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The Gospel Witness and Protestant Advocate

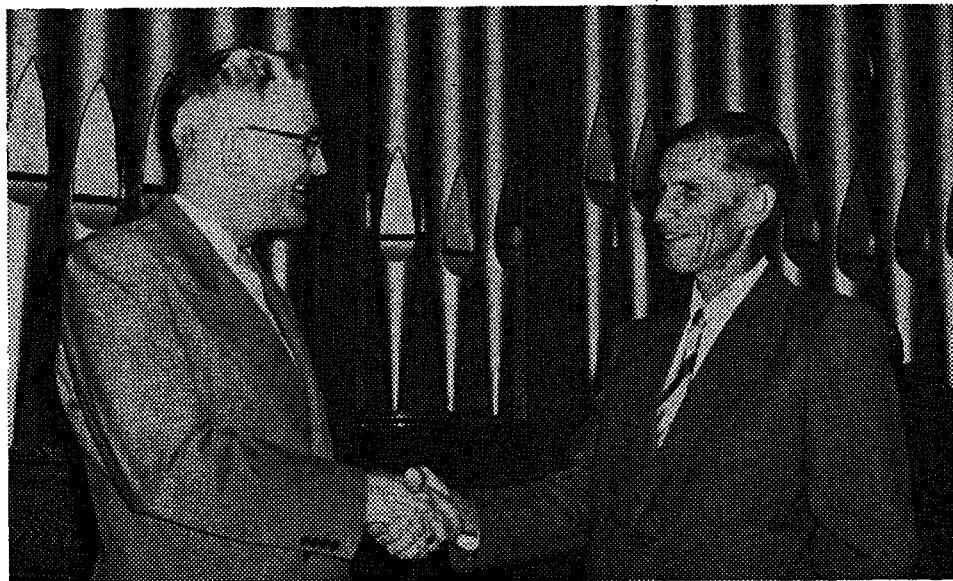
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Contending for the Faith in Jamaica



Dr. H. C. Slade welcomes veteran missionary Rev. J. W. Knight,
Thursday evening, July 11, 1957, in Greenway Chapel.

Baptists were among the first Missionaries to come to Jamaica. They were men of The Book with a passion to preach the good news of Salvation to the oppressed slaves of this Island. When their eyes were fully opened to the evils of slavery and to the inhuman living conditions of the slaves, some of them went back to Britain and went up and down that land, and with the blessing of God, they so moved the conscience of that land that slavery was abolished in 1838. They were also men of vision and Baptist Churches were early planted in almost every town and village throughout the Island. The Lord so blessed and honoured the preaching of His Word that it is safe to say that one in every ten persons composing the population of the Island in those days, was a member of a Baptist Church.

What is the picture today? Possibly not one in eighty persons today is a member of a Baptist Church. What is the cause for this marked change? No doubt there are many contributing causes, but we believe the outstanding cause has been the refusal of present day Baptists to recognize

that some in their midst have departed from the faith once for all delivered unto the saints. Instead of earnestly contending for the faith, unbelievers have been defended, shielded and condoned. With but few exceptions Baptists in Jamaica ignore in practice the teaching of Scripture on the separation of believers from unbelievers. The writer was once happy to be in fellowship with the Baptists of this Island but when he was convinced that there were Modernists among them and that there was no intention of dealing with them, it was a choice of choosing between the Union and Christ. A Professor of Calabar College said in effect that Christ believed that Jonah was swallowed by a whale because the people of Christ's day and generation believed it, implying that if Christ was living in this day and generation, he would not have believed it because that miracle is now widely discredited. Thus the one in whom dwells all the fulness of wisdom and knowledge, was deceived due to His ignorance. The Principal of the same college told the writer in conversation that he didn't believe that Christ

was punished for our sins. If that were true, then Communism is correct when it says that Christianity is dope, for there is really no saving Gospel if Christ was not punished for our sins. We are all deceivers and being deceived if he is correct and the Gospel is a hoax.

Later a Baptist Minister said he accepted many of the findings of the Higher Critics. What happened to him? Nothing. It matters not that these findings are destructive to faith in the Bible as the verbally inspired Word of God. Those who make such utterances go scot-free, but woe unto those who would dare to call the attention of Baptists to this and other errors, for they will be treated as enemies and trouble-makers.

Is it surprising that the vision of such Baptists has grown dim? How could such compromisers keep pace with the spiritual needs of a fast growing population? What Jamaica needs is the old-time Gospel that was preached there in the early days by those heroes of the faith. Such will not be widely welcomed today and they may meet persecution from those from whom it should be least expected. What does this matter! It should be our joy to be able to go with Him without the camp, bearing His reproach.

J. W. KNIGHT

JAMAICA NEWS-LETTER

Clarkson,
Jamaica, B.W.I.
July 17, 1957.

GREETINGS once again from Jamaica in the precious name of our Lord and Saviour Jesus Christ. The days and weeks seem to have wings, as they come and go so rapidly. Time is quickly hastening to eternity, and so it becomes us to heed the Master's injunction, "Occupy till I come." I trust that the following report will convey to you all the progress of the work thus far in Jamaica this summer.

The regular services in the various churches have been well attended, and in each service we have been truly conscious of the Lord's presence. Prayer meetings and Bible Studies are held each Monday morning and Wednesday evening. The Enquirer's Class is conducted each Thursday morning at Clarksonville. It might be of interest to know the regular schedule of services for each month:

The first and third Sundays of the month are spent at Clarksonville. The second Sunday we are at the Mount Moriah Church, while the fourth Sunday, services are held at Tweedside. If there is an extra Sunday in the month, it is usually spent at the Aeonon Town Church. The Sundays when we are not at the various churches the deacons conduct the services themselves, and the different men of the church preach.

The two special missions which were mentioned in the last letter have been conducted. The week of meetings at Aboukir Wood were well attended, the small class house being over-filled each night. It was evident that the Lord was speaking to the hearts of the people, as the Word was being preached. Several expressed a real concern about spiritual matters, and the destiny of their immortal souls. At Anderson Town the first two meetings were hampered by wet weather, but before the end of the week the meetings were much larger in attendance. Here the gospel of our Lord Jesus Christ also triumphed over the hearts of men. Although it was noticeably more difficult to speak than at Aboukir Wood, there was a visible response to the message and invitation of the gospel. But let us still claim

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

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the Lord's promise that His Word shall not return unto Him void, but it shall accomplish that which He pleases, and it shall prosper in the thing whereto He sends it. The Holy Spirit is still able to make the Word sown in the hearts of the people fruitful, even in the salvation of souls, all to the glory of His Name.

A Bible Study class for young men was commenced on Friday night, June 28th. We are grateful to report that the interest in the meetings seems to be increasing weekly. Not only is there an evident interest in the meetings, but also the attendance has been increasing each week. Not a few of the young men around Clarksonville, who are coming to the meetings, are not yet saved. Pray with us that the Lord will open their hearts to receive the Word, even as the heart of Lydia was opened, that she attended unto the things which were spoken of Paul. Some of these young men were contacted through visitation work, and although they come to the Friday night meeting, they do not attend the Sunday services. Our prayer is that they will come to know Christ as Saviour and Lord, and that others will be strengthened in their daily Christian life.

It was my privilege, on July 2nd, to attend some meetings which were held at Buff Bay on the north-eastern coast of Jamaica. The drive to Buff Bay was beautiful. The palm trees, fields of sugar cane, towering hills, picturesque villages, and the blue Caribbean as it sparkled in the tropical sun, all added to the beauty of the drive. At 10.30 a.m. a conference of several ministers was held. These fundamental, evangelical Baptist preachers are concerned over the modernism and spiritual infidelity that is so prevalent to-day. The groundwork for an association of true Bible-believing churches was laid at this meeting. Under the leadership of the Holy Spirit they are determined to raise up a standard against unbelief and error in spiritual things. It was a real blessing to meet and have fellowship with these men from all parts of the island. The first afternoon

meeting, held at 3.30, was a meeting of The Jamaica Consultative Committee of The International Council of Christian Churches. Following this was a meeting of the Jamaica Auxiliary of the Trinitarian Bible Society. The evening evangelistic service was conducted under the auspices of The Jamaica Consultative Committee of the I.C.C.C. Pastor White of Kingston, brought a powerful message from God's Word, to which several responded at the close of the service. It was a full and glorious day in the fellowship of God's faithful servants who are holding forth the Word of life on this island. Pray for them as they seek to uphold the banner of Christ, and to be faithful to Him in all things.

The continued prayerful interest of God's people everywhere on behalf of the work here would be greatly appreciated. We are looking to the Lord for His blessing, and He will not disappoint us, if we fully trust Him.

—MR. EDWIN FRY

In order to appreciate the deadening effects of modernism in the last three decades upon this missionary field of Jamaica we reprint the following article which appeared in "The Gospel Witness" of June 2, 1927.

THE BAPTIST MISSION IN JAMAICA

By T. I. Stockley

JAMAICA is a mountainous and beautiful island in the heart of the Caribbean Sea. It has been the scene of memorable events. Its aboriginal inhabitants were Indians, but these were exterminated by the Spanish conquerors when they took possession of the Island. To supply the place of the murdered Indians, sons and daughters of the African race were introduced and made slaves. In the days of Oliver Cromwell, the British drove out the Spaniards, but they continued to bring men and women from Africa and make them slaves in Jamaica. Multitudes of these poor people perished by cruelty, and excessive toil. Their condition was wretched in the extreme. In those days Jamaica was a place of almost indescribable wickedness. The white people were grossly immoral, and utterly regardless of religion. The Lord's Day was given up to every kind of sinful pleasure. Sodom and Gomorrah could scarcely have been worse than Jamaica was in those days.

