

THE TEST OF FAITH

Abraham's Sacrifice Of Isaac

(Editor's note: The following material relating to the Sunday School lesson is based in copyrighted notices produced by the Division of Christian Education, National Council of Churches in the U.S. and is used by permission.)

By N. SPEER JONES

This week's lesson takes us from the birth of the only son of Abraham and Sarah to the birth of their grandsons by him, Esau and Jacob.

Twenty-five years after God's promise, Isaac was finally born when Abraham was 100, a son of Sarah, 90. The age of Isaac's parents reminds us of another pair of Biblical parents, Zachariah and Elizabeth, who gave birth to the Baptist when they were beyond the normal child-bearing years.

The age of his parents may be reflected in Isaac's name, which means "he laughs" or "the laughing one." We recall that Sarah laughed when the angels announced that she would have a child when she was so aged (Genesis 18:12, 13). Incidentally, only one other birth was more heralded than Isaac's—Christ's.

Sarah now returns Hagar's spite, after having no child, she now has the preferred child in another reversal of roles, we find Abraham, king of Gerar, visiting Abraham in Beersheba and seeking a treaty of protection from him, who is now ob-

viously favored by God (Genesis 21: 22-23). Previously, Abraham had resorted to trickery to keep himself safe from Abimelech's power (Genesis 20). The story of Abraham's sacrifice of Isaac is a familiar one; it represents the supreme test and supreme victory of Abraham's faith. We all meet tests of our own faith, lesser in degree than Abraham's, but the same in concept—in the apparent inconsistencies of God's actions, Isaac, so long waited, so long promised, and for whom so much was sacrificed, was apparently to be destroyed. Yet Abraham's faith is such that he is able to tell his servants that he and Isaac will return. He cannot comprehend what God plans, yet he believes.

Notice that while Abraham's sacrifice is merely threatened, God later delivers His Own Son as a sacrifice for us all — and His sacrifice is consummated. Chapter 23 details the death and burial of Sarah at the age of 127. Abraham was away from home at the time. His negotiations for a burial place for his wife typify Oriental dealings.

After Sarah's death, Abraham becomes concerned about the marriage of Isaac, who is now about 40. The chief reason that he determines to find a wife for his son from among his own people rather than from among the Canaanites is a monger who he lived was apparently the gross immorality, wickedness and idolatry of the latter; his own people were worshippers

of the One God. Nahor, the grandfather of Rebekah, was Abraham's brother, who apparently migrated to the city of Charan from Ur. The name Rebekah is significant in that it means a nose or a tie-

Young Priest Has Challenging Task

MONTREAL (CP) — The youngest Roman Catholic priest in Montreal has been given one of the most challenging jobs in the diocese—chaplain to the 6,000 port workers employed along the 12-mile waterfront.

It's the first assignment for Rev. Claude Desrochers, 23, the first chaplain for the port workers.

Paul-Emile Cardinal Levesque, Archbishop of Montreal, selected Father Desrochers and obtained permission from the Vatican to ordain him before his 25th birthday, the usual minimum age for ordination, after receiving several requests from port workers for the services of a chaplain.

Father Desrochers, who describes his job as experimental and temporary, has set up an office in the heart of his parish and met most of his parishioners. He gets acquainted with them

The servant Eliezer was quickly captured by Rebekah, a girl Isaac was devoted to her for a lifetime. It is at the end of this chapter that we first find the word "love" in the Bible. Rebekah's disarming when she saw Isaac followed Oriental custom, in which, an inferior dismounts and advances on foot when meeting a superior.

Rebekah and Isaac had been married 50 years before they were blessed with children. Notice that from the beginning we see the characteristics of coming in Jacob and of indifference to sacred things in Esau.

Vision of Bethel



of Abraham, conceived a son, although she was 90 and Abraham, 100. Through this son, Isaac, God promised, Abraham would become the father of nations—Genesis 21:1-8.

MEMORY VERSE—"By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son."—Hebrews 11:17.

ILLUSTRATED SUNDAY SCHOOL LESSON

Scripture—Genesis 20-25.

By Alfred J. Buescher



To test Abraham's faith, he told him to take his beloved son, Isaac, to a mountain and offer him as a burnt offering. Abraham did not question the command and set out with Isaac—Genesis 22:1-8.

