young lives for God and for good.

"Dear Mr. Green:

"I like your Bible stories best; but I also like the film strip serial, 'The Boy Slave', too."

So wrote a ten-year-old at the conclusion of our first mission. Another girl writing at the conclusion of the Tilbury Mission said,

"Dear Kiwi:

"I like Happy Harry and the Bible stories. The Bible story is very interesting, and Happy Harry is very nice."

However, we are rejoicing, as you can see from these letters, and also from the number of children who have given their hearts to the Lord, that the fields here in Ontario amongst boys and girls, are white unto harvest. We have been asked to give an outline of our programme:

Our first mission was at Immanuel Baptist Church, Courtland, — Pastor Frank G. Thomas. We quote from the Pastor's own report.

"Our special children's meetings with Roger Green were an overwhelming success. Closing evening saw 110 in attendance. In all we reached a total of 115 different children. This means that over two-thirds of the children in the local school attended at least one of the meetings. Most important of all was the manifest presence of the Holy Spirit. The Lord is truly able to do exceeding abundantly above that which we ask or think."

We then went on toward the border to Tilbury Regular Baptist — Rev. C. J. Rogers. We appreciated Mr. and Mrs. Rogers in our programming. Souls were won for the Lord. Many encouraged in Bible School work, and some brought to the church who had never darkened its door. We also enjoyed a very happy day preaching in the Essex Church.

Kawartha Lakes Bible Conference — C.S.S.M. The last two weeks we spent at Bobcaygeon, holding special children's rallies each morning at 10.30 a.m. in the local arena. We had a house party of six under our care, and with their help we ran special Bible Study classes each

afternoon, as well as the morning sessions. We reached up to 200 children each day with this programme, and formed many happy friendships with the boys and girls. Features of these days were the Birthday Rally of Scripture Union, Missionary Day with costumes of many lands, and our two evening meetings for teen-agers.

Delhi, Bethesda Baptist — Pastor Ross D. Ferguson. At present we are commencing a week's effort with these folks. We are expecting great blessing from the Lord.

Then for ten days we move to Winger to assist Mr. Harold Hill, one of this year's graduates of Toronto Baptist Seminary.

We value the prayers of God's people for these meetings, and also for Norway Bay, Que., where for the last two weeks in August we will run another Children's Special Service Mission on the banks of the Ottawa River.

By the grace of God, and the prayers of His people, we continue to GO FORWARD for Him. ROGER GREEN

### SUNDAY IN JARVIS STREET

AS WE record God's blessings of another day in His house, we can say, "The Lord hath done great things for us whereof we are glad." Our day starts in the Bible School, where young and old meet for the study of God's Word. The current lessons in the Minor prophets have been instructive and inspiring.

At the 11 o'clock service, Dr. H. C. Slade brought a glorious word from Isaiah's vision (Isaiah chapter 6). In the midst of Israel's bereavement, in the year that King Uzziah died, God granted to his prophet a vision of Himself in all His glory. The vanishing of the earthly often means the opening of the heavenly. In the year that John was placed a prisoner on the isle of Patmos he was given the vision of the Revelation. It was when Saul of Tarsus, yet breathing out threatenings and slaughter, that he heard a voice from heaven. God sanctifies the most bitter experiences to open up heaven unto us, to fill us with a knowledge of Himself.

Isaiah saw the divine majesty, transcendancy and supremacy of God upon His throne. God is not One Who is helpless, but the Eternal One — the King of kings, and Lord of lords. He is high and lifted up above all, and more, He is over all thrones. God is the Arbiter of the world; the future and destiny of all are in His hands.

The quality of God is revealed in this vision, "Holy, holy, holy, is the Lord of hosts!" Perfect holiness is ascribed to Him. We think of Christ as such, for in Him is no darkness at all. God Almighty on the Eternal Throne is none other than the Holy One of Israel. Such a vision is necessary, a restoration of this knowledge is much needed in our day.

The New Theology in its final analysis is in reality big man and little God. It leads to the exaltation of man, with his achievements, skill, abilities and gifts, and God is minimized.

This vision is related to service, "Whom shall I send, and who will go for us?" The appeal is to Sunday School teachers, preachers, missionaries, open-air workers — we must have a large conception of our God. How great is He in our estimation? Before true consecration is effected one must know Him as the Holy One in all His majesty and supremacy.

A true prophet must know God, and magnify the Lord as the One with Whom man will have to do. God must have His place in our thoughts, for if God be not holy, then why repent? Gaze upon God, and, like Isaiah, we

say, "Woe is me for 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."

Isaiah was given assurance of pardon. A live coal from off the altar touched his lips.

In the Christ of Calvary is our guarantee of sins purged. A coal set on fire must sacrifice itself to effect purging. We are purged through the crucified Saviour.

Through this experience comes a divine call. "Who will go?" The eye has been opened to see in the blessed Son sins purged. This news must be spread. Are there any who will say, "Here am I, send me," and without reserve, whether it may mean gain or loss, be willing to go if called, to the ends of the earth?"

During the invitation at the close of the service one young lad, who had confessed Christ a few weeks ago, brought his friend, and came forward to seek the Saviour.

A warm day brought many to the park to once again hear the gospel of saving Grace, at our two open air services, 6 p.m. and 8.40 p.m.

At the Saturday night prayer meeting we rejoiced to hear that a man who had confessed Christ at one of our open air services was going on with the Lord.

Sunday evening at 7 (from 7.30 to 8.30 broadcast over CHWO Oakville, 1250 on the dial) Dr. Slade's subject was "Amazing Love" (1 John 3:1,2). We are to "Behold" this love. It cannot be measured. It is amazing love for we who are so low have been elevated to a high position. We who are so poor are now so rich in Christ, for "He who was rich, for our sakes became poor, that we through His poverty might become rich." We through His love become His children, the sons of God. Though misunderstood by the world even to persecution: "Marvel not if the world hate you," for "if God be for us who can be against us."

We see in this text the present character of a Christian: "Now are we sons of God." Now, through the work of the Spirit of God, we are new creatures (2 Cor. 5:17). A real necessary change has taken place. It is not mere reformation, not the turning of a new leaf, nor a new resolution. "Ye must be born again", from above. Salvation is a present possession, "Beloved, now." Christianity is a system of certainty (John 1:12).

The future prospect is here. Jesus Christ *will* appear, as a fixed event in the programme of God, "but we know that, when he shall appear, we shall be like him; for we shall see him as he is." See Him as He is, not as He was. Never again will He be the Man of sorrows acquainted with grief, the One despised and forsaken, arrested and hurled before a human tribunal. We shall never again see Him in Gethsemane, at Calvary; never again will He cry, "My God, my God! why hast thou forsaken me?" We shall see Him as He is: the glorified Saviour. It will be wonderful to see others, such as Adam and Enoch, to discuss God's redemption. But the highest felicity will be to see Him.

And we shall be like Him. We are so unlike Him now. The objective of the redemptive work is that we might bear His image, in all its purity, and beauty, with all spots and blemishes removed. What a glorious future for the sons of God, who became the heirs of God and partakers of His vast inheritance, with all riches!

Dr. Slade left us with the text: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God . . . and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like Him, for we shall see him as he is."

—W. P. B.

# The Sermons of Dr. T. T. Shields

## The Promised Rest

(Stenographically Reported)

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it."—Hebrews 4:1.