The first piece of work done by the Baptists in Jamaica was begun as far back as 1783. George Lisle, an emancipated slave, and a preacher from America, came to Jamaica; and seeing the miserable condition of his enslaved brethren, he took his stand on the race-course at Kingston, and preached the great liberating message of the Gospel. Many of his race received the message joyfully, and George Lisle formed the first Baptist church in Jamaica. In the year 1793 he opened the first Non-Conformist Chapel in the island. Lisle was often treated with ridicule and insult, besides being thrown into prison and laden with chains. One of the trophies of the Gospel at this time was a brown barber called Moses Baker. He was a very vile sinner before his conversion; but after that great change, he soon became a preacher of the Gospel. He went to quite a number of sugar estates, and preached to the slaves there, until a law was passed which forbade all such work on plantations. But the work of Moses Baker was greatly blessed, and some of the converts were formed into a church at a place called Crooked Spring.

For upwards of thirty years, good men of African birth or descent carried on our Baptist work in Jamaica, until in response to their constant appeals to England, mission-

aries were sent out from that country. The first English missionary landed in Jamaica in 1814, and others followed with considerable rapidity because the yellow fever cut so many of them down after only a few months of labour. But the work of God went on. The years 1824-5 saw the arrival of Messrs. Burchell, Phillips, and Wm. Knibb. The great liberating, healing message of the Gospel proclaimed by these men was the very Balm of Life to the crushed and bleeding hearts of the slaves, and they welcomed it with eager joy. The triumphs of the Cross were wonderful. The congregations in some of the larger centres of population were numbered not by hundreds merely, but by thousands. There was strong opposition and bitter persecution, so that the missionaries often sowed in tears, but they reaped in joy, and their harvests were abundant.

Before emancipation came, the poor slave was driven to labour by the whip; was branded like a sheep; and corrupted by the licentiousness of his master. They were all subject to punishment by stocks, thumb-screw, iron-collar, the yoke, the block and tackle, and the whip. In the year 1831 a harmless plan was shaped by one who thought he had a right to be free; but others carried it to extremes, and the uprising of the slaves brought martial law, and with martial law, terrible vengeance. But the missionaries, especially the Baptist missionaries, were blamed for it all; and they would have been done to death if God had not intervened and saved them. This period of Baptist history in Jamaica is most thrilling, but it is impossible to tell the story in detail. This should be mentioned, however, that an infamous society was formed, called the "Church Colonial Union". This "Union" was formed with the determination to destroy our chapels, and to drive the Baptist missionaries especially, clean off the island. The agents of this "Union" were helped by the riff-raff of the larger towns, and thus helped, they destroyed the fine chapels at Salters Hill, Falmouth, Stewart Town, Montego Bay, Brown's Town, Savanna-la-near, St. Ann's Bay, Ocho Rios and Lucea. In the last named place, the rector with his own hands helped the destruction of our chapel. But the hand of God was upon these persecutors, and many of them very soon died in some violent or terrible way.

At last emancipation came, and with emancipation wonderful blessing in our churches. Knibb and Burchell in England were able to secure £25,700 for the rebuilding of our churches in Jamaica, and when they returned, the joy and gratitude of the Baptist people knew no bounds. The congregations were immense. Thomas Burchell at Montego Bay had a Sunday morning prayer meeting at 6 o'clock with 2,000 people present, and some of them walked seventeen miles to be there. In the year 1842, through the influence of Wm. Knibb, the churches were led to take a momentous step; they took up the position of self-support. The step was brave, but unwise; for only two years afterwards, Knibb had to go to England to beg some help from the churches there, and a number of the English missionaries had to return to England because the people of Jamaica were so poor that they could not support them. That struggle for self-support has continued through the years, and is as great to-day as it ever was.

How does the work stand to-day? We have some 210 churches with a membership of 32,000, and 47 missionaries, about forty of whom are coloured and black, and the others are white. A few of these missionaries have one or two large churches, but most of them have four, five, six, seven, and one even eight churches to care for. Although they love the Gospel Message, and preach it, they are quite

unable to shepherd such large groups of people separated so widely as they are, by mountains, deep valleys, and many streams. The writer has travelled through every parish in the island, and visited nearly every one of the 210 churches; he knows, therefore, some of the great difficulties of such wide-spread fields of labour. And when the missionary is able to visit each of his churches about once a month, and the members need to have very real and strong Christian experience to prevent church decline. The writer returns from some of his long journeys amongst the churches with an aching heart when he sees so many churches which might be, and ought to be strong, simply dying for the want of spiritual food, and a shepherd's care. However, there are in these churches men and women of fine Christian character whose lives have been transformed by the Holy Spirit, who are a constant joy to their missionaries, and who are esteemed and trusted by all who know them.

After exercising a year's special ministry amongst these beloved people, in 1921-2 the writer was constrained to accept the position of Superintendent of the New Forward Movement, inaugurated for the following purposes: (a) first and foremost, the spiritual uplift and enlargement of the churches; (b) to bring some sorely needed financial help to the missionaries; (c) to re-arrange the large circuits of churches, so that no missionary shall have more than three churches to shepherd; (d) to secure a considerable increase of missionaries, both white and coloured; (e) to send some help to the aged and infirm missionaries; (f) and last, and very urgent, to launch out into untouched districts.

Now to carry out this imperative task, an annual income of at least \$10,000 is required. The extreme poverty of so many of our Baptist people makes it impossible for them to raise this sum. They can do a little, and they are encouraged to do all that they can; but they must be very largely helped, if the present work is to be saved from death. Out of their extremely deep poverty many of the people gladly bring their little gifts for the support of the work, but they cannot possibly do anything at all adequate to the needs.

An appeal, therefore, is being made to the Fundamental churches of America to come generously to Jamaica's help. The need is imperative if God's work amongst the Baptists there is to be saved from decay, and put on anything like a satisfactory footing. It is pitiable to see things as they are to-day. And what is done in the way of help, must be done quickly, because Roman Catholics, and Russellites and others, like ravenous wolves are endeavouring to rend and devour any of our members whom they can reach. The great need is that Jamaica should be placed on the Missionary Budget of the Churches, and a regular, assured grant be made to this needy, and worthy field.

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.

September 29—Rev. I. D. E. Thomas, Pastor of Christmas Evans Memorial Baptist Church, Caernarvon, Wales. Mr. and Mrs. Thomas will have with them Mrs. Frances Jones, harpist and soloist.

November 3-17—Mr. James Armstrong of Northern Ireland conducts Evangelistic Services.

THE RADIO BROADCAST

WE CONTINUE to receive encouraging reports from people who listen to our Sunday evening services by radio. Probably the majority from whom we receive letters are shut-ins. Among these is a large number of very aged people, some being over ninety. Some live in districts where no Sunday evening service is held. We are especially happy to learn that the services have been a blessing to many who are hard of hearing. Not a few have told us, either by letter or telephone, that up until we began to broadcast they had not heard a sermon for years. Since God has been pleased to make the human voice a medium through which His divinely-given message is conveyed to others, we can humbly thank Him for a voice which can, according to the testimony of many, penetrate the ear drums of the deaf. Only a few days ago a man, who is himself an invalid, called to say his mother-in-law, ninety-one years of age, who has considerable difficulty in hearing, hears every word of the sermons most distinctly.

We were deeply touched by the report of a lady who telephoned immediately following one of our recent broadcasts. She was actually weeping; but the tears she was shedding were not tears of sorrow, but of joy. She said, in effect, "Although my husband never hears a word of the sermon, he continues to accompany me to our own church every Sunday. Being unable to attend our own church tonight, I tuned in to the Jarvis Street service. As the service began to come in I observed my husband becoming suddenly interested. In a few moments to my utter amazement he exclaimed, 'I can hear plainly every word that is being spoken'. We were so happy that both of us broke into tears." She added, "No one but those who have been deprived of good hearing can really appreciate what the service tonight has meant to us."

We feel sure GOSPEL WITNESS readers will be happy to hear of this good news. Jarvis Street has many missionary interests, including Toronto Baptist Seminary, and THE GOSPEL WITNESS; but one of the biggest things the church is undertaking is the broadcasting of the gospel to the many thousands who live in an area often described as the most thickly populated in Ontario.

RADIO FUND

Summer time is usually the most difficult season of the year to finance any missionary project, because so many people are away from home. We are extremely thankful to the many friends who help make this radio ministry possible. Some are making special contributions to the radio fund week by week. A few have underwritten the full cost of an entire broadcast. It may be that many others, who read these lines, could assist by sending in a regular donation each week, or each month, as may be convenient. Either small or large gifts will be appreciated.

In view of the tremendous opportunity of extending the gospel testimony by air to literally thousands of homes, as well as hundreds travelling in cars, we ask our readers to pray earnestly that God may use each broadcast to bring many precious souls to Himself. —H.C.S.

SEMINARY KITCHEN

Just a reminder to the lady readers that any fruit preserved sent to the Seminary would be most appreciated. This keeps food costs down to a minimum in the students' communal kitchen. All jars and containers, if marked clearly, can, upon request, be returned. Some jars are in our possession for any who would desire to fill them.