At the appointed place, Abraham built an altar, bound Isaac on wood on it, and took his knife to slay him. Just then the angel of the Lord intervened and stopped him, and a ram was offered instead—Genesis 22:9-13.

When Isaac was about 40, his father sent his chief servant from Canaan back to Mesopotamia, to bring a bride for Isaac, Rebekah, from among his own people—Genesis 24.

Church Mission Discussed At Anglican Conference

TORONTO (CP)—The Christian church should have good guidance to some traditions and adapt itself to a man-centred world by borrowing the ideas around it, a British religious journalist said.

John Lawrence, editor of the interdenominational magazine Frontier, led a group of speakers at a Anglican Council group advocating change in the church as well as the society. The overwhelming materialism of an apparently godless world was represented by scientist-theologian W. Fredrick Owen, of the Tenn. Institute of Nuclear Studies, who argued that the church must not "conform its message

as to fit the limited thought forms of this age." While Mr. Lawrence said the church "ought to welcome secularization" as providing a new opportunity for Christians, Dr. Polard described present times as "a dark age."

A panel of speakers at the meeting—Anglican delegates from more than 70 countries led discussion on the church's mission to a world that has generally turned its back on the supernatural and is centred on man-made phenomena such as big cities and big business, mass society and mass media.

Moderator was Rev. D. R. G. Owen, provost of Trinity College, Toronto.

Bishop E. B. Wickham of Middleton, England, a pioneer in industrial mission, said as a factory chaplain, said traditional forms of religion are fading under the impact of modern knowledge. He called for "a complete re-orientation of thinking" in the church.

Bishop Chandu Ray of Karachi, Pakistan, said the church is in trouble enough by too close an association in Asian minds between Christianity and the failures of Western society.

"In our new circumstances we need a theology that starts from the manifold actual situations in which people find themselves, a theology that is expressed in the language of ordinary life," Mr. Lawrence said.

ALWAYS DANGEROUS

"It was always dangerous and it can be fatal to treat particular religious forms as if they were the only possible religious embodiment of the Christian faith. Christianity itself needs to be enriched by graces from other cultures."

WORKED OUT

The Pacific Island of Nauru, once called the richest in the South Seas, is now worked out of its once vast phosphate deposits.

Time's Required For Stock Taking

By CARDINAL MCGUIGAN Modern man is taught never to look back. The next pay cheque, the next week end, the next vacation, the next gadget, beyond this, the quickly hopeful bestitude of a brave new world ahead. Never look back!

But man must look back if he is to gain hope for the future; man must look back because he has been sent. One function of the Church is to provide man with a tradition so that he may remember why he had been sent. In her doctrines and her history, the Church provides a view mirror in which we can see clearly the supernatural in our contemporary affairs. Yet there was a time in history when the presence of Christ was the most poignant and significant characteristic of everyday life.

As we cast our eyes first upon the ages of faith and then upon the current scene, we can see the underlying impetus of living that the underlying impetus of living, which at one time swelled up from an awareness of Christ's presence, has been replaced from an awareness of his mysterious, based upon human genius separated from the supernatural. Both these creeds cast upon the screen of our imagination a vision of the future.

The Church asks us to bear with this time of trial, expectantly to hope that the coming of Christ, at which time our fondest dreams of happiness will be more than realized.

The heresy of materialism on the other hand quiets our impatience, consigning us with the hope of a millennium when human genius will control the power, dominate the universe, and thus create heaven on earth.

Both creeds provide us with a taste of the beatitude that lies ahead. We are not wholly bereft of contemporary consolation. Christianity reminds us of the presence of Christ with us here and now. Materialistic points to contemporary miracles giving us comforting gadgets to keep our hopes alive until the triumph of human genius is complete.

One thing, however, we must realize: We can't have both ways! The two creeds are mutually exclusive. If complete happiness can be achieved in Christ and in Him alone, then human genius by itself has nothing to do with two signs. The first is a Christian community that is a saintly community. The second is a sensible evidence of the presence of Christ in society; the saint is a sensible evidence of the presence of Christ in the human soul. The power of God is made evident by the way in which it animates the human community and the individual person.