THE morning text is taken from the chapter we have had before us in the School to-day. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." There is an analogy between the first and the second creation, the creation of which we read this morning, and the new creation which is made possible by the resurrection of Jesus Christ from the dead.

We are instructed by this text that there is a rest provided for all who will believe, and I wonder who of us does not need rest? I wonder who of us has never been weary? I had a long and hot and uncomfortable railway journey yesterday, and I was thinking a good deal of getting to the end of it, where I could rest. You mothers who labour in the kitchen on the hot day; when the children are fretful and when they want everything at once — and yet do not know what they want, it is a very exhausting experience. I cannot conceive of anything more trying. The man in his place of business, the teacher in school, everybody — even the preacher in the pulpit — needs a rest. That is a good subject for the summertime, for people are thinking of vacations nowadays.

### I.

What is this rest that "remaineth to the people of God"? What is the rest that is provided for God's children?

It is described here as *His* rest; not ours, but His. It is something that is the result, not of human effort but of divine power. It is something that HE HIMSELF PROVIDES FOR HIS OWN. We are to enter into His rest. You will remember how our Lord Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." It is something which He has obtained for us, and something He will give to us because He has provided it for us that we may enter in.

What is this rest? "There remaineth therefore a rest to the people of God," literally a Sabbath-keeping, a keeping of the Sabbath. It is *the rest which follows upon labour*; it is the rest which follows upon the exercise of creative power. We read this morning how God created all things, the climax of which was the creation of man in His own image; and when He had finished all His works He entered His rest. It was the rest that issued from the output and exercise of creative energy; and for the appropriation of that rest which remains for the people of God, the same creative power was called into exercise.

I wonder can I make it plain? There is here *the rest of accomplishment*. Look at your records, and you will remember that darkness was upon the face of the deep. The earth was without form and void. I think there is some reason for the acceptance of that view that you have in the

first verse of the Bible the story of a perfected creation, and following that, a great catastrophe issuing in chaos, in darkness, in the condition described here, "the earth was without form, and void." It became without form and void, and out of that chaos God brought order and beauty, and a world that was subject to His law. Likewise in the spiritual realm, sin enters in and produces disorder. There was rebellion against God, a violation of His law, a disturbance of the established order of things: and there was necessary a new creation. That was accomplished by the coming of our Lord Jesus into the world, Who became Himself a quickening Spirit; and God reconciled all things in that spiritual world to Himself by Christ Jesus. When Jesus bowed His head and gave up the ghost saying, "It is finished," He had not only paid the price of our redemption, but He had subdued principalities and powers to His will; He had recreated a spiritual realm in which harmony prevailed, and where beauty and order were forever established. Just as there was a material world created by the act of God, furnished and made ready for our occupation by the act of God Himself, and no other but God could prepare a world like that. The climax of that material creation was the creation of man in the image and likeness of God, and when He had made a world ready for His occupation He created men in His own image, and after His own likeness, and set him in it to be a king. And so, my dear friends, this new creation finds its climax when a sinner is made a new creature in Christ, and the lost image of Divinity is restored, and God rests from His labours as He did at the end of the sixth day.

I am merely suggesting to you that there is a rest provided, not something you have to work out for yourself: "There remaineth therefore a rest to the people of God."

### II.

THAT REST WHICH IS PROVIDED IS PROMISED. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." The rest provided is wrapped up in the promise, and it is possible for us to appropriate the promise, and in the promise to enter into His rest. Remember this two-fold aspect of it. There is that *objective spiritual reality* — prepared for our habitation. What is meant in the Scripture by that land over Jordan? What is typified by that rest into which Joshua led the people of God, and to which reference is here made? Out of Egypt they came, through the wilderness they journeyed, and at last such as believed crossed the Jordan and triumphantly entered into rest, into the possession of that land which God had promised their fathers to give them.

That land was objective to themselves. It was a land flowing with milk and honey, a land of abounding fruit-



fulness; it was a land that was rich in every kind of provision. And yet side by side with that were the Canaanites, the Hivites, and Perizites, and the Jebusites, the people of the land. Into that land they were to go, and while subduing their enemies, having dominion, living a life of victory and of triumph, they were in that victory to find for themselves the rest that was promised.

And so, my dear friends, God has provided something for every one of us who is a Christian, objectively. There are the "heavenly places in Christ Jesus." You and I are not to live on the earth, satisfied with the things of the earth; we are not to live on the carnal level of life, governed by fleshly desires, by ambitions, by love of pleasure, or by self-indulgence of any sort. No, no! we are to rise from the earth into the heavenlies, we are to dwell as spiritual men and spiritual women in the heavenly places in Christ Jesus; and it is not that we wrestle against flesh and blood, but against "principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

But what about that heavenly place? What about that spiritual Canaan? Ah, the principalities and powers are there; but it is said that in the heavenlies we are blessed with all spiritual blessings in Christ Jesus "according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." And just as Canaan was fruitful, and provided abundantly with every requisite for comfortable living, so in the heavenly places everything that is necessary to make you and me into men and women of God, conformed into the Divine Image, made like unto Jesus Christ, is all awaiting our possession. We have not to buy it, we have not to work for it; but we can enter into the heavenly places, and live a life of triumph and victory by the power of the indwelling Spirit.

That is all promised us, but how do we get it? Every promise of God is a creative word. In every promise of God, potentially, there is wrapped up the power that made the world. Just as God said, "Let us make man in our image, after our likeness," so the promises of God are given to us that by these we may become partakers of the Divine Nature, having escaped the corruption that is in the world through lust.

I cannot tell you how that is. I cannot tell you how or why it was that when God said, "Let there be light," there was light; but it is true "and it was so." God said, "Let there be a firmament in the midst of the waters," "and it was so." God said, "Let the waters under the heaven be gathered together unto one place . . . and it was so." God said, "Let the earth bring forth grass," and "it was so." God said, "Let there be lights in the firmament of the heaven," and "it was so." And at last He said, "Let us make man in our image, after our likeness," and "it was so." Do you know what Amen means? It means, "So let it be." It means "Let it be so." When you and I say, "Amen" to the word of God, it is so; the thing is done. It is by that principle of faith in the promise that we begin and continue and complete the Christian life.

What is it you want — introduction into the heavenly places, under the blood, and through the wilderness, and across the Jordan into the land where the spirit was dominion? Then receive His promise of forgiveness of sins. Say Amen, and you have it. My sins are forgiven for His name's sake.

But I want not only objective preparation; I want *sub-*

*jective preparation.* I must be made into the image and likeness of God, I must be a new creation, I must have that power dwelling within me and flowing through me if I am to be the spiritual man God wants me to be. Well, what does God say? — "If ye, then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" Ask Him; then say to that promise, "Amen, it is so," and the Spirit will fill and flood us every one this morning. We do not need to tarry ten days for the Spirit to come. He is here, and we have but to respond to God's word, we need but to say, "It is so," and it is so. When thus the word of promise is mixed with faith, when thus we are connected with the word of God by our faith, all that is in that word for us becomes ours in actual possession; and by the exceeding great and precious promises we are made over again, we are new creatures in Christ.