The Sermons of Dr. T. T. Shields

Perseverance and Vicarious Suffering

(Stenographically Reported)

"If we continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

"Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."

—Col. 1:23, 24.

LAST Sunday evening we had before us verses twenty-one and twenty-two of the first chapter of Colossians: "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprieveable in his sight."

I want to ask you to look at the twenty-third and twenty-fourth verses for a little while this evening. We are said to be reconciled in the body of Christ's flesh through death, in order that we may be presented holy, and unblameable, and unreprieveable, in His sight. And then you have this extraordinary word, "If we continue in the faith grounded and settled, and be not moved away from the hope of the gospel."

We must remember that God often condescends to the meagreness, the littleness, of our own understanding. And He addresses us, sometimes, from the human point of view, just as when He takes to Himself certain human qualities in order that we may understand Him: "Like as a father pitieth his children, so the Lord pitieth them that fear him". We are exhorted to give diligence to make our calling and election sure. And yet we know that the gifts and calling of God are without repentance. God never changes His mind; and when He gives eternal life He never withdraws it. We shall never perish, neither shall any man pluck us out of His hand. And you remember those great passages in the epistle to the Hebrews where the apostle speaks of people's falling away, trampling under foot the Son of God, counting the blood of the covenant wherewith they are sanctified as an unholy thing, crucifying Christ afresh, and putting Him to an open shame. And yet He says, "But we are persuaded better things of you, and things that accompany salvation, though we thus speak."

Now we are exhorted to make sure, again and again, in one way or another, that we are saved. In respect to this matter there must be no doubt. We must re-examine the foundation. If the foundations are there they will not suffer by re-examination. And if we discover that we are resting upon a false hope, then it will give us opportunity to make sure work of it, and come to Christ, so that there shall be no doubt whatever.

Now it is a fact that many profess who do not possess; and many begin who do not continue. We have many evidences of those who received the word with joy, and who are ready to shout, "Hallelujah! Praise the Lord!" but whose experience is a very superficial one. And when by and by persecution arises because of the word, they are offended. Those who receive the word, as the seed falling among thorns, and in stony places, are numerous enough, and, perhaps, in part, explain the fact. For example, I

have in my mind the statistics of the Southern Convention. I read an article referring to it some time ago in which they said the churches lost, annually, thirty percent. of all who came in: that of every one hundred who joined the church thirty-five drifted away, and not more than sixty percent. of those who professed conversion did really continue in the work. I suppose that is true everywhere. Therefore, let us bear in mind that the proof of the genuineness of our salvation is that we continue. "If ye continue in my word, then are ye my disciples indeed." And if we are really the Lord's, beyond all question we shall continue; for having obtained the help of God we shall continue not only unto this day, but unto the days that are to come.

I.

It is of that continuing I wish to speak to you. "CONTINUE IN THE FAITH" — not merely continue in the profession of it — in the experience of all the riches of divine grace which that faith brings to us. And they continue in the faith who become grounded and settled.

Take the figure, first of all, of a *plant* — a tree that is rooted — because that figure is used in the next chapter. We are rooted and built up in Christ. He is the Soil in which these heavenly plants grow. It is only as we are rooted in Christ that we shall be able to continue in the faith. We shall not continue in the faith by cherishing mere abstract notions of the gospel. We shall continue as that faith becomes to us not merely an intellectual theory, but a reality: something that relates itself to life every day we live. And faith after all, while it is the gift of God, in its fulness and maturity is not a sudden acquisition, it is not suddenly acquired: it is a steady and gradual growth.

Faith may be increased. They prayed, "Lord, increase our faith". And if we have real faith in God our faith ought to be growing so that it will become — if I may say so — easier for us to believe, and more difficult for us to doubt. And that will become true as we are grounded in Christ.

I recall at the moment, a stanza from *In Memoriam*, where Tennyson describes an old yew tree in the cemetery. And apostrophising it, he says:

"Old yew, which graspest at the stones
Which name the under-lying dead,
Thy fibres net the dreamless head;
Thy roots are wrapped about the bones."

The roots of the trees strike deeply into the soul, and the fibrous growth wrapping itself about the stones, or about the skulls that are beneath, the tree becomes grounded as it lays hold of that which is beneath the surface.

Now we are to strike our roots into Christ so that we shall be grounded in Him. What are the roots? In what does life consist for us? Well, take the affections, for instance. How largely our affections determine what we are! And our affections are to be centred in Christ, rooted in Him. We are just to lay hold of Him and love Him the more. It is with the heart man believeth unto righteousness. And as our hearts are yielded more and more fully to Christ, and He becomes more and more precious to us, we find ourselves rooted in Him, laying hold of Him.

Then there is the intellect with all its faculties, the powers of perception, of reasoning. Did you ever sit down, and say to yourself, quietly, Why am I a Christian? What ground have I for believing I am a Christian? You ask a question like that, and what comes up before you? There is the Person of Christ, the Incarnation, the infinite stoop of God in the person of His Son, His life of obedience, His death in our behalf, His resurrection, and His ascension. And as we let our minds dwell upon these great verities of the Christian faith, Christ becomes more and more real, and faith becomes more and more reasonable. As I have often said to you, faith is not reason in its infancy, but reason grown to be a man. It is reason sublimed to the highest exercise after all, laying hold of the things of God, and believing because God says it.

There is room for the exercise of all the faculties of the mind, — laying hold of Christ, and deriving our sustenance from Him, just as the roots go down in the sub-soil, and by and by wrap themselves about some great rock beneath. So we are to let all that is in us go out after Christ, so that we are grounded in Him. And memory will come to your aid, with other faculties, and you will find that it is ever the divine method that when God blesses us in one emergency, He leaves twelve basketsful over and above to serve us for another day. How full the Bible is of that principle! Because! That is a logician's word — when it is not used by a woman, so they say. They say, That is a woman's reason. I do not believe that. But because! — it points to a cause, to a reason for this thing — "because thou hast been my help, therefore in the shadow of thy wings will I rejoice." "I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live." "I have considered the days of old, the years of ancient times." "And I said, This is my infirmity: but I will remember the years of the right hand of the most High." Memory is a great storehouse. And as we recall what God has done for us, we shall find it easier, and easier, to trust Him; and we shall become grounded in Him, grounded and settled.

There are some people who are like a bit of sage brush in the desert, or some other desert plant which is carried about by every wind that blows. It rolls along until the wind ceases, and then it stops and sends down its roots and, superficially, draws some nourishment from the soil, and stays there until the next wind comes along, and away it goes somewhere else. There are a lot of people like that, just living on the surface of things. There are some trees that cannot be transplanted: they are too big. I saw two trees in Stanley Park in British Columbia; one was prone upon the earth, and another had sent its roots down on either side of it, and had grown over it. And they told me that experts said that that big cedar now lying dead, represented a growth of three thousand years. And that tree growing about it represented another three thousand years. And they said, "In those two trees you have the growth of

six thousand years." I did not stop to count the rings; I do not know whether their system was accurate, but certainly it was a tremendous tree. At Exhibition Park there is a flag pole. I do not know how high it is, but it is a tremendous height. And do you know that grew — it was not manufactured — it actually grew in God's forest somewhere years and years ago; it stood right in the same place grounded and settled. It was not carried about by every wind that blew.

Now that is what we need to-day, Christians who are grounded and settled, and who cannot be transplanted from place to place. I have known some people who have come to us here, and stayed for a little while and then they have gone off somewhere else, and by and by we hear of them affiliating with Christian Science. And when they have had a little of that they try New Thought — whatever that is. And when they have discovered that that is unsatisfactory they try something else — driven about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive, — always taking up with some new thing.

What you and I need, dear friends, is to lay hold of the truth in Christ, the great doctrines of the gospel, in such a way that to us there can be no dispute about their truth. We are grounded and settled. So far as I am concerned, I do not need to be told what the atonement is. "Why," you say, "you do not mean to say you understand it?" "No, I do not understand it. I shall understand it when I get to the glory. But I do know this, I know it is the heart of the gospel; I know it is related to my salvation; I am saved by the blood. And in that truth I confess myself grounded and settled. And there is not any wind that blows that can ever move me away. There are some things, dear friends, that are true, and God has revealed to us the truth in Christ, and we are to accept them as being true; as being final, as being the last word. Therefore, grounded and settled in these things, we shall be able to continue in the faith, and grow up into Christ in all things.

Take another figure: our salvation consists in a personal relationship to Jesus Christ. We are as plants which the heavenly Father hath planted. But we are far more than that. I heard someone say once, "You are to yield to God just as this glass yields itself to my hand." Well I was very young, and I, perhaps, did not see things quite as I see them now. But I said to myself when I heard that brother speak, "The trouble is, I am not a piece of inanimate glass: I am not a thing, I am a person! I have a mind to think with, and a heart to feel, and a will to determine what I shall do. I am something more than a cup — whether an axe or a hammer — I am something more than an instrument that is perfectly passive in the hand of the user." And is it so that the religion of Christ would have me suppress my will, and not exercise it? And cease to think, or forbid my heart to let its affections go out in legitimate directions? I do not believe Christ came to make us less than men and women? No; He deals with us in another fashion than that. We are to be yielded to Him just as completely as a sword is yielded to the warrior's hand. And yet we are more than that. We are to be rooted in Christ, so that like a plant we shall draw all our sustenance from Him; all our expectation will be from Him; all our ambitions will be centred in Him; all our affections will go out after Him; our will will be energized by His Spirit, and directed by an enlightened intelligence. All that we are, as a plant.