The war, therefore, is not between saints and machines, but between Christ and Satan, between the Redeemer and the Destroyer. If it is Christ in whom modern man places his trust, then he is concerned about his personal sanctification and Christianization of the society of which he is part. If it is human genius he trusts, then let him be resigned to being one automaton in a mechanical state. MODERN MAN must choose the power to be used to subordinate God or the machine.

CATHOLIC CHURCHES

St. Dunstan's Basilica Great George Street Masses: 7:00, 8:00, 9:30, 11:00 a.m. 7:00 p.m.

Holy Redeemer Church Upper Queen Street Masses: 7:30, 8:30, 10:00, 11:30 a.m. 5:30 p.m.

St. Pius X St. Peter's Road Masses: 7:15, 8:30, 10:30 a.m. 5:00 p.m.

Weekday Masses are at 7:00 and 7:30 a.m.

First Baptist Church Corner of Prince and Fitzroy Streets Rev. Malcolm F. Harlow, B.A., B.D., Minister Mrs. V. L. Dinwiddie, Organist and Choir Director

10:00 a.m.—Sunday School 11:00 a.m.—"WELL DIGGER'S" Solo: Miss Josephine 7:30 p.m.—"TRIUMPHANT OVER TEMPTATION" Solo: Mrs. Douglas MacKenney

The Salvation Army "Home of Evangelism Since 1838" Great George Street 53 Villa Avenue Sunday: Directorate Class—9:30 a.m. Sunday School—10 a.m. Holiness Meeting—11 a.m. Salvation Meeting—7 p.m. Friday: Young People's Hobby Class—4:15 p.m. "A WELCOME AWAITS YOU AT THE ARMY"

The Kirk of St. James The Reverend T. H. B. Somers, M.A., S.T.M., Minister Organist and Director of the Choirs Christopher Goodhill, M.A., B.Mus. 11:00 a.m.—DIVINE SERVICE AND SERMON BY THE MINISTER: "BITTERNESS, ENMITY, PERSONAL ANTAGONISMS—AND THE GRACE OF GOD"

Rec.—Ye people, send your hearts, Air—If with all your heart, Ye only send—Mendocinos. Mr. Reginald MacLean. WE INVITE YOU TO WORSHIP WITH US THE CHURCH IS OPEN DAILY ENTER—REST—AND PRAY

St. Paul's Anglican Church Established 1765 by Royal Foundation The Rev. F. Louis Elias, L.S.T., Rector Organist and Choir Director: George A. Thompson, F.R.C.O., (CHM) A.R.C.M. Feast Sunday after Trinity 8:30 a.m.—Holy Communion 11:00 a.m.—Morning Prayer and Sermon Preacher: Rev. W. J. Moore. Attend Church this Sunday. Church Gossip Families are Happier Families.

Charlottetown Bible Chapel 233 Cumberland St. at Longworth Ave. SERVICES: 11 a.m. and 8 p.m. SPEAKER: JAMES A. STAHR, B.Sc., M.Th.

CALVARY TEMPLE Pentecostal Assemblies of Canada Upper Prince Street Rev. C. K. Penn, Pastor 9:15 a.m.—Fellowship Hour, Summer-Style Radio 9:45 a.m.—Sunday School, Classes for all 11:00 a.m.—Evangelistic Rally 7:30 p.m.—Evangelistic Rally ATTEND CHARLOTTETOWN'S REVIVAL CENTER

PARK ROYAL UNITED CHURCH Christie Drive, Parkdale Rev. J. R. Tye, B.A., B.D., Minister Mr. Leslie Hiss, Organist and Director of Senior Choir Mrs. Stanley Newman Director of Junior and Intermediate Choirs 10:00 a.m.—Nursery and Kindergarten care 10:00 a.m.—Morning Worship Sermon: Mrs. A. Kennedy, B.A., B.D. You Are Welcome To Worship With Us

Central Christian Church 215 Kent Street Charlottetown, P.E.I. MORNING: 10:00 a.m.—Bible School for the whole family 11:00 a.m.—Evangelistic Rally: "GOD'S CALL TO THE UNCONVERTED" "Jesus, Lover of My Soul" (MacDougal) Solo: Mr. Eric MacGregor

EVENING: 7:30 p.m.—Evening Worship Service "WHAT IS SALVATION?" Minister—Mr. William O. Weale Organist—Mr. Allison MacLain, A.R.C.M. YOU ARE WELCOME TO ATTEND ALL OF OUR SERVICES