That is in the beginning of the Christian life, but it runs all the way through. What do you want this morning? Peace? "Oh, sir, I am so greatly troubled, I have so many things that agitate me." Listen: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." And if you would have peace, let your mind be stayed upon Him. Say Amen to that promise, and "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." "Oh but," you say, "will you not explain that to me?" No, I will not, because I cannot. Does the Scripture not say it "passeth understanding"? But it does not pass experience. Blessed be God, we can experience it; we can have it and rejoice in it, though no mortal can ever explain it. I cannot tell you why, but when the consciousness of His favour comes to us, when assurance that we are His comes to us, when all the things of life are committed to the care of His sovereign hand, what is left to worry about? We have peace. It is ours. And so the joy of the Lord which is your strength, and the rest which remaineth to the people of God, are ours as we receive the promise.

It is by the promise we enter His rest. But what does the promise mean? A rest provided, a rest provided, and a rest possessed. Lest "any of you should seem to come short of it."

### III.

The rest promised in this text is not the rest of inactivity, the rest of idleness. There are some people who go to Atlantic City for a holiday, and they have some colored gentleman just push them up and down the board walk in a wheel chair! Well, you may call that a rest if you will, but I never did want that! But a great many Christian people have that idea of religion, a sort of Morris chair on wheels, you know, being pushed about with nothing to do. That is not the rest promised here. There are some people who have an idea that work is impossible with rest, or rest with work. That is not so. Some think of Paradise as a place where they will not have to work, but if there is any place in the universe where people do not have to work, I do not want to go there. A properly constituted man will always find his greatest joy in work, and the more work one can give him the happier he will be. There is something wrong with you if you do not enjoy working. Out of work, out of harmony.

Do you not remember that Jesus said, "My Father worketh hitherto, and I work"? And when the Lord had made man in His image, and put him in the garden, what did He do? Did He give him an angel gardener, so that he

could walk up and down and see the flowers while the angels looked after the garden? Not at all. He put him in the garden to dress and to keep it. That was before sin entered. And when we are for ever done with sin, what then? We shall serve Him day and night in His temple. We shall have learned how to work in that day so that our work will not weary us, and we shall find our highest joy for ever in serving Him; we shall not even have to go to sleep. That is an attraction to me. I should love to be in a place where there is no night, where one shall not have to quit work when the sun goes down. I cannot understand people who want to be free from work, who want to "sit and sing themselves away to everlasting bliss." That is not particularly desirable.

This is a paradox, "Let us labour therefore to enter into that rest." It is true that ours is the rest of God, and that it is by divine power; yet **THE REST DOES NOT RELIEVE US OF THE DUTY OF WORKING.** "Work out your own salvation with fear and trembling." It does not say that you are to work for your salvation. You could work until you were ten times as old as Methuselah and you never would get it. The Lord does not say, "Work for your salvation," but He does say, "Work out your own salvation." The Apostle Paul denied the believer the right of proprietorship in anything. The only thing we really own in all the universe is our salvation. That is the one bit of real estate which I possess, but I have got a clear title to it; it is mine; and all the devils in hell cannot successfully dispute my title to my inheritance in Christ Jesus. It is mine.

I have got a farm, I really have. It is a big estate, and it is mine, bought and paid for. The deed of it is registered in heaven. It can never fail — mine for ever.

What am I going to do with it? Work it out, get the best out of my inheritance: "Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of his good pleasure."

It is the most difficult thing in the world to will anything — especially on a hot day, is it not? There is not one of us here who have not made promises to ourselves. We did not tell anyone about it, but we have made promises to ourselves which, if they had been carried out, would have made us millionaires in some cases, or, on the spiritual side, we should have been among the most advanced of saints. But the difficulty is to keep your will in that one place. You make up your mind to-day — and there are some people who are always making up their minds, but they never get it made up! They are always resolving, and yet they have no will to go through with the thing. I am glad my salvation does not depend on my will. He willed it. "Father, I will that they also, whom thou hast given me, be with me where I am." And because He said, "I will that that poor sinner down there shall some day be a perfected saint in glory," I know He is going to have His own way.

You see, it is His rest, not mine; He wills in me. And then He not only sets my will, but keeps it active "to will and to do of his good pleasure." And so, my dear friends, though this estate is ours, we are to find delight and rest and recreation in the cultivation of the spiritual life. The Bible ought not to be an irksome book to us: we ought to love to read it. Prayer ought not to be an irksome duty: it ought to be the very breath of life.

A man came to see me Friday in Des Moines. He was a doctor, and he told me something — I hear a great many things now — but he came and said: "Following the Des

Moines University Washington Banquet in February of 1928, a certain professor came to my office to consult me, (he was a professor of the University) and what do you think he said? He said 'That man, Dr. Shields actually talked religion at the Washington Banquet. What do you think of that? He talked religion at the Washington Banquet!' " "Well," I said, "my dear friend, I never go anywhere where I cannot talk religion, for I will not go anywhere where I cannot speak of Christ." I do not see why our religion should be considered a thing of the workaday world merely, and to have no part in our pleasures. It should be the joy of life, the rest of life, for all of us. We enter into possession of this rest, when by God's grace, we cultivate the spiritual life. In other words, as we go into Canaan and subdue the Hivites, and Perizites, and Hittites, and all the other "ites", particularly the selfites, as we get the old man under our feet, then we shall enter into His rest.

#### IV.

Then there is a **GODLY FEAR** which is becoming in those who believe: "Let us therefore fear." We are to work out our salvation "with fear and trembling." Someone once asked me this question when I had been travelling in England, "What do you consider the distinctive difference between life in the Old World and the New?" I thought a minute and I said this, "Well, I think in the Old Country, generally speaking, as I travel about I find people afraid lest they should be travelling in a third-class coach when they are entitled to travel in a first class!" Let us fear lest when it is our right and privilege to travel first-class all the way to glory any of us should be content to travel second-class.

I met a man on Sherbourne Street one day who greeted me cordially and said, "I'm a Methodist". — or a Presbyterian, I forget which, but he was not a Baptist. He said, "I love the Lord and we are all going the same way are we not?" I said, "Yes, we are all going the same way." "Well, it does not make any difference whether we are Methodists or Presbyterians, or what we are." To which I replied, "I have often been on a train, and all the cars were going the same way; but there were first, second, and third-class coaches. I am a Baptist because I like to travel first-class. If you want to travel second or third-class, I am not going to quarrel with you, and I am not going to say you are not on the same road."

That is the principle of the text: Be afraid lest you should miss something of your privilege in Christ. A promise is left you of entering into His rest. Find out what is in the promise, and make up your mind that you will have every bit of it. Someone has an insurance policy, and he thinks he understands it, but after a while he gets it out to see what benefits the thing confers on him. He may not quite understand it, and he gets an expert to explain it. Then he says, "I have more in that than I thought; I am better off than I thought." Take the Word of God and study it, see what is in that for you, and be afraid lest you should miss the value of it, the appropriation of it. The exhortation is "lest any man fall after the same example of unbelief", or disobedience, for they are the same thing.

Faith is more than a passive attitude of soul, it is more than acquiescence in the divine will: it is an appropriation of the Divine Will, it is a determination to do the Divine Will; and when the Lord said, "There is the Jordan, and there is Canaan beyond. Go across Jordan and dispossess the land of the enemy," it was of no use for them to say, "We believe all that" — they had to do the thing they



professed to believe. That is the secret after all, of joy and rest in the Christian life, just to take God's word as it is, and do it.