But we are more than that: we are living persons. And

do you know it is possible for one personality to become grounded and settled in another personality. Take the figure under which the relationship of the believer to Christ is set forth in the Scriptures, *the bride and the bridegroom*, the husband and the wife. How long is that union to abide? What says our marriage service? "Until death shall you part." Grounded, settled, not moved away, but just grounded and settled. So we are to be grounded and settled in Christ.

I do not want another Saviour, do you? I cannot think of any other Saviour. I cannot even imagine any other way of salvation. I am not interested in anyone who comes to tell me he has found another way. So far as I am concerned that is forever settled; I am married to Jesus Christ in an eternal covenant that is more binding than the marriage covenant, for the simple reason that "I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Why, it lasts forever. And as we are grounded and settled in Christ after that fashion, we shall be able to trust Him. We have to trust Him — there is not anybody else to trust. We have to live with Him — there is nobody else to live with. We have to get ready for heaven — there is not any other place to go.

What a blessed thing it is to find some people who are stable, steadfast, unmoveable! I am not enamoured of these brilliant people that get so wonderfully religious occasionally, and go up like a rocket, and go down like the proverbial stick — and knock someone else senseless when they come down. And they are out of sorts with all the world after all the fire has burnt out. God's work was never done by people of that sort. God's work is done by people who continue in the faith, because they are grounded and settled, and you cannot move them away from the hope of the gospel. Ah, yes, the hope of the gospel! What a subject in itself! That would last us for the next thousand years, and then so many more thousands, as many as you like, after that. The hope of the gospel! Have you any hope in any other direction for this life? Is there anything in this life that can attract you that is not included in the hope of the gospel? Is there anything in the life to come that is not provided in the hope of the gospel? Are you not glad that you have such a revelation of God's love to us in Christ that you know He has provided all things that pertain to life and godliness for this life, and everything necessary to our eternal union with Christ in this present life, and everlasting felicity in the life that is to come.

Now I said the other day here that I confess myself a conservative, if it be so that a conservative is one who has a good thing he wants to keep. I cannot imagine any improvement upon the hope of the gospel. It satisfies every longing of my heart, every demand of my intellect, every aspiration for time and for eternity. If ye "be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister." Oh, what a privilege that is!

Somebody came to me the other day, and said, "I have a job." I said, "I am glad. What is it?" "I am going to sell something, and I thought I would like to have your opinion of the thing I am going to try to sell." I examined it; and I said, "I am sure it will do nobody any harm, and it will probably do them good if you can persuade them to take it." But oh, I did not tell him, but I said in my own

heart, "I don't particularly want your job." But Paul says, "I am made a minister of the gospel, and I am called of God to minister to men a hope, as we have it in one of our hymns, "A hope for eternity, blessed and true." "That is my business," said he, "to get people to hope in the gospel."

II.

And here is a great word. I wonder if we can understand it? "Who now REJOICE IN MY SUFFERINGS FOR YOU." I have never been able to understand why ministers should expect a particularly easy time, or why Christians of any sort should expect to escape their share of tribulation. And here the apostle speaks of suffering for these Colossian Christians, and for the body of Christ, as though it were a necessary part of a minister's experience to have his share of sufferings, which were to be endured vicariously, endured for somebody else. Now I wonder, did you ever ask yourself the question sometimes, "Why should I?" — I confess I have when I have had day after day, day after day, week after week, engaged with some matters, and I have sat down in a moment of weariness and said, "Why should I? It is none of my business. It does not affect me; somebody else's trouble, somebody else's difficulty, somebody else's problem. Why should they come to me? Why should they suppose that my shoulders can bear anything and everything? I get nothing out of it." That is what I have said sometimes, "Nothing but trouble; all kinds of difficulty." Well that is what a minister is for: he is there to be everybody's pack mule. Of course he must not carry that too far; he must not be too much like a mule.

You can find many illustrations of that principle. Where does a mother's trouble come from, most of it? From the children who bring her the greatest joy. While they are her greatest treasures, they are her greatest troubles too. She is always suffering for them. She is always sharing their afflictions, bearing their burdens, hearing their tale of sorrow. She cannot be a true mother unless she does. I do not care what sort of home it is. Children will be sick, and there will be trouble, and they will get a splinter in their hands; and they will fall down and get bruises all over. And they will have their little quarrels in school, and their little troubles. And there is just one person to whom, instinctively, they go with all their troubles! Mother never gets tired of hearing them.

You teach a Sunday School class. Now mark you, if you really become a minister in the sense of a servant, dispensing the things of God to that group of men or women, if you really do that, if you really get into their lives, and give them something, it will not be long before you will find the moment they get into trouble they will come to you. Of course, if you do not do anything for them, they will not ask you to do anything more. But the moment you really begin to minister to them they will give you a chance to minister some more. And they will flock around you every time they get into trouble — I hope you may not get tired of it. Oh, you may be weary sometimes, but it is a high compliment. There are some people to whom no one ever goes. There are some people to whom no one would ever go in difficulty, because the man lives to himself, and cares for no one else.

But this Apostle carried the load of all the churches, and he speaks of the sufferings which he bore for them. Can you do it? Can you? Is that your conception of Christian service? just to get under the load; and when you imagine you have all you can possibly carry, then to have it doubled; and when you think that that will nearly crush

you, then to double it again, and pile it on, one thing after another until you wonder when the end will come? Well Paul says, "I rejoice in it," "I rejoice in my sufferings for you." Is that not a wonderful thing? I cannot say that I rejoice in having troubles of my own, but if somebody else can bring their trouble to us, and we can help them out of them, do you not think there is some ground for rejoicing there? And perhaps the very things that we complain of ought to supply us with our chief cause of rejoicing. And when we are bowed down beneath some crushing weight, we ought to be able to say, "Thank God for strength to toil up the hill, and carry the load, and get real joy out of it."

I believe that that is the secret of joy in the Christian life, becoming so related to other people that we become necessary to them, by God's grace, and we begin to feel that God has put us into the world for some real purpose after all.

But here is a wonderful thing: to "fill up". What about these sufferings? To "fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." Surely it can not mean, of course, that in any sense we suffer the just for the unjust as did our Lord! It cannot mean that our suffering could, by any means, impart merit to anyone else! Not that. But you remember it is said of our Lord that He was compassed with infirmities; He was surrounded by those who were infirm. And, furthermore, "He took not on him the nature of angels; but he took on him the seed of Abraham"; He shut himself up to all the limitations of this mortal flesh, differing from us in this, that He was sinless. But He suffered; He was weary; He was hungry; He groaned; He sighed. In all their afflictions He was afflicted. And I think what Paul meant was this: he just got a glimpse of this truth that God in His mercy had called him to be a minister of the gospel; and in some small measure to do for other people what the Lord Himself was doing: to bear other people's burdens; to share other people's sorrows; and he said, "I rejoice in the high privilege of being a succourer of many."

Oh, how selfishly we live, most of us. You have heard, have you not, of the little boy who had a broken toy? His father was sitting in an easy chair reading. The little boy came with tears streaming down his face, with his broken toy, and showed it to his father. His father said, "Do not bother me just now. I am busy. Go to your mother." And the little fellow went away, and he said, "I took it to daddy, and he was busy, and he would not listen to me." His mother said, "You must not interrupt daddy when he is busy" — some men are busy reading the newspapers, not so busy after all, but his wife had to shelter her busy husband, as they often do, even to the children. And she said, "You must not bother daddy when he is busy; he is too busy to bother about little things like that." He said, "I know, but he might have said 'Oh!' anyhow." Of course he might. Will you let me say this, I have had scores of people say to me, "May I come to see you?" I say, "Yes; I do not know that it will do you any good. I do not know whether I can help you or not. But if you think you would like to come, by all means come." And they have poured out their tale of woe: told me all their troubles. And I have had to say, "Well, I am sorry, I do not see that there is anything I can do. I wish I could." "Well it has done me good to tell you anyhow. Thank you for letting me tell you. I know you would help me if you could."

This great-hearted apostle so related himself in sympathy to the whole body of God's elect, that he said, "If I can

suffer anything for you, if I can carry an ounce of your load, if I can do anything in the world to make life easier, if I can be in any measure like my Master, and go about doing good, I will rejoice in that; I will be thankful for that opportunity, for His Body's sake, which is the church."

This is a great chapter, and perhaps it may shed a new light for some of you, upon some experience through which you are just now passing, and you say, "Why should this come upon me? What have I done to merit this? Why should I be troubled in this way?" Oh, remember it may be that God has put that high honour upon you; that He has said, in a way that you do not understand, "Just you go and stand by somebody, and I will share his load with you; and I will help both of you, and you will both be richer for the experience." "Tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

November 6, 1930.

We rejoice that daily requests have come from near and far requesting copies of Dr. T. T. Shields' booklet entitled "RUSSELLISM OR RUTHERFORDISM". Only yesterday a request reached us from Saskatchewan in response to our church advertisement in the *Globe and Mail*. (For details of this booklet, see page 16.)

* * * *

THE GOSPEL WITNESS helps Sunday School work in West Virginia.

The following letter tells the story:

"I secured a copy of your paper date April 25, 1957, at a Sovereign Grace Conference at Ashland, Kentucky. The article by Dr. T. T. Shields on The Structure and Operation of a Real Bible School, was very good. After conferring with my Pastor, he, reading the article, agreed it was very good, we decided to inquire if you would have extra copies that we might give to our teachers and workers.