Zion Presbyterian Church Corner Prince and Grafton Streets The Rev. Donald A. Campbell, B.A., Minister Supply Organist: Mrs. Rena Johnston and Mrs. Kenneth Parker 10:00 a.m.—BIBLE SCHOOL 11:00 a.m.—DIVINE WORSHIP Solo: "WHY TALK WITH GOD?" Solo: "Whether Shall I Go From Thy Spirit" (F. Muller) Solo: Mrs. Douglas MacKenney 7:00 p.m.—DIVINE WORSHIP Sermon: "THE SHEPHERDS FOR THE FUTURE" Guest Preacher for both Services Reverend Walter Kennedy, M.A. St. John's Episcopal, Charlottetown, Hamilton, Ontario. A CORDIAL WELCOME TO ALL

TRINITY UNITED CHURCH Charlottetown, P. E. I. Ministers: Rev. J. G. E. Barr, B.A., B.D. Rev. G. G. Wyvras, B.A., B.D. Rev. Clifton C. Lewis Organist & Director of Choirs: Roydon F. Magdard, A.R.C.M.

10:00 a.m.—Nursery care for children under five years of age 11:00 a.m.—"MARY AND MARTHA" (Rev. G. G. Wyvras) Solo: "Just For Today" Solo: Alan Sandgrove, Hartford, Conn. 7:00 p.m.—"HERE AM I" (Rev. G. G. Wyvras) "A WELCOME AWAITS YOU AT TRINITY AND SPRING PARK UNITED CHURCH (Cor. Kirkwood Drive and Dunbrink Street)

11:00 a.m.—Nursery Care 11:30 a.m.—Mr. Harold L. Leard, Field Secretary, P.E.I. Temperance Federation Organist: Mrs. Ron H. Atkinson

St. Peter's Cathedral Anglican Church of Canada Rochford Square The Ven. Archbishop J. R. Davies, M.A., Rector The Reverend Canon E. M. Malone, M.A., B.D. Honorary Assistant Priest Miss Suzanne Brunton, Lic. Mus. Organist Mrs. B. W. Patterson, Choir Director

August 18—The Fifth Sunday after Trinity 8:00 a.m.—Holy Eucharist 2:45 a.m.—Matins 11:00 a.m.—Choral Eucharist and Sermon 7:00 p.m.—Evening Visitors Are Most Welcome At All Services The Services from 8:21 to August 11 inclusive will be under the direction of the Rev. William Clark, Rector of the Church of the Redeemer, Providence, Rhode Island



You can't see any farther ahead from the second step than you could from the first. But you know you are closer to the top.

And that very aptly describes one aspect of man's quest for spiritual understanding. ONE SUNDAY IN CHURCH DOESN'T MAKE US CHRISTIANS. And sometimes a month of Sundays finds us still struggling with doubts and wrestling with temptations. Prayers don't always seem to be answered. And parts of the Bible may constantly baffle us.

But the truth of the matter is that every spiritual step we take is exactly that — a step. It may leave our perspective unchanged for the moment. But it is bringing us closer to that higher level of life from which man's vision enlarges.

Until we reach life's spiritual crest, the most important step is always the NEXT. Join the millions who'll climb a little closer to the summit Sunday.

Table with 7 columns: Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday. Each column lists a Bible passage and a time.

THIS FEATURE IS CONTRIBUTED TO THE CAUSE OF THE CHURCH BY THE FOLLOWING INTERESTED INDIVIDUALS AND BUSINESS ESTABLISHMENTS

- List of names and addresses of individuals and businesses contributing to the church cause, including Atlantic Roofing and Insulation Company, Larter Bros., Richmond Gardens, Dan Beaton, Moore & McLeod Ltd., S. Nelson Good, The Windmill Restaurant, F. J. Campbell, H. T. James, Rogers Hardware Co. Ltd., Hall & Stavert Ltd., H. J. Phillips & Son, Chandler Bros. Ltd., and Thomson's Septic Tank Service.

ATTEND THE CHURCH OF YOUR CHOICE READ THE CHURCH ANNOUNCEMENTS ON THIS PAGE FOR TIMES OF SERVICES