I think I can make this plain by telling you of a young man I met out here on Carlton Street one day. He was in uniform, and I said, "How are you getting along?" "Oh splendidly, I am in the army now." "Yes, I see." He had a little corner grocery store; and he had been the man behind the counter, the delivery man, the bookkeeper, and every other thing. It meant that he had to be up every morning at four o'clock, and sit up after the store was closed to get everything in order. He lived a life of sheer slavery and for years had never had a minute to himself. He had been at it always, scarcely taking time to sleep. So this day I said, "Well, what is there in army life that is so delightful?" "Well," he said, "just this; You know what my life has been, and while I was doing one thing I always had to be planning the next; and when I got to that, I had to be thinking of something else I must do. My mind was always pushing forward into the future as to how I could get time to do this and that and the other thing. When I went to bed it was on my mind. I had to be up early in the morning, and I had to have a half day's work done before people came to the store for things; it was just slavery all my life." And I said, "I remember that,

sir." "Well," he said, "now someone else does the thinking, does the planning, does the willing; and I just go to bed and it does not matter when I get up. I don't have to think when I get up; I simply wait for the bugle, and up I get. Then I go to breakfast, and after breakfast I actually have forty-five minutes to myself. When did I ever have forty-five minutes to myself until I got into the army? Now the thinking, the planning, the willing, is on somebody else. I have nothing to do but do as I am told." That is what he called rest. He said, "It has brought me a rest such as I never knew in my life before."

I believe it is something like that in the Christian life, when we give ourselves so completely up to Christ as to have Him think and plan and will for us; and we simply listen for His word. When He speaks, let it be the end of the argument; let us go and do as we are told, and by doing what we are told, we shall enter into His rest. May He lead us for His name's sake!

Let us pray.

Bless Thy word to us this morning we pray Thee, O Lord. Help us to enter into Thy rest more fully than we have ever done before. Help us all to cast all our cares upon Thee in the assurance that Thou dost care for us, for Jesus Christ's sake, Amen.

June 23, 1929.

#### TRANSLATIONS FROM THE FRENCH PRESS

## Protestantism No Longer An Enemy Of Rome

The following appeared in *Le Devoir*, July 17, 1957:

### "INNOVATION AT VILLE D'ANJOU

*"The Catholic School will be used for Protestant religious services.*

"The Catholic School Board of Ville d'Anjou announces to-day that the residents of Protestant confession of this residential centre of the east of the city, will have use of the rooms of the new Catholic school for their religious services.

"This school, to which a name will soon be given, is being used presently by the citizens of the Catholic faith, who each week attend the mass. From now on the Catholics and the Protestants of the city of Anjou will take part in their religious ceremonies in the two gymnasiums of the institution.

"The Mayor, Ernest Crépeault, had entered into negotiations with the Catholic authorities to obtain adequate accommodation for his people of Protestant faith. And Mayor Crépeault specified that the arrangements made are a fine example of loyal brotherhood.

"The R. P. Jean Frédéric, priest of the parish of the city of Anjou, highly approved the decisions of the school authorities.

"The Mayor Crépeault is often associated with the rights of minorities. Now we believe that the fact of permitting Catholics and Protestants to observe the rites of their respective religions under the same roof eloquently illustrates the respect which we have for the two groups."

It is difficult for us to conceive the church as described to us in the Book of the Acts, throbbing with spiritual life,

should be a desired companion of Rome, to share one of their schools. Is it possible for us to picture Luther being invited to conduct his religious services within the walls of Rome's institutions? We must still proclaim, "The just shall live by faith"; and in so doing, we can expect no friendly concessions from those who would make merchandise of the souls of men.

This is but another grim reminder that "Protestantism" so called is no longer considered as an enemy of Rome. Protestantism, without the Gospel of Jesus Christ, is void of any spiritual power against the errors of Rome.

W.P.B.

#### DATES TO REMEMBER

August 18—Dr. C. J. Loney, Pastor of Stanley Avenue Baptist Church, Hamilton.

August 25—Sunday morning—Rev. G. B. Hicks, Pastor of Brownsburg Regular Baptist Church, Brownsburg, Quebec.

### Jarvis Street Church

WEEKLY BROADCAST

Sunday 7.30 - 8.30 P.M.

(1250) CHWO Oakville

# Drift To Ritual

By C. E. Colton

**M**OST of the more conservative evangelical churches refuse to accept any kind of a sacramental idea of religion. And yet, if not in theory, at least in practice we can see some evidences of a drift toward sacramentalism, even in these churches. The degree to which this trend has developed varies with different groups and different sections; nevertheless, the trend is very pronounced.

A sacrament is any act or ritual which of itself and by itself bestows grace upon the participant. When we accept, by word or by practice, the idea that spiritual blessings can be attained merely by the act itself, we are sacramentalists. As such we are denying the fundamental Bible principle of personal experience with a personal Saviour as the only valid religious activity. Sacramentalism stands over against personal and experiential religion.

One is the antithesis of the other. Even those who are pure sacramentalists will sometimes tell us that the ritual is not everything, that there are motives and attitudes which are also involved. Yet these same people will also hasten to tell us that no matter what else happens in the heart of the individual, if he does not submit to the ritual or act, there is absolutely no hope for him. All of which simply means that the act itself apart from everything else is the thing which actually accomplishes what needs to be accomplished in a spiritual way in the life of the subject.

Extreme sacramentalists, such as Roman Catholics, have a very definite and outspoken program of sacramental acts. In the case of the Catholics there are seven sacraments, each one of which bestows some definite spiritual benefit: baptism, eucharist, confirmation, marriage, confessional, holy orders, and extreme unction. In the evangelical churches there is no such official system of sacraments. Yet the influence of the sacramental idea is having its effect upon the people of the most conservative churches. This is not being done by any change in the official creeds of the churches, but by expressed attitudes and practices of the individuals of these churches. If this trend continues it may not be long until these churches will be incorporating such ideas in their official documents.

If there is any doubt in the mind of the reader as to the presence of these proclivities in modern-day church life let us consider some definite expressions. Take, for instance, the matter of the observance of the Lord's Supper. There are many people in our evangelical churches who, contrary to the theoretical dogmas of those churches, believe that the mere act of partaking of the elements of the Lord's Supper bestows some mysterious grace to the partaker.

That is why some people make such an issue out of the question of who shall partake. Why should the question be such a major one if the real merit of the supper is in the symbolic lesson portrayed and not in the sacramental act of partaking? The common use of the term, sacrament, when referring to the Lord's Supper, is an indication of this feeling. In the real New Testament sense the Lord's Supper is not a sacrament. Neither is it a communion — either with the Lord or with fellow believers. It is an object lesson which may inspire communion with the Lord, but in itself it is not a communion, nor is it so-called in the New Testament.

In 1 Corinthians 10:16 Paul is not speaking of the observance of the supper at all but only of the truth which the supper symbolizes. During the war many reports came of protestant chaplains who were called in at the last minute to administer the "sacrament" to soldiers who were thought dying. The only conclusion to draw from this is that there was a feeling on the part of someone that the very act of administering the Lord's Supper would bestow some mysterious grace upon the dying man. These and many other incidents which might be given confirm our fear that there is a growing tendency on the part of the average church member to look upon the observance of the Lord's Supper as a sacramental act.