"Along with this, please include a one year subscription to THE GOSPEL WITNESS AND PROTESTANT ADVOCATE."

Are there other Bible Schools who could use the above article? Copies may be obtained from THE GOSPEL WITNESS office.

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A Word from the President—

Toronto Baptist Seminary

Dr. H. C. Slade, President

337 JARVIS STREET

TORONTO 2, CANADA

Dear Prospective Student:

The courses outlined in this Prospectus are distinctly designed to produce Gospel ministers and Christian workers, who will be sound, scholarly, and spiritual. At the very inception of Toronto Baptist Seminary in 1927 the Founder and first President, Dr. T. T. Shields, set forth what he called "an educational ideal for the Baptist ministry". Into this educational ideal, which is reprinted on page 4, Dr. Shields incorporated what we maintain to be the New Testament standard for the ministry, and present-day educational requirements. It is with this worthy ideal in view that the whole curriculum of Toronto Baptist Seminary has been planned. We believe the field of service is wide open for Christian leaders who possess the above essential qualities; and the need for such, in churches and mission fields throughout the world, is extremely urgent.

Toronto Baptist Seminary has no interest whatever in mere "cumberers of the ground". During the past thirty years of our history as a training centre for theological students, some hundreds have passed through the Seminary halls of learning. Most of these have gone forth to give a good account of themselves as diligent workmen, and faithful servants of Jesus Christ. It was, however, while attending Toronto Baptist Seminary they began to learn the secrets of ministerial strength, and ministerial success.

With an enlarged, efficient, and experienced Faculty, the facilities and courses of Toronto Baptist Seminary are offered to any young man or young woman who may qualify.

This Prospectus is sent out with the hope that we may hear from a number who, with serious purpose, founded on a definite call, are contemplating some form of full-time Christian service.

Yours sincerely,



(Taken from page three of the new 1957-1958 Prospectus, see back page)

THE SUNDAY SERVICES IN JARVIS STREET

IN SPITE of the heat of a summer's day, the Word of God was taught to a goodly number in the Sunday School. It is a constant inspiration to see the gallery filled with the children and teachers of the Bible School giving attendance to the preaching of God's Word.

Dr. Slade's morning subject was entitled, "Look and Live", taken from the familiar verse, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have everlasting life." Reference was made to Christ as the teacher, for never man spake like this man; as the Exemplar, but that does not save. It was Christ on Calvary, wounded for our transgressions, bruised for our iniquities. Numbers chapter 35 speaks of the cities of refuge where safety was guaranteed, where the avenger could not enter the gates. Christ is our Refuge from the curse of the law, for other refuge have we none. But here in this text only, we have Christ Himself speaking of the brazen serpent as a type of Himself, giving it the pre-eminence of other types.

In this type we see Grace. A stiff-necked people had murmured and brought judgment upon themselves in the form of fiery serpents. They were suffering unto death, and Moses interceded — God in mercy provided the cure, for where sin abounds there does Grace much more abound.

The Lord preaches on it as He talks to Nicodemus. Even so must the Son of man be lifted up. What did the Lord see in the fiery serpents? He saw sin, the worst foe that ever bit man. Israel had a contempt for God's way, they loathed the bread, even though God gave them angel's food. The Christian life is likened to a way, and how many have rebelled against God's way! Why? Is the way too long? Is heaven too far removed, beyond our reach? Is it because of the enemies? Israel had to face the Amalakites, the Philistines. For such a warfare it is difficult to be a good soldier and endure hardness. It is wearisome to keep on standing. Is the way too narrow? We are living in a day of broad-mindedness, but God's Word says, narrow is the way which leadeth unto life.

When God's people left God's way, and went on their own way, they met serpents. Sin does its terrible work, for you cannot follow the course of this world without having to do with the awful serpent of sin and its venom, which brings malignant pain and suffering. The way of the transgressor is hard, for whatsoever a man soweth, that shall he also reap. "Look not upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."

Israel saw that the bites were fatal. Sin takes its toll. To-day millions are dying. We need to have a look at the world's condition through sin. In order that God might show to Ezekiel the declining state of Israel He gave him the vision of the valley of dry bones, stating, "This is the whole house of Israel." No one was left to bury the dead. In this world the serpent brings its wages of death, for the soul that sinneth it must die. Do we realize the seriousness of sin, the awful consequences of iniquity? Men are lost without Christ. Do we believe it? Moses saw it. People were dying on every hand because of the serpent's bite.

What did Christ see in the pole? There was an antidote effective for the healing of the people. Nothing could be devised to abate the force of the creatures. They were helpless. The heart of the gospel is this: Do you see Me com-

ing from heaven, dying for the sins of the world as the Lamb of God? What a blessed Gospel! As Israel was indebted to God for the erection of the serpent of brass, the Lord instituted the Supper, in remembrance of His death, when He was lifted up. On the cross was the only Remedy, when Christ gave His life a ransom for many.

Look! was the simple means of cure. Look and live! No matter how desperate your condition, or how far distant you might be. "I will look unto the Lord, my hope is in him." He says in Isaiah, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and beside me there is none else."

This is the text which was used of God to bring C. H. Spurgeon to live. Is there one who will look?

Do you see that you need pardon? Do you say that sin is so powerful that you cannot overcome? For that reason, look. Don't look anywhere else "for there is none other name under heaven given among men, whereby we must be saved."

At 6 o'clock while some gathered for prayer in Greenway Chapel, others were giving testimony in the open-air service in Allan Gardens. Our prayer is that these hundreds in the park, who are seeking refuge from the heat, may find rest and refuge in the Lord Jesus Christ. Each Sunday we rejoice in those who accept the invitation to hear the gospel at the regular evening service at seven o'clock.

A timely message on "The Second Coming of Christ — Fact or Fiction", 2 Peter 3:10, 14, and Titus 2:13, was brought by Dr. Slade, and broadcast over CHWO, Oakville, (dial 1250). We are living in a momentous era in "the last days". Pentecost was the beginning of "the last days" in fulfilment of the prophet Joel, Acts 2:16. Some may say, "These are long last days." When will the end be? That day and hour knoweth no man, but at the end of the last days Christ will come. Are you ready for that hour? The world is the scene where God is operating. Has the world lost sight of Him? He has not lost sight of the world. Jesus Christ has presided at all the movements of history. At the flood God watched the decline. He sent the flood, and with one family began anew. God interposed in the call to Abraham to keep His name in remembrance. At Sinai the voice of the Eternal One was heard by the multitudes. God is the Governor of the world. This world is His. The earth is the Lord's, and the fulness thereof. All must one day give an account to God.

In the new economy a miraculous age was ushered in by the supernatural virgin birth of Jesus Christ. The coming of the Holy Spirit was another demonstration that God would not leave us orphans. Has God left the governing of the world? He must reign. "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

Hear Him again: "God has appointed a day in the which he will judge the world in righteousness".

The great event to look for is the second coming of Christ. God's people look beyond the bounds of this little time, with expectancy and desire. Many unbelievers think of an historic Jesus, one who lived, died, and went away, but do not believe that He is coming back. His coming is a certainty: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven (Acts 1:11). Christ Himself promised to come back again in John, chapter fourteen. His parables and teachings are full of His return. The plan of redemption demands Christ's coming again. The first

time He wore a crown of thorns, the second time He is to wear a crown of glory. We know not the hour, but we do know this. His coming will be: visible, "Every eye shall see him"; audible, "The trumpet shall sound", "for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God"; sudden, unexpectedly, "as a thief in the night".

If He should come to-night are you prepared for the event? Will you prepare and receive Christ as Saviour? Trust in His finished work. May God lead many to trust Him.

One of the largest crowds ever seen at our open air services in Allan Gardens drew near to the church grounds to sing the gospel hymns, hear words of testimony and special music. Dr. Slade brought a soul-stirring message from Luke chapter 15, "The Prodigal Son".

It was good to have been once again in the presence of the Lord in the midst of His people, to proclaim the glorious gospel of the grace of God.

—W.P.B.

CENTRAL BAPTIST TORONTO

The little church at the corner of Ossington and Hallam is getting extra blessing from two sources at the time of writing.

The Vacation Bible School is reaching about a hundred children of the district, many of whom are new Canadians. The school this year is being run in three groups: age 3-5, 6-8, 9-15. The pre-school group, which is a new undertaking for us, is especially encouraging with some of the mothers coming daily with their children. It is promising the greatest number of prospects for our Bible School. The programme includes a Bible story, handwork, play, rest and refreshments. In the senior groups lessons have been from the Gospels, and Acts. Handicraft projects have included asbestos modelling, Scripture plaques, pictures made with bark from trees, finger-painting, paper sculpture, etc. Two part singing is also proving very attractive. Points for extra reading have encouraged some to read the whole of the book of Acts. Stress has again been laid on Scripture memorization. Some decisions for Christ have been registered. Apart from the valued musical assistance of Miss Marion Veit the school is being run on local talent.

