

"POINTED ARROWS"

Article III.

Someone has pointedly said: "Know thyself." This maxim readily fits in as guide for our present discussion. So far in our chats we have emphasized the fact that it is a problem to acquire a rich spiritual education, at a moderate cost, within our provincial borders. We have also stated that this type of education has been denied many of our young people who might have become spiritual bulwarks in this period of flux.

Taking up this discussion from where we left off it would seem as if the problem of a Holiness School would be worth investigation. Let us ask ourselves the question: "Of what value would such a school be to us as a denomination?"

The oft quoted adage "Strength lies in unity" could be readily applied to the Reformed Baptist denomination. Our strength lies in this very thing—union with God and unity within the denomination. It seems as though our strongest bond is our doctrine. Other factors favoring unity are: (1) Interchange of ministers. (2) Camp-meeting contacts. (3) Our newly organized Sunday School Association, etc.

These all tend to bind us closer together and to give us a wider vision of what our duty to the world is.

Another means of strength and unity might be a Holiness School. What better unifying agent could be developed than an educational institution permeated with our hopes and ideals!

At such a centre; our ministry could derive new inspiration in teaching, preaching, and association; our student preachers and Christian workers could become grounded in our history, methods, and doctrines; and our churches could influence and educate its younger set.

Again from such a centre would be made available; student preachers as "supplies" for our new fields "to be", singers and evangelists as special workers, books and literature to satisfy the hungry mind, and finally who knows but that it might open up an avenue "over the air."

This, new means of promoting unity, puts the first point on a school arrow.

We are a dependent denomination. We rely on outside institutions to equip our ministry. We depend on their bounty and initiative to supply the school we lack.

Nearly all other denominations in the Maritimes have their own individual schools. The Catholics have several. The Anglicans have boys and girls schools at Rothesay. The Methodists or United Churchmen have one at Sackville and Halifax. The United Baptists one at Wolfville.

All these seem to consider denominational schools a necessity. In fact they are the backbone of any worthwhile endeavour, the life of a movement, and the hope of the future.

These schools are fostered, to provide religious and educational facilities, to act as a training centre for ministers and Christian workers, and to bind together the forces of their endeavours.

In our case a school would provide us with facilities for spiritual education and would make us an independent and aggressive evangel. This value points our second arrow.

A school of this type would be likely to attract the following types of students: (1) Those who do not have High School advantages in country districts. These, as a rule, cannot afford

to pay board and tuition in our towns, or go to E. N. C. (2). Those who are, at present, sent to other religious schools within the Maritimes. We can think of quite a few of these. (3) Those of our prospective ministry who had few educational advantages in their youth who might wisely cover their deficiencies before attending distant institutions at a great expense. (4) Finally the children of various Christians who are in sympathy with our work.

Thus we would not be unnecessarily competing with the existing schools and in addition would be allying ourselves with one of the most powerful forces in the world today—educated spirituality.

As the final point we might consider that such a school would establish a strong base for the spread of holiness. It might readily become a tower of spiritual influence in the Maritimes, and could be developed into an effective evangelizing agent because of its teaching faculty and student body. Finally it would create a wholesome atmosphere in which practical holy living could be demonstrated and proved.

.... EUGENE A. M. KEIRSTEAD

"CONTENTMENT"

(By Newton Bryant, North Head, G. M.)
Heb. 13:5 and Psalm 37:1

This is, to my mind, one of the greatest troubles in Christians today. Are we content with what God has given us? Are we not inclined to feel a little envious of our neighbor who seems to be free from all care of life, so far as poverty is concerned, who has money and wealth at his command, and we say to our selves, "I can't see for the life of me why I have to be so poor, why can't I have a little of this pleasure; why can't I have high class automobiles, why can't I have a nice home with nice things in it?" So, brethren, we are envious against the workers of iniquity, grieving the Holy Spirit, shutting out the sunshine of our life. Oh, God help us, to be more careful!

Let us go back to a picture which Christ has painted on the screen, who has warned us against the riches of this world. For instance, just look on the screen, and there you behold the rich man and Lazarus. The rich man, who on earth had servants and money to spend on worldly entertainments, never giving the poor old Lazarus a thought. Oh, I can see him passing him by and saying to himself, "What have I to do with him, he is not in my class," no doubt in my mind, cursing the dogs for befriending Lazarus by licking his sores. But let us look at Lazarus sitting at the rich man's gate, eating out of the garbage can, the stuff that was wasted from the rich man's table.

I imagine I can hear poor old Lazarus saying to himself, "Lord, I am poor and afflicted now, but this is Thy will, but my reward is coming soon and I am content with my lot, praise Thy Holy Name." Yes, I can hear him say, "Rest in the Lord and wait patiently for Him, fret not thyself because of him who prospereth in his way.." Yes, again, I can hear him say: "For yet a little while and the wicked shall not be, yea thou shalt diligently consider his place, and it shall not be." Yes, Lazarus is saying, "The meek shall inherit the earth, praise His Holy Name."

Now let us look again upon the screen, "And it came to pass that the beggar died and was carried by the angels into Abraham's bosom; the rich man also died and was

buried; and in hell he lifted up his eyes, being in torments; . . . and he cried, and said, Father Abraham, have mercy on me and send Lazarus." Oh, he takes notice of Lazarus now as he looks across that Deep Gulf and sees Lazarus dressed in a shining white robe singing praises unto God and he cries again: "Father Abraham, have mercy on me and send Lazarus." Don't you see I am burning up, don't you see my parched lips, my tongue cracked for the want of cold water; just let him dip the tip of his finger in water and cool my tongue." But Abraham said, "Son, remember." Yes, remembrance then will come back. He looks back unto the day when he was rich with all the wealth and pleasure that this world could afford. He remembered when he passed poor old Lazarus at his gate eating the wasted food that was thrown out from his table. Yes, Lazarus was content just to feed on the broken fruit; yes, he remembered seeing him giving thanks to God just for the crumbs, and how he remembers when he cursed the dogs for befriending poor old Lazarus. The scene was changed; both have received their reward, one has eternal life for being content with what God had given him while on earth. While the other gone to everlasting destruction, yes, he sees his lost condition, helpless now, but too late. Oh, sinner friend, can't you see the picture which Christ has painted so plainly for us in His word. Don't strive for worldly gain, but let us be content with our lot and let God lead us and receive the reward Lazarus received, and not the reward of the rich man.

So when we feel a little discouraged let us turn to 2 Tim. 6:8-9, "Having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

Praise God for His holy word and for holiness.—Amen!

WHAT HAVE YOU DONE TODAY?

Have you done anything for the Master today?
Have you asked Him to bless every word that you say?

Have you spoken that word to the friend that you love?

Have you shown him the way to the mansions above?

Did you kneel in the night by your bedside and pray?

For the one whom you knew who has now gone astray?

Did you ask the dear Saviour His blessing to give?

That his soul should not perish but that it should live?

Have you tried to turn one from the pathway of sin?

Did you ask any one a new life to begin?

Have you given a smile and a kind word of cheer.

To a soul who is struggling in doubt and in fear?

Now if you have done any of these things today,

When you kneel down tonight by your bedside to pray,

You will know in your soul you have done what is best,

And your sleep will be sweet when you lie down to rest. —Willard M. Wise