The same could be said with reference to the ordinance of baptism. Even in churches which reject the idea of baptismal regeneration many personal expressions have been heard which give indication of a tendency among people to think of baptism itself as having some saving efficacy. I am not saying this to suggest even remotely that these ordinances should not be kept. But I am suggesting that we need a re-emphasis on the symbolic significance of the ordinances as taught in the New Testament.

This is not all. Our attitude toward the observance of certain special days is fast approaching the sacramental stage. I am thinking in particular of the observance of Christmas and Easter. More and more there is developing in the minds of our church people the idea that there is some special merit in church attendance or church activity in connection with these special days. There are thousands of people who seldom darken a church door but would not miss an Easter service for love or money.

Whenever we attach more importance to the act of worship on any one day more than on some other day we are guilty of sacramentalism. If worship is a personal experience of the individual, then this experience is just as vital one day as on another. Besides giving accent to the sacramental idea, there is absolutely no scriptural basis for the observance of any of these special days. They have become a part of our religious program through the influence of heathen practice and superstition by way of Roman Catholicism. For a true Christian every Lord's Day is a celebration of the coming of Jesus to earth and of His glorious resurrection following His vicarious death. Worship, praise, adoration, and services are just as precious to God in August or September as on December 25 or Easter Sunday.

There is also a growing feeling that the mere act of attendance at the Sunday school or worship service bestows some special spiritual grace upon the individual. Many of our people, though not all of them by any means, seem to think of church attendance as a sacramental duty. They come to the Sunday school class or the worship service and endure it. Then they go away with the feeling that they have fulfilled their sacred duty by sitting through the service, and by virtue of this act alone God will bestow some magic charm upon their lives for the week to follow.

In such cases religion becomes a dreaded duty (and this is exactly what it is to many of our church members) rather than a joyous expression of love and adoration to

a personal Saviour. Sacramentalism makes religion little more than an empty form which finds its inspiration and force in a sheer sense of duty and fear. This accounts for the fact that so many people find no real joy and thrill in the exercises of their religion even though they carry out the exercises with regularity.

Sacramentalism is the bane of present-day church life. New Testament churches have practiced and proclaimed the principle of personal experience as the only valid exercise in religion. New Testament churches need to re-emphasize and re-iterate this basic Christian principle as never before, lest the rising tide of sacramentalism overtake us.

—*Baptist Standard*

### Happy the Faithful Pastor

O King of glory and man of sorrows! whoever loves thee has suffered; he who loves thee consents to suffer. To him is the promise made of sharing at once thy glory and thy sorrows.

Even in their dreams do men suffer on thine account; so without knowing why, suffered the wife of the judge who delivered thee up to death. He who has some small love for thee, or who bewails thee, has only to find himself on thy path; like Simon the Cyrenian, he will be made to share the sad burden of the cross.

Such as curse those who bless thee — humanity excludes them from its universal communion; and, in that place of exile from the human family, they are doubly exiles.

All those who have loved thee have suffered; but all those who have suffered for thee have but loved thee the more. Grief unites men to thee, as joy unites them to the world.

Sorrow, as a generous wine, intoxicates those whom thou entertainest at thy mysterious banquet, and causes hymns of adoration and of love to burst forth from their broken hearts.

Happy is he who, like the Cyrenian, shall abase himself to take his share of the cross which thou bearest! Happy he who shall willingly endure in his own body that which remains, and that which shall remain to the end of the world, to be endured of thy sufferings, for the church which is thy body!

Happy is the faithful pastor, who, in his flesh, continues thy sacrifice and thy conflict! whilst he struggles and groans, I see him with the vision of my spirit, leaning upon thy bosom, as, on the day of the funeral banquet, the disciple whom thou lovedst.

He, while love carries him onward, disfigured by the dust and the blood of his conflict, from place to place and from suffering to suffering, — he, in a hallowed retreat, unobserved by the world, reposes on thy bosom, and tastes in silence the sweetness of thy words.

Happy the faithful pastor! His love multiplies his sacrifices, and his sacrifices increase his love; love which inspires his endeavours is also their exceeding great reward.

Happy the faithful pastor! That which each Christian would wish to be, he is. That cross which each one attempts to sustain in his turn, he bears unceasingly. That Jesus, from whom the world is continually endeavouring to distract our regard, that Jesus is his world, and the object of his unremitting contemplation.

Happy, thrice happy, if all his desire is to add some voices that shall swell the concert of the blest, and to remain concealed amidst the universal joy, only treasuring up in his heart the unseen approval and the eternal *Well done* of the Master and the Father.

A. VINET

### S.B.C. PRESIDENT'S VIEWS OPPOSED

Brooks Hays, president of the Southern Baptist Convention is reported to have laid the foundations of his term of office in a recent address. At this time he expressed some views that some Southern Baptists claim to have settled. Yet, in spite of all the past pronouncements, these decisive issues seem never to be settled. They constantly show themselves to be very much alive and exceedingly stubborn toward all resistance. This means that Southern Baptists had better remain alert to these issues and discern the damage that can be done by letting down, in the least, our resistance to every intention to destroy our distinctive position in the world and the principles that have made our foundations strong.

We feel that editor Leon Macon of the Alabama Baptist has very ably discussed the views of president Brooks Hays in his editorial that we now quote.

"In a recent release from the Religious News Service we learn that Congressman Brooks Hays, newly elected president of the Southern Baptist Convention, has frankly expressed himself about some of the things he hopes Southern Baptists will do. He was speaking at a service in Calvary Baptist Church, in Washington, D.C., which honored him and Dr. Clarence W. Cranford, newly elected president of the American Baptist Convention. This is the first time the presidents of both the American and Southern Baptist Convention attend the same church.

"In his speech at this church Congressman Hays indicated that he is in favor of a gradual closing of divisions between Southern and American Baptists. The congressman is going to find this to be a controversial move. Southern Baptists, on the whole, want to cleave to their doctrines and many of the American Baptists, like Harry Emerson Fosdick, are modernists. Fosdick published his disbelief in the Virgin Birth, the Atonement and the miracles of Christ. Although he is not active now he has been tolerated in that Convention.

"We will surely want to know if the American Baptists are going to adhere to God's Word or would they bring an element of modernism into Southern Baptists ranks which would throw a chill over our entire works. We believe President Hays should think twice before he starts a controversy over this matter.

"It is reported that he also stated he was in favor of Southern Baptists participating in the ecumenical endeavors with other Protestant denominations. Our president should sound out the sentiments of Southern Baptists before he starts this controversial move. The Southern Baptist Convention cannot vote to carry individual churches into any kind of ecumenical setup. This can only be done by local church action and the Convention cannot speak for Baptists on the local levels. There are many good reasons why Southern Baptists had better not tie themselves in organizationally with a group practicing comity, which means we would be allocated certain areas where we could perform missionary work and could not enter other areas. There is a modernistic flavor in the leadership of the National Council of Churches which would also greatly handicap the zeal of Southern Baptists for the truth as expressed in God's Word.

"We personally hope our president will not feel it his duty to arouse controversy among Southern Baptists because we elected him president of the Convention."