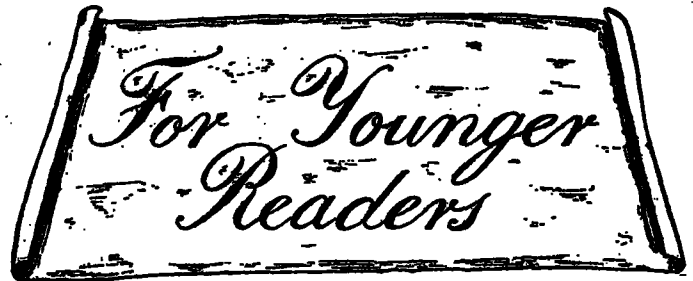
The other blessing is coming from open air services in Willowvale Park, Bloor at Christie, every Sunday from 8.15 to 9.15 p.m. Crowds of up to two hundred diligently listen to the exhortations given. Tracts in two dozen different languages are given out each week. While our band is small the Lord has been pleased to bless our efforts.

We praise the Lord for these sources of encouragement.

—G. ADAMS

SEMINARY CALENDAR FOR THE YEAR 1957-58

Registration	Monday, September 23, at 2.30 p.m.
Lectures Begin	Tuesday, September 24, at 8.30 a.m.
Convocation	October 17
First Quarter Examinations	November 12-15
Christmas Vacation	December 21 - January 6
Second Quarter Examinations	January 14-17
Third Quarter Examinations	March 11-14
Fourth Quarter Examinations	April 29 - May 7
Graduation	May 8



NEW LIFE

"Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."—John 12:24.

"Oh, how I would like to be a beautiful flower like you!" said a little seed named Pea-wee to a sweet-pea blossom one day. "I would like to be as pretty as you are, and have a sweet perfume. Perhaps, then, if I were like you, the gardener would choose me to send to the room of the princess. They say she loves flowers. She is very sick, you know, and cannot run about like the other children. They say that nearly all her life she has had to lie on her back. I wish I could help to make her happy."

"Perhaps you will," replied the flower. "It will soon be time for you to run away down from this high place, and find a little hole in the ground. The warm earth will cover you all up, and you will go to sleep in the dark until the spring comes, and then you will waken again and become a beautiful flower."

"But," said little Pea-wee, "must I go down into the dark ground and go to sleep for a long time all by myself? I don't want to do that! I would rather just grow to be a flower without going into the ground and falling asleep."

"Oh," replied the flower, "you cannot do that! I had to go into the ground and sleep for many a day and many a night. Once, when the wind was blowing very hard, I heard a voice say: 'Are you all ready, little seed?' and I said, 'Yes, I am ready.' Then I began to fall down, until I came right to the ground. Near by I saw a hole just large enough for me, and into it I slipped, and it was not very long until I was covered over with the earth and the leaves and the snow. Then I went sound asleep, but one day I again heard a voice calling me, and it said, 'Wake up! wake up! little seed; spring is here! spring is here!' And I rubbed my eyes very hard and started to grow. Soon I felt the warm sunshine and the soft rain around me, and I grew quicker and stronger until I pushed right out of the ground into the sunshine. It was lovely to be awake and out again. I grew very quickly after that, and now you see I am a flower. I should think that a little Pea-wee like you would be willing to go into the ground and take the long sleep."

Then little Pea-wee cried, "Why, yes, I think, after all, I would like to go. If the heavenly Father took care of you, He will take care of me." So the next time the wind blew hard, instead of holding on tight, little Pea-wee allowed herself to be blown down to the ground. She found a dear little hole to fit her, and was soon in it and fast asleep. After the winter had gone by, and the warm time had come again, she grew up into a beautiful pink sweet-pea. And would you believe it, one day the gardener came by with his hands full of blossoms for the sick princess, and when he saw little Pea-wee, so pink and straight and beautiful, he said, "Ah! I must have this little flower, she is the very color that the princess loves best."

—A Beginners' Course in Bible Study.

Difficulties and Advantages of an Evangelical Ministry

By Alexander Vinet, (translated from the French)

AFTER having established the excellency of the ministry, it might appear idle to adjust the balance of the advantages and disadvantages which it can offer, as a profession or as a position, to those who consecrate themselves to it. But, although this excellency involves the whole question in the view of him who recognizes and feels it, and although, in the view of one who does not feel it, the question of the advantages and inconveniences of a position which he ought never to embrace, has not even an interest of curiosity — yet I do not think I am called upon to place myself in so absolute a point of view, and to reason as if the second question possessed an interest entirely independent of the first.

Let us begin with the difficulties, the pains, and the dangers of the ministry.

The ministry is very different according as it is regarded at a distance or near at hand; and it is important for us to view it closely. (It is not possible to have a true knowledge of its duties when it is regarded at a distance; it is, however, necessary to gain a general acquaintance with them.) "Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?" (Luke 14:28-30). Doubtless it is necessary to be a Christian at any cost whatever, and from this very necessity we may conclude that the cost is not too great for any one; but the character of pastor does not replace that of Christian, but is added on to it; it forms an addition, and it is this addition that must be computed. (We ought to see if the cost is too great for us; thus we shall avoid painful and discouraging surprises.

(There are two ways of making this examination. In the first place we may examine all the extreme positions, the extraordinary situations, the most perilous cases. If there is anything that is tragic in the life of the Christian, it exists much more in the life of the pastor, who is the pattern-Christian. In the second place, we may examine ordinary cases. The difference does not lie in the nature of these cases, but in their frequency.

(Extraordinary cases are so called, because, through the goodness of God they are rare; but it cannot be superfluous to speak of them. There are times when "those who build the wall . . . work with one hand, and with the other hand hold a weapon," (Neh. 4:17). Perhaps this is the case now. Besides, it is not that which strikes the eye that makes times ordinary or extraordinary; in reality, all times are more or less what we ourselves make them. All times may be sublime, just as we make the most extraordinary times prosaic. The ministry is extraordinary at all times. There is a heroic way of conceiving of it, and that is the only true way. The ministry is an office of devotedness, and in order that we may not take one thing for another, we must elevate our idea of the ministry to its highest perfection, and view it in its most arduous moments. For ourselves we are perpetually descending below our true position; what, then, can be more fatal than to seek our ideal of the ministry in some middle point, instead of seeking it at the very summit. In order, therefore, that we may not remain on too low a level, we must choose for our ideal the most exceptional

cases, and ask ourselves whether we should be ready to accept the ministry of missionaries among savage nations — the ministry of the martyrs. We must, at the outset, place before us what is almost impossible, otherwise we do not attain to an adequate idea of the ministry. In whatever position it may be exercised, the ministry retains its identity; nothing can make it change — neither times of difficulty nor times of tranquility. For a time God may allow us to enjoy a quiet position; but the ministry implies the most perilous situations — it is always a complete sacrifice of body and spirit in the service of the church. We should, therefore, place before our minds the greatest difficulties, not only that we may bring an extraordinary spirit to ordinary occasions, but because that which appears to us impossible is not so in reality.

(The history of the church is made up of a succession of periods of trouble and of peace, and these periods are unforeseen. The most profound disturbances are not always announced by unmistakable presages, and certainly not by distant warnings: in the evening the heaven is calm, on the morrow the storm breaks out, and there is nothing to enable us to foresee the approach of stormy times. It is as in the days of Noe: "They were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away," (Matt. 24:37-39; Luke 17:26, 27). Our age has great faith in institutions and their efficacy, and, doubtless, they have great influence; nevertheless, the claws of the wild animal soon grow again; and, in the midst of civilization, human nature always retains its savage state; it has only been tamed by society. There are passions which only sleep in the heart of man, and, in spite of the security which is provided by social institutions, we can never be secure against that hatred of men to the gospel, which is always alive in their hearts, and which only more violently displays itself as Christianity advances. We must, then, regard revolutions and persecutions as probable, even as we regard natural plagues as probable. Especially will storms break over Christianity; it must, more than anything else, draw upon itself hatred and love; its normal condition is neither absolutely one of trouble nor absolutely one of peace. In truth it does not want peace — God grants it peace in order that it may be tempered anew. But a too long calm might be fatal to it — it must have troubles and tempests.

(Every one, therefore, before he enters the ministry, ought to bring these critical epochs vividly before his mind, and to ask himself, What shall I do? It will, perhaps, be necessary that in a plague or a time of war, I should give my life for my flock, even as Jesus Christ gave his life for us. And shall I be prepared to do so? In our times there is no persecution, except that sometimes we are ridiculed. These times may change: we may be persecuted — that is, threatened in our property, our families, our persons. Such a situation is as normal as any other; it is not more natural to go with regularity and tranquility to church, and to go through its services peacefully, than to go to the stake; to be persecuted through wife and children; to en-

counter the wrath of the great of the earth, and perish under the strokes of their fury; to be exiled, or to exercise a laborious ministry in extreme poverty. We might even say that peace is the exception. All crises, moreover, are not of an exterior character; there are times as difficult as times of persecution — times of heresy or error, when the greater number of those associated with us in the ministry do not preach the gospel. These are times in which we must struggle for truth, and shrink from no sacrifices. Even now do we see error and heresy raising their heads; we have to combat those who enervate the gospel — and we ought, consequently, to expect calumny and hatred from many quarters.

(In our country, and in our day, the ministry may be exercised in a position that is substantially independent; but is it certain that this will last, and that we shall not one day be called upon to exercise our ministry in poverty? The time during which the pastor is a suffragan has already elements of difficulty; but, although it is evil in one sense, it has, nevertheless, its blessings; the calling is purified by these trials.