—*Pacific Coast Baptist*

## Difficulties and Advantages of an Evangelical Ministry

By Alexander Vinet, (translated from the French)

(Continued from last week's issue)

11. *Self-love is very active in a profession which exposes men to observation, which is moreover intellectual in its character, and is closely allied to art and literature* — (The minister can assemble his people to speak on any topic which he chooses to select. We should not, therefore, be surprised to find that many have embraced this profession for no other end. The flock then becomes a kind of public — his audience is a literary tribunal. The position of the minister is falsified — his generous independence, his authority are compromised — a yoke is imposed upon him. He no longer preaches Christ, he preaches himself, and by a sacrilege, the extent of which it is difficult to estimate, the pulpit becomes a theatre — a stage on which his vanity may display itself. These expressions may sound harsh, and yet, if we look into our own hearts, we shall find them often to be only too just. After each of his triumphant orations the pastor may receive the applause of his hearers, but every eulogy will utter a reproach to his heart. Alas! how much better were it for him to prefer before all these praises the silent, unobtrusive respect of one faithful spirit which has listened with attention, and whose heart he has touched — a far greater victory than to have excited any amount of sterile admiration.

(Self-love is our most terrible enemy, because it is nearest to us. Every one is greedy of praises; but as there is a self-love which is of a robust and indiscreet character (this is vanity) so there is a self-love which is sickly and tempered by prudence. To this last has been given the name of modesty. It is not a virtue, it is a natural quality, a simple indication of good sense. There is a wide difference between modesty and humility — true humility is a miracle. It can only be imparted to the minister by supernatural grace. Only love can dethrone self-love in the heart. Love is an ardent, passionate prepossession, which makes the soul disregard everything that is not akin to itself — censure as well as eulogy. It is in love that conversion is organized, and the pastor must love his flock in order to preach it effectively.

(There is one form of self-love which manifests itself in the ministry more than in any other profession — the love of command. The pastor is the only one of his order in his parish — he is called to command. In public, at least, no one can dispute his prerogative, he has a monopoly of speech. Often he has to do with poor persons who show him great respect, because they are more or less dependent upon him. This habit of command, which is so easily contracted, narrows and falsifies the view, and alienates the affections of those who cannot sacrifice their tastes to the taste of their pastor. Chrysostom has with admirable force exhibited the dangers of self-love in the ministry.

(The danger of self-love is greater with the Protestant than with the Catholic, who speaks much less. It is very difficult for a Protestant minister not to allow himself to be somewhat influenced by the idea of being a good orator. All things considered, the good preacher is a good orator; and when perfection is sought for on its own account, it is very difficult to refrain from seeking it in order to please — were it only one's self. This leads us to regard the *ideas*

which are to be presented as only a neutral *substratum*, which have no value apart from the form which is given to them.)

12. *Internal conflicts between faith and doubt* (in German *Anfechtungen*) — conflicts perhaps more frequent and more deep in the case of the pastor than in the case of the simple believer, in the midst of which he must pursue his ministerial avocations. — (Doubt, as a psychological fact, has been little studied; there is a philosophic doubt, and there is a doubt which results from ignorance; we do not now attend to these. But is there no other kind of doubting besides? Is there not a state in which the best proofs leave us in doubt? The intellectual proofs are there, and yet the soul hesitates. Christian certitude is another thing than the certitude of intelligence. Doubt is a void, a state of temptation, through which every man passes. When the life is enfeebled, faith gives way. Faith creates life, but life sustains faith. Faith is a vision; when it is not, it descends to the rank of mere belief. Faith is one in its nature, but it has degrees of intensity. And if, while faith languishes, we could retire, collect our thoughts, interrupt all those works which faith supposes, we should not be so unhappy; but we cannot, we must always preach. Every one may find himself in the condition into which Richard Baxter fell, and feel himself plunged all at once into an absolute void, in which all things have escaped, even the most fundamental beliefs. This is a fearful state. One must come out of it before he can stir up himself to exert anew all the forces of the spirit in a fervent prayer.)

13. *Humiliating consciousness of the vast difference between the man and the preacher.* (Where is the man who, how faithful soever he may be, has not sometimes flagged?) We must feel ourselves rebuked by such words as these: "What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee?" (Psalm 50: 16, 17).

14. *The agonizing thought that he carries in his hands the destinies of so many souls, and that he exercises a ministry which, if it does not quicken, destroys* — He destroys those who might, but will not, profit by his ministry, since he aggravates their condemnation. This is the result of the faithful ministry. As to that which is exercised unfaithfully, and in which the life does not answer to the words, it destroys in another manner. And this thought, that the obstacles which we cause are the greatest of all, and that the least of our acts of infidelity involve the gravest results, may well make us tremble and exclaim: "Lord, send some other!" Let us listen to the words of Massillon: "The gospel to most people of the world is the life of the priests of which they are witnesses." And this will always be the case even in the heart of Protestantism. "They regard the public ministry as a scene destined to display the great maxims which are no longer within the reach of feeble humanity, but they regard our life as the reality and practical abatement which they are to follow as a model." And further, "We are the pillars of the sanctuary, which, however, if they are overthrown and dispersed confusedly

in the public places, become stones of stumbling to the passengers."

15. The most deplorable case is when these wounds which ought only to be healed by consolations from on high are healed by *habit*, and by an unholy resignation, which is only too often the case. (It has been said that "Repeated repentance exhausts the soul," and puts it, so to speak, in ill humour with itself.)

All these evils are painful; but of many of them we must say that it is more fatal to evade than grievous to submit to them, and all ought to be anticipated, and, as it were, experienced beforehand.

To this, perhaps incomplete, enumeration of disadvantages, in which we do not think one feature has been too strongly coloured, we may undoubtedly oppose, by way of compensation, the following advantages:

Religion which is the most excellent and the all-important thing for man, is, for the minister, the business and duty of every day and of every hour; that which is only one among many elements in the life of other men, forms the substance of his.

He lives surrounded by the loftiest and grandest ideas, and his employments are of the most absolute and lasting utility.

He is not called upon to do anything but what is good; nothing obliges or tempts him to do anything that is evil.

He occupies no rank in the social hierarchy, belongs to no class, but is the common bond of all, and, in his own person represents better than any one else the ideal unity of society. (The minister, it is true, is not so advantageously situated, in this respect, as the unmarried priest. But he may have this privilege if he chooses.)

His life, unless under circumstances highly unfavourable, is best adapted to realize the ideal of a happy existence. (There is a great regularity, a sort of calm uniformity, which is perhaps the true latitude for terrestrial happiness.) The predilection of poets and romance writers for the character of the country pastor is not altogether without foundation.

All this is true only on the supposition that the pastor is faithful, and filled with the spirit of his position; and if he is, all that is evil is counterbalanced, corrected, transformed, and it is sufficient for him, without weighing too minutely the advantages and disadvantages of his state, to make one reflection: "Jesus Christ has appointed for his ministers painful trials both internal and external, in order that they may be able to sympathize with their flock and to know, through the experience of their own hearts, the seductions of sin, the infirmities of the flesh, and the manner in which the Lord sustains and supports all those who put their trust in him." So that, to a certain degree, those words are spoken concerning Jesus Christ may be transferred to him: "We have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are," (Heb. 4:15).

Lastly, the Word of God, either directly or indirectly pronounces peculiar blessings on his works and his condition.

It declares (observe the gradation) that "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever" (Dan. 13:3). While it promises to the immediate disciples of Jesus Christ; that, at the restoration of all things, they "shall sit upon twelve thrones, judging the twelve tribes of Israel," it holds out the prospect of a

proportionate glory and recompense to their successors (Matt. 19:28).

It so highly honours and blesses the ministry, that even those who aid it by their cooperation are the object of special promises; "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward" (Matt. 10:41).

## For Younger Readers

### "LITTLE SUNSHINE"

By Mabel Rush

Little Bennie lived with his grandmother in the basement of an old house. The street was so narrow that the warm sunlight could not shine into the low rooms, and grandmother was too feeble to go out of doors.

It was a pleasant spring day, and, after Bennie had come from the store with a pitcher of milk, he sat by grandmother's bed, and told her how warm and bright the sunshine was, and how he wished it would shine into their windows. "Ah! it has been so long since I felt the sunshine!" said Grandmother, and she sighed. While Bennie watched her, she seemed to sleep, and he put on his cap, poured the milk into a bowl, and went out, with the pitcher in his hand, shutting the door softly behind him. He had a plan for bringing sunshine to dear Grandmother. Was not the Common near, where the sun just shines all day long? Surely some of it could be spared for her.

So little Ben ran all the way, till he came to the wide common. Then he placed the pitcher carefully down on the grass, so the sun would shine straight into it. "I will wait till it is quite full," he thought, and so began to pick the yellow buttercups that grew all about. He soon had a big bunch, and they were as bright as the sunshine. "Grandma will be so surprised when she wakes up, and how pleased she will be to have the sunshine, after all," Bennie thought. He started for home with the buttercups in one hand and the pitcher in the other, his face rosy and smiling.

Grandmother was still asleep, so he laid the buttercups on her pillow, where she would be sure to see them as soon as she opened her eyes. He set the pitcher on the table, and sang:

"Wake! says the Sunshine,

'Tis time to get up:

Wake! pretty daisy

And sweet buttercup."

Soon she opened her eyes, and the first thing she saw was the bunch of buttercups.

"Why, they are like sunshine!" she said.

"Yes, Grandmother," cried little Ben; "and I have filled the pitcher with real sunshine — just see!" But when they looked inside, the pitcher was empty, — all the bright light had gone out of it.

Grandmother had comforted her dear little boy by telling him that his loving face was her best sunshine; that, even if she could not go into the beautiful country, she was happy with him always.

It was not long after this before kind friends came and took little Ben and his grandmother out into the country, to stay all summer. And with the sunshine and little Ben to help her, grandmother at last grew strong enough to walk in the green fields. She called Bennie "Little Sunshine". Don't you think it was a good name for him?

—A Beginner's Course in Bible Study

## Letters of Interest from our Gospel Witness Family Around the World

### *Request for Tape Recordings of Jarvis Street Services from India*

Bangalore I., South India,  
July 20, 1957.

I am now in Bangalore, South India, and have been here for the past six years as a missionary and pastor of two independent Baptist Churches. Bangalore is a large industrial city, filled with young people who have come from all over India for the sake of employment, education, etc. During the last few years we have experienced much blessing and many souls have been saved. Last year saw a new church erected in a new area of the city. It is of stone and brick construction and seats about two hundred people. This was built entirely with gifts that came in from the Indian Christians.

We now have a fine group of young people who give much of their time to the Lord's work. Lately a new avenue of service has opened to them. One of our churches has bought a tape recorder and this is being used to take the gospel into homes where people are willing to invite their neighbours and friends, etc., thus bringing people under the sound of the gospel who ordinarily would never go to a church.

Now my reason for writing is this: would it be possible to get tape recordings of your gospel services occasionally? These tapes after having been used for some time could be returned to you for a new recording. What we want on a tape is the whole service, music, scripture, prayer, etc., and message. The people here have no difficulty in understanding English.

Hoping to hear from you soon. Wishing you God's continued blessing at Jarvis St.

\* \* \* \*

### *Arrival of "Witness" Most Strengthening and Refreshing*

Bolivian Indian Mission,  
May 29, 1957.

THE GOSPEL WITNESS,  
130 Gerrard St. E.,  
Toronto 2.

Dear Brethren:

For a good many years I have been receiving THE GOSPEL WITNESS, and have found it a great blessing and most illuminating and inspiring. Living away in the back country of Bolivia, cut off from almost all fellowship with the Lord's people, or from enjoying the help and inspiration of Christian Conventions, etc., the arrival of the "Witness" was most strengthening and refreshing. I am most grateful to you for it.

I am now on my way home to New Zealand on furlough, so I am writing to notify you of my change of address for a year. I would greatly appreciate it if the "Witness" could be sent to our New Zealand address.

Thanking you in anticipation for this kindness, and wishing you every abundant blessing in your most effective ministry

I am,

Sincerely yours,

\* \* \* \*

### *Ministry of Witness Enjoyed in New Zealand*

Auckland, N.Z.  
21st June, 1957.

Dear Dr. Slade:

Several times I have intended to send a few lines to let you know how grateful I am to you for continuing to send me THE GOSPEL WITNESS, even though I have not sent a subscription for so long.

I greatly enjoy this valuable paper, and often pray for you all at Jarvis St. I realize what a great loss you all suffered when Dr. Shields was taken from you.

I did so admire his brave fight for the faith once for all delivered unto the saints, and was delighted to have the privilege of meeting him in Auckland a few years ago.

May 9th GOSPEL WITNESS arrived here this week, and I am pleased to see the photos of some of you, five of whom I seem to know very well. Dr. Clark has done a long and splendid service with the Bible School lessons. Dr. Cole's lectures and his book "Definitions of Doctrines" have been a big help and blessing to me. Now I see you also have Dr. Fletcher with you. He looks as if he really has found something better than a millennium of "feigned obedience". His book on that subject gave me great encouragement and help several years ago.

As a young Christian I was a keen premillennialist, but came to see that it is a Jewish fable that is doing a lot of harm. My late wife and I spent 14 years trying to preach the gospel to Jews in this country. They want Palestine *without Christ* Who said, "Without me ye can do nothing."

I believe the Palestine Jews are now in a terrible trap from which there is but one door of escape. That Door is Christ, and I pray and hope that many will soon be compelled to flee to Him for refuge and be saved by grace.

The end of this world now looks very near. May the Lord bless you all at Jarvis St., and find us watching when He comes! What a glorious day it will be for all who love Him!

With hearty greetings,

Yours in the hope that maketh not ashamed.



# Bible School Lesson Outline

Volume 21 Third Quarter Lesson 6 August 11, 1957

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

## THE PROPHET'S PRAYER

Lesson Text: Habakkuk 3:1-6, 17-19.

Golden Text: "O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."—Hab. 3:2.

### I. Blessing for the Present: verses 1, 2.

The prophet Habakkuk, burdened because of the sin of his people, received a vision of the Lord in all His power and glory (Hab. 1.) It was given to him to see the chastisement which would come upon his people at the hand of the Babylonians, who would in turn be punished for their iniquities. He called upon the people to bow in silence before the Lord (Hab. 2). Habakkuk's prophecy ends with a hymn of prayer and praise to Jehovah (Hab. 3).

That this hymn of praise was intended for public worship is clear from the opening and closing verses and the direction "Selah". The designation "upon Shigionoth" (verse 1) seems to mean "after the manner of the elegies", denoting the character of the music, although these words may signify "on account of ignorance" or "for voluntary transgressions", and if so, would refer to the subject matter of the ode. Directions were also given concerning the musical instruments to be used as accompaniment (v. 19). The word "Selah" (verses 3, 9, 13), used frequently in the Psalms, is probably best taken as a musical sign, found at the end of sections, and marking a rest or pause which serves to emphasize the preceding thought.