(We must not fear to present before our minds these more gloomy views of the ministry. We must tell ourselves that this career of heroism is one of hardship. All pastors ought to be heroes, for Christianity is already heroism in the laity; the Christian is an undeveloped hero, a hero in spirit. The right possessed by Protestant ministers of having families does not at all change their position; it only renders their devotedness the more difficult. The priest is alone. Lastly, the Protestant minister is not exempted from any sacrifice; he must give his life if that be required of him; and every sacrifice will be so much the more painful, that his family will share in the suffering which it may occasion. To devote himself is his business. And why should devotedness be more painful to him than it is to a physician, for example, concerning whom no one inquires whether he is a married man?)

Let us now look at the evangelical ministry in ordinary times, no longer in times of conflict or of persecution. Our observations will, without excluding any situation, apply to the greater number of cases, to the most ordinary position — as that of the country pastor.

The ministry, according to Gregory Nazianzen, is "a tempest for the soul". Chrysostom says, "A bishop is more agitated by cares and storms than the sea is by winds and tempests." Consider:

1. *The difficulty of governing, by purely moral means, a multitude of minds and spirits very variously constituted.*

There are in this multitude, many component elements which do not harmonize well with one another. The minister's work is to govern this state, and obtain not only an exterior but an interior obedience. He must subdue not only the acts but also the thoughts of the members, and reduce them to unity; and all this by persuasion, for "the weapons of our warfare are not carnal" (2 Cor. 10:4). In one sense political government is more easy than this; it has material forces; it has public opinion — for the government is, more or less, the expression of the mind of society. It can do no more than society, in its best elements, determines; it follows the march of public opinion. The pastor has to conduct men where they have no desire to follow him; he has to induce them to receive ideas which they never thought of, and which they are disinclined to accept, and regard as foolishness; and here we see the tremendous difficulty of the pastoral government. The gospel is human — belongs unquestionably to true humanity; it

corresponds to the inner man, to the conscience, which it must reach by piercing through the superficial crust of habit and prejudice which intercepts the light of truth. The inner man, from its obscure hiding-place stretches out its hand to the gospel; there is a secret intelligence between the two. But what obstacles have to be surmounted! how difficult is it to reunite the divided threads!

(St. Gregory, expounding the idea of the diversity of feelings and characters, remarks that truth is one, but that is sometimes milk and sometimes meat, according as it is suited to different individuals. Now it is necessary that we should give to every one the nourishment best suited to him. Certain truths repel some, and attract others; destroy some, and save others: we must, therefore, give the same truths under different forms to different individuals. The pastoral government is the government of individualities; civil law does not trouble itself with differences of character).

Thus the first characteristic excellence of the ministry constitutes also its first difficulty.

2. *The great labour of a ministerial life.*

The poor, the sick, schools, good offices of charity, intervention to promote peace, official correspondence, sermons, catechising. The multitude and onerous nature of duties do not authorize neglect of the sermon, which is the only mode presented to us of reaching some people; or catechising, which, in a sense, gives us the guidance of each generation as it makes its appearance in the world. But this enumeration does not express all, because even where all these details are not realized, the ministry must gain in profundity what it loses in extent. The smallest parish ought to become, by the zeal of him who ministers to it, as onerous as the largest; this work has no limit, no point where materials fail, and occasions of usefulness must be sought at a distance, when they are wanting nearer at hand. He is not a true imitator of the first of ministers who is not "eaten up" by the zeal of God's house. To give an idea of the extent of pastoral labour, we may say, that all the extension which, in any other profession, the most exalted enthusiasm or the most unbounded ambition could suggest to the man who exercises it, is only the exact measure of that which the pastor should include in the simple idea of his office.

3. *Uniformity of the labor required.* (There are labours which are more uniform, but where the kind of labour compensates for the uniformity. The ill effects of uniformity are more especially manifest in delicate things and matters of sentiment; they are far less serious in other professions in which there is less to lose, in which there is a less delicate edge to be blunted. Duties which rest upon sentiment become in time insupportable, unless the Spirit of God renews the soul continually. If anywhere uniformity is to be dreaded, it is in the work of the ministry. How can you fail to be terrified, when a solemn duty presents itself, and your heart feels perfectly chilled, when all around you is great, and all within your soul is little? Before a scene of death, for instance, habit may have left the heart cold and unimpressed. Of this there is immense danger, and if there were no remedy, it would be better for us to renounce the ministry. But there is one.

This uniform labour is without the prospects and chances of other professions; (there is no prospect of ascending to a higher degree in the social hierarchy. We must say to ourselves — I will do the same during the whole of my life without ever forsaking it, without ever looking for a wider prospect in the horizon of my earthly existence).

4. *Labour ill appreciated.* The labour of the pastor is

ill appreciated by most people, at least in respect of its weight and intensity. The peasantry, especially, regard as an idler the man who does not labour with his hands; they do not understand how truly the labour of the spirit is labour. And though the labour of the mind may find some to appreciate it, yet the labour of the heart — prayer, spiritual concern for the flock — who will regard this? The pastor must submit to be little understood.

5. *Many sad and painful duties.* The principal occasions when the services of religion and the ministry are required are in times of suffering. What sad discoveries are made in this circumnavigation of human misery! (The gospel is a moral dispensary. There is a gospel, because there are maladies to be healed. The minister visits the spiritually sick, but he also visits those whose diseases are bodily, or who suffer from any kind of sadness. Often sickness and death are the only porters which give him admission into a house. What a mournful entrance! One would sooner witness the miseries of the body — the scenes of dissolution which are present every day to the physician — than the miseries of the soul. The sight of moral evil, and especially the analysis of it, pollutes and corrupts the soul of any one who has received the terrible gift of knowing man without knowing God. The true minister doubtless does know God, but the fiery darts of the wicked one sometimes find a flaw in his breastplate. A man may become misanthropic, and see the fire of charity extinguished within him.)

Lastly, the minister has to endure pains of the heart as little comprehended by most men, as the work of the pastor is little appreciated. (Thus if he has found a heart hard, but hypocritical, which has eluded all the efforts of his benevolent activity — if a soul has not been saved because of circumstances which he ought to have foreseen — no one will understand that he suffers from it. And yet the greatest compensation we can receive for our sorrows, is to be understood by those around us.)

6. *The sacrifice of many, even innocent pleasures.* (He must often renounce many things which are innocent in themselves, but which might offend those who are weak in faith. The measure of this interdiction varies, but it nevertheless exists.)

7. *Talent lost and resting in obscurity* — (It cannot be that every man of talent should be placed where he will be appreciated. It is not a gratification of self-love which is here in question, but the exercise of an activity. This is a sacrifice, but it is one that must be made. And after all, there is a vast amount of buried talent in the world. We are not responsible for God's arrangements, and we must accept them without repining.)

8. *Isolation painful to one who has known the charms of social life and of intercourse with kindred minds.*

9. *A species of fear and distrust which the pastor inspires.* (To many men he is the representative of the gloomy side of human existence). The minister seems to wear the mourning of life. His own life is grave, and gravity always borders on sadness. (This banishes him to a kind of solitude, which augments that solitude which he must of necessity create for himself, in order to act in a manner becoming his position.)

10. *The double danger of pleasing and of displeasing the world.* If the Pastor pleases it, he is attracted by this success, and wishes to assure himself of it for the future; it is hard for him to find himself deserted after he has been feted; apart from all self-love, it is painful to renounce the friendly sympathy of our fellows, and to be no longer at peace with

all men. If he displeases it he is embittered or irritated, and does all he can to displease it still more. (It is possible to abuse the idea that the truth offends — to wish to add to this unpopularity of the truth before the heart is conquered and won by it. The minister ought to conciliate the affection of the members of his flock; and if he is unpopular, he ought to examine his conduct, in order to see if this unpopularity does not arise from himself. However this may be, the danger exists — our path is along the edge of a double abyss.)

(Concluded in next week's issue)

CHRIST THE BEGINNING AND THE END

A sermon that has no Christ in it is a dead failure. The minister who devotes his pulpit to everything but Christ, is an impostor. Whatever great theme we may discuss, Christ must be the beginning and the end. From His hand we get our commission at first, and to that same hand we at last surrender it.

Though a college may give you a diploma, and the presbytery lay their hands on your head, if Christ send you not forth, you are on a fool's errand; and though the schools reject you as incompetent, if the Lord God tells you to preach, you have a right to go, and there is at least one pulpit in the world where your right to proclaim the message is acknowledged.

A sermon devoted to metaphysics is a stack of dry corn-stalks after the corn has been ripped out with the husking peg. A sermon given up to sentimental and flowery speech is as a nosegay flung to a drowning sailor. A sermon devoted to moral essay is a basket of chips to help on the great burning. What the world needs now is to be told in the most forthright way of Jesus Christ, who saves men from eternal damnation.

Scores of ministers, yielding to the demands of the age for elegant rhetoric, and soft speech, and flattering apostrophe, have surrendered their pulpits to the devil, "horse, foot, and dragoon."

—R. DEWITT TALMAGE

How strange is the course that a Christian must steer.
How perplexed is the path he must tread.
The hope of his happiness rises from fear.
And his life he receives from the dead.

His fairest pretensions must wholly be waived.
And his best resolutions be crossed;
Nor can he expect to be perfectly saved,
Till he finds himself utterly lost.

When all this is done, and his heart is assured,
Of the total remission of sins,
When his pardon is signed and his peace is procured,
From that moment his conflict begins.

—J. HART, 1712.

Jarvis Street Church

WEEKLY BROADCAST

Sunday 7.30 - 8.30 P.M.

(1250) CHWO Oakville

Bible School Lesson Outline

Volume 21 Third Quarter Lesson 5 August 4, 1957

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

THE PROPHET'S VISION

Lesson Text: Habakkuk 2:1-4, 12-20.

Golden Text: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."
—Hab. 2:14.

Introduction:

Little is known of the personal history of the prophet Habakkuk, nor of the time of his prophecy, except that he speaks of the approaching invasion by the Chaldeans or Babylonians, who came to power during the period 625-539 B.C. Altogether there were three such invasions in the reigns of Jehoiakim, Jehoiachin and Zedekiah (2 Kings 24:1, 7, 10-15; 25:1-6), and apparently Habakkuk refers to all three. He probably prophesied toward the close of Manasseh's reign (2 Kings 21:10-18).

There is a resemblance between the message of Nahum and that of Habakkuk. Both were perplexed by the problem of the seeming freedom from punishment enjoyed by the wicked, whereas the righteous were suffering. To both prophets the Lord revealed the fact that His holiness would ultimately be vindicated in the punishment of the evil-doers (Nah. 1; 2, 3; Hab. 1:5-7, 12).

The Prophecy of Habakkuk may be analyzed as follows:

- I. The Holiness of God and the Prophet's Burden (chap. 1).
- II. The Holiness of God and the Prophet's Vision (chap. 2).
- III. The Holiness of God and the Prophet's Prayer (chap. 3).

A profitable study might be made of the duties and ministry of the prophet of God as expounded in this book:

- (1) His burden—the sins of the time (1:1).
- (2) His resource—to call upon God (1:2).
- (3) His privilege—to hear the word of the Lord (1:5).
- (4) His duty—to watch and wait for the revelation of God (2:1).
- (5) His command—to write the vision, to communicate the sacred truth in a clear manner to others (2:2-4).
- (6) His activity — prayer to God on behalf of himself and the people (3:1, 2).
- (7) His attitude — praise to God (3:3-16).
- (8) His assurance — confidence in God at all times, under all circumstances (3:17-19).

I. God's Holiness and the Patience of the Just: verses 1-4.

The prophet, burdened because of sin prevailing in the land, was told that the Lord would raise up the Chaldeans or Babylonians as a rod to punish the inhabitants of Judah (Hab. 1:5-11; Isa. 10:5). But these men, although used as instruments in God's hand, would themselves offend by their pride and self-sufficiency (Isa. 30:31). This situation created a new problem: how could the Lord in His holiness allow the wicked Babylonians to punish the Israelites, who were more righteous than they (verses 12-17)?

In his perplexity Habakkuk prayed earnestly to the Lord and watched for a revelation of His holiness. He determined to stand upon the watchtower, as it were, and "station himself upon his fortress" (Isa. 21:8-12), waiting to see what the Lord would say to him (1 Sam. 3:10; Psa. 85:8; Mic. 7:7), and what he should reply, as they reasoned the matter out together (Isa. 1:18; Jer. 12:1). The marginal reading in verse 2 is, "what I shall answer in my arguing" (Job 23:5-7; 31:35-37).

God answers prayer in His own time and manner. Habakkuk received an answer which abundantly satisfied his zeal for the holiness of God. Moreover, the vision vouchsafed to the prophet was to be recorded, written plainly, that those who read it might understand, and might hasten to communi-

cate it to others (Isa. 8:1; 30:1; 2 Cor. 3:12). The Lord does not disclose His truth to satisfy curiosity, but to enhance His own glory.

The promised vision would relate to the future and be fulfilled in God's appointed time (Jer. 27:6-8; Dan. 8:26; 10:1, 14). It would, however, be sure and certain (Psa. 102:13; Heb. 10:36, 37), and would in the end be a full disclosure of the truth. The problem of the prosperity of the wicked would be solved. Therefore, let the prophet be patient in his waiting (Psa. 27:14; 130:5, 6; Mic. 7:7).

The key to the moral problem which troubled Habakkuk would be found in the justice of the Lord. The Babylonians, permitted to gain power against Judah, would become proud in their prosperity (Job 40:11, 12; Dan. 4:30, 37; 5:20). Pride is a characteristic of the natural man, of the carnal sinful nature, and the wicked or unjust shall be condemned. The just man, on the other hand, is characterized by humility, by dependence upon God. Such a man will find acceptance with God, and he shall not die, but live. We are saved by grace through faith, and the just have faith, while the unjust have not. Although the primary reference in this passage is to the two classes, the unrighteous Babylonians and the faithful Israelites, the principle holds in our day. The unbelieving, unjust man shall perish, but the believing, justified man shall receive life everlasting (John 3:16, 36). The righteous can afford to wait patiently for the Lord to intervene on their behalf (Mic. 7:16-18).

II. God's Holiness and the Punishment of the Unjust: verses 12-20.

The Lord, speaking through His prophet, pronounces five woes against the Babylonians, whose destiny is but a foregleam of the vengeance of God to be visited upon all the wicked.

Woe is pronounced against the grasping, plundering, thieving ones (verses 5-8); upon the covetous and violent (verses 9-11); upon the ambitious who found their power upon blood and destruction (verses 12-14); upon the cruel and insolent (verses 15-17), and upon the idolatrous (verses 18-20).

The Babylonian monarchs increased their kingdom by unlawful means; by invasion and murder. The state, city or church, founded in such a manner, is not built by God. Woe is pronounced upon all who seek to satisfy their own selfish ambitions at the expense of others (2 Pet. 2:3), for their labour is in vain (Gen. 4:11-17; Psa. 127:1; Mic. 3:10; Nah. 3:1). They put forth effort to erect a structure which will be consumed in the flames, and tire themselves to build that which shall soon fall in ruin. Only that which is built for the Lord will endure, for He will at last overcome all evil, and His glory shall cover the earth (Psa. 22:27; 72:19; 98:1-3; Isa. 11:9; Rev. 11:15; 15:4).

The Babylonians deliberately gave, as it were, a cup of wine in which poison was mingled, that they might gloat over the degradation of their victims. The Lord would give to them the cup of His wrath, that they might drink and perish. The violence which they practised upon other lands and peoples would rebound in retribution against themselves. The designs we plan against others may work our own ruin (Psa. 7:15, 16; Prov. 26:27; 28:10).

Idolatry is vain, for an idol is but a helpless piece of wood, stone or metal. Idolatry is also sinful, for it involves giving adoration to another than the eternal, almighty God. He inhabits eternity, and the whole earth is His temple (Psa. 11:4). Let all the inhabitants of the earth stand in awe before Him, and worship Him in adoring wonder, love and praise.

Daily Bible Readings

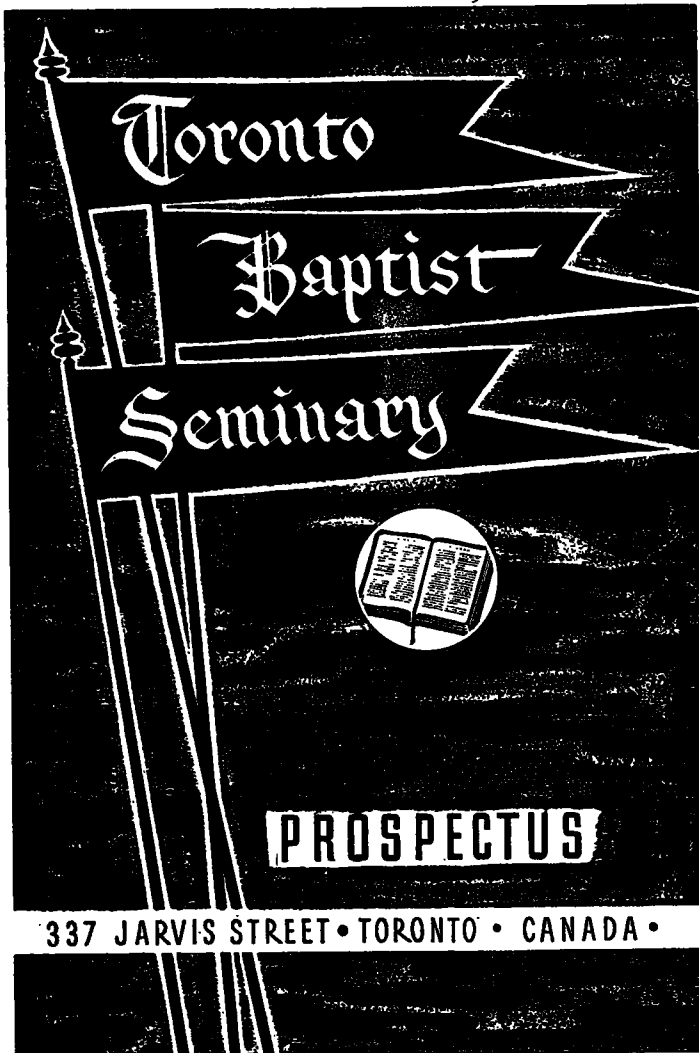
July 29—A Vision of Holiness	Isa. 6
July 30—A Vision of Righteousness	Isa. 11
July 31—A Vision of Justice	Jer. 12
Aug. 1—A Vision of Service	Acts 9:10-18
Aug. 2—A Vision of Glory	Ezek. 1:15-28
Aug. 3—A Vision of Retribution	Ezek. 7:1-19
Aug. 4—A Vision of Wrath against Idolaters	Ezek. 9:13-18

Suggested Hymns

When the heart made pure.
I am Thine, O Lord!
When we walk with the Lord.
The sands of time are sinking.
Free from the law.
Depth of mercy! can there be?

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