The prophet was overcome by the prospect of the Lord's greatness and power; he was seized with trembling and fear. Such is ever the effect of seeing God in His holiness (Ezek. 1:28; Mark 16:8; Acts 9:3-6; Rev. 1:17); we realize our own sin and insignificance (Job 40:4; 42:5, 6; Isa. 6:5).

But a transforming vision of God, while humbling in its effects, lifts us to new heights of holy aspiration. Habakkuk prayed fervently for revival blessing (Psa. 60:1; 80:3; 85:6; Jer. 31:18; Lam. 5:21). Inspired by the Holy Spirit, he had caught a glimpse of final and full deliverance for his people, but he yearned for a visitation of God upon them during these present weary years of exile and distress (Psa. 138:7; Isa. 57:15; Hos. 6:2; 14:7). The Lord's work will ultimately be fully established and His Church will triumph at last (Matt. 16:18), but we need His power in a special way "in the midst of the years" during the long tedious fight against sin, when there is no crisis to stimulate heroic endeavour, and when there is great danger of fainting, coldness and careless drifting (Isa. 35; 3, 4; 40:29-31; Luke 18:1; 21:34; 1 Cor. 15:58; 16:13; Gal. 6:9; Rev. 3:15-19). The middle years present peculiar temptations, for the first enthusiasm of youth has largely passed, and the tranquility and settled wisdom of age have not yet been attained.

The revelation of complete deliverance for the Israelites had been disclosed to the prophet, but he longed for the Lord to make known His presence with them in the midst of the present adverse circumstances which threatened to overwhelm them. Habakkuk accepted the disclosure that wrath would be poured upon his people's foes, but he prayed that mercy might be the portion of God's own children (Psa. 23:6; 33:22; 100:5), even as He had promised (Psa. 89:21-33).

### II. Praise for the Past: verses 3-6.

The prophet was encouraged to pray for revival blessing when he remembered the tokens of God's power and grace, given in past years.

God revealed Himself to Israel at Mount Sinai when He gave the law to Moses (Exod. 19:9, 16-22). Teman the country south of Judea and near Edom, where Mount Paran was situated, was near Mount Sinai and is thus closely associated with that name, which stands for the revelation of power, might and holiness (Deut. 33:2, 3; Judg. 5:4). The

glory of God covered the heavens and the earth. God's glory was as the sun, and horns, or bright beams, as it were, emanated from His hand (Psa. 18:7-15). The glory of God veiled or hid His power, so that it was not clearly displayed.

The Lord sent forth pestilences as instruments of His wrath to punish His people's foes (1 Sam. 5:9, 11), manifesting also His grace to His own. In His triumph He is represented as measuring the earth (Isa. 40:12). He subdued all peoples and nations (Psa. 47:3; Heb. 2:8). Even the everlasting hills, symbols of endurance (Gen. 49:26), were shattered at His presence (Psa. 97:5; Isa. 64:1-3; Nah. 1:5), for He alone is eternal (Deut. 33:27; Psa. 90:2; John 1:1; 1 Tim. 1:17).

### III. Grace for the Future: verses 17-19.

After contemplating the coming of the Lord as Saviour and Deliverer of His people (verses 7-16), the prophet Habakkuk gave utterance to his sublime confidence in God. In spite of present distress or any future calamity, he possessed full assurance of the Lord's protecting and preserving care (Matt. 6:25-34; Phil. 4:11, 12).

Since the Jews were originally an agricultural and pastoral people, their prosperity would be measured in terms of their chief natural products — figs, grapes, olives and grain — and of their flocks and herds. Habakkuk confidently declared that although all natural resources should fail, he would still rejoice in the Lord and in His salvation (Psa. 9:13, 14; 13:1-6; Luke 1:47; Phil. 3:1; 4:4).

The prophet did not rely upon man for his strength, but upon God (Exod. 15:2; Psa. 18:1, 2; 28:7), who would enable him to leap as does the fleet and graceful hind, escaping from its foes (2 Sam. 22:30). He would dwell victoriously upon the safe and lofty heights, no longer confined to the valleys of defeat and disaster.

Thus did Habakkuk address the Lord with mingled prayer and praise, adoring Him as he besought a new manifestation of the Lord's power and grace to suit the present need (2 Chron. 20:20-22, 26).

### For Younger Scholars:

Show how dependent we are upon God for our daily food (Matt. 6:11). He sends the showers, sunshine, heat and cold to make the grain grow, from which bread is made (Isa. 55:10). Without Him no animal could live or grow to provide meat for us. When millions of people in this world have not enough to eat, God has given us plenty in this bountiful land. To Him we owe all that we have, and we should at all times give Him our hearty thanks. But God is greater than all the things which He creates and provides. Should all else and all others fail, He will never leave or forsake those who put their trust in Him (Josh. 1:5; Isa. 41:10; Heb. 13:5). Our hopes are set upon our Lord, and not upon His gifts.

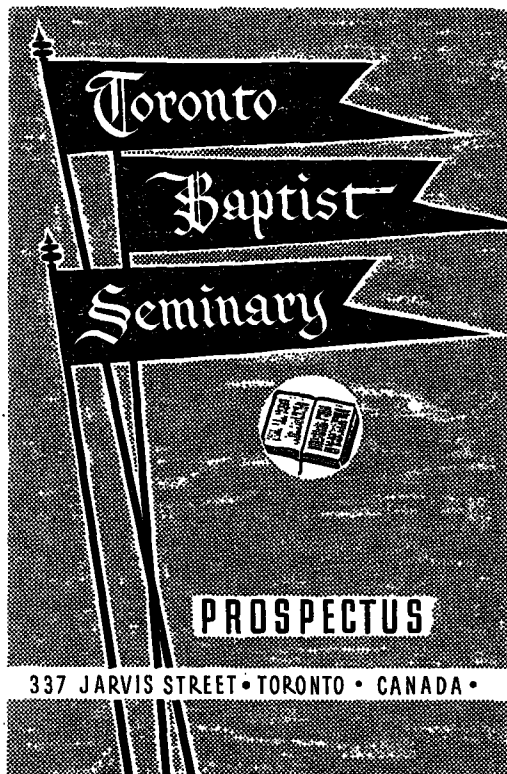
### Daily Bible Readings

Aug. 5—Revive us again .....	Psa. 85
Aug. 6—Renew Our Days .....	Lam. 1
Aug. 7—Turn Us Again .....	Psa. 80
Aug. 8—Turn Thou Me .....	Jer. 31:18-21
Aug. 9—Turn Thyself to Us .....	Psa. 60
Aug. 10—Thou Wilt Revive Me .....	Psa. 138
Aug. 11—They Shall Revive .....	Hos. 14

### Suggested Hymns

Revive Thy work, O Lord!  
God is here, and that to bless us.  
O Lord, Thy work revive!  
Hear us, O Saviour, while we pray.  
There shall be showers of blessing.  
My God, I have found.

When John Berridge was rebuked by his bishop for his preaching at all hours of the day on all days of the week, he replied, "My Lord, I preach only at two times." And the bishop inquired, "Which are they, Mr. Berridge?" Back came the reply, "In season and out of season, my Lord."



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