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# The Gospel Witness and Protestant Advocate

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## The Jarvis Street Pulpit Eternal Salvation Assured

A Sermon by the Pastor, Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, May 9th, 1948

(Stenographically Reported)

"Father, I will that they also, whom Thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."—John 17:24.

**T**HERE are many truths revealed in the Word of God which, in the view of not a few of the Lord's own people, are there, of course to be believed by them, but not to be exposed to the view of the unbeliever; as though there were some dark secret which must be withheld from the unbelieving mind until the soul has been introduced to the simpler matters of the gospel. It is true, there are depths in the word of God which no one has ever fathomed, heights which the most daring imagination has never scaled. The length, and breadth, and content of this treasury of truth is altogether beyond the capacity of the human mind fully to understand. I grant you all that.

It is a fact that "the secret of the Lord is with them that fear him". It is a fact that now, as in the days of His flesh, our Lord speaks certain things to His own people, as they are not spoken to those who are not His. It is a fact that the gospel, in its fulness, is described in the Bible as "The wisdom of God in a mystery, even the hidden wisdom". There is no occult science more obscure to the popular mind than are the truths of God's word to the unilluminated minds of men. But there are some of these doctrines which some would fear to speak of especially in the presence of the unbeliever. Take for example, the doctrine of the election of grace, of God's sovereign choice of His own people. This is a very precious truth to those who are already "called"; but some would say, it is difficult to understand, and perhaps discouraging to those who as yet have not known Christ.

I have the strongest conviction myself that the Spirit of truth is well able to take care of the truth He has revealed: for it is promised that we shall know the

truth, and the truth shall make us free. But of course there is no understanding of it apart from the divine illumination which it is the prerogative of the Spirit of truth to give.

There is, as a matter of fact, only one Teacher of the word of God, and He is God Himself. In the days of His flesh our Lord spoke to His disciples certain parables, and later they gathered about Him, and asked privately for an interpretation of that which He had publicly spoken. So ought we always to do, and to remember that the Spirit of Truth, Who inspired the writers of this Book, knows every word, and every syllable, and is able to make it clear to those who seek His aid.

The text I have announced to you to-night is an enunciation really of what might be regarded as pretty high doctrine. I grant you there are not a few who would pass it by; nor, of course, will it be profitable to us, unless we are helped in our understanding of that which is written. This passage is taken from the high priestly prayer of our Lord Jesus, offered but a few hours before He suffered; and if I may venture to say so, without irreverence, He comes in this prayer—it is almost a contradiction in terms, I know,—I was going to say He comes in this prayer—very, very close to God. He was always close to Him. He and the Father are One. But it is an expression, significant of the intimacy which obtained between the Father and the Son. Here "the Apostle and High Priest" of our profession, if I may so say, opens His heart to His Father about us: talks to God about us: "Father, I will that they also, whom Thou hast given me, be with me where I am; that they may behold my glory, which thou hast given

me: for thou lovedst me before the foundation of the world".

### I.

Let us begin this evening with this, that our text refers to BELIEVERS AS THE FATHER'S GIFT TO HIS SON. Jesus speaks of those who are His, as having been given to Him of His Father. His Father was the great Proprietor, the universal Owner. As Abraham gave all that he had to his son, Isaac, so the Father in heaven appointed Jesus Christ heir of all things; and peculiarly and specifically the sheep of the flock of this good Shepherd had been given to Him of His Father.

What a tremendous truth! that you and I are the King's gift to His Well-Beloved! You may be sure of this, that God would not give to His Son anything that was of little value to Him. Sometimes people make a virtue of their benevolences, when they give away to others what they do not want themselves. Not so with God. You remember how it is said of Araunah when he gave a place for an altar to David, that "all these things did Araunah, as a king, give unto the king". So God gave of His best to His Son. For some strange reason, and by a gracious discernment which staggers our understanding, He saw some value in us, and bestowed us upon His Son,—like a skilled prospector, who sees in some rough stone, which the ordinary person would pass by, a diamond, a precious stone of incomparable worth,—uncut and unpolished, it is true, but of a potential of incalculable value. So from nature's quarry does the great God take us poor, uncut, unattractive, and faithless as we are, and He bestows us upon His Son.

Let me ask a few questions, and try to answer them in connection with the consideration of this principle. *Why are we given to Christ; and what are the reasons why we are so given?*

First of all, I think, *to be His companions*, because it is the purpose of His grace that His Son should not be alone. Go back to the story of Eden, and you hear God's saying, "It is not good that the man should be alone; I will make a helpmeet for him". So God created a second person. He created Eve, and gave her to Adam, to be his companion, and to be a helpmeet for him. So God gave to His Son the body of believers, the company of believers, that His Son might have a bride, that He might not be alone, that He might have an object upon which to lavish His affection. Hence the choice of the Father, and of the Son, were one.

It is a very happy circumstance when that is true. I met a man not long since who said to me, "The greatest disappointment in life to me have been the marriages of my children. I have a son and a daughter. Each chose for a companion a most unsuitable person, and neither of them has had a happy life." That is very sad, is it not? But what a blessing when the father is just as pleased as the son, and when the bride is, in effect, the father's gift, and the bringing together of the two is of the father's arrangement, and there is mutual satisfaction and felicity, because of this mutual choice!

I would remind you, if you are a Christian, that for some reason which perhaps you have not yet discovered—certainly I have never been able to discover it for myself—for some reason beyond our understanding God was pleased to set His love on us, and to see something

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in us, a capacity which grace might create for great things, and so He has given us to His Son.

Oh, the comfort of knowing that we are the Father's gift! People may think that you don't amount to very much. We are just nobodies; we do not count for very much by human estimate. But let us find comfort in the reflection that there was enough of us anyway for the Father to give us to His Son; and He did not give His Son a nobody: He gave to His Son one in whom He Himself delighted.

There was another reason. He gave us to His Son *as part of the spoils of war*, as something to which the Son was entitled by virtue of His exploits. Do you remember when David and his six hundred men had been away on a foraging expedition, when they came back to the city of Ziklag, they found it a heap of smouldering ashes. The Amalekites had come down upon them, and had taken away their wives, and their children, and all their cattle, and all the possessions of David and his band; and they had burned the city, reducing it to ashes. When David and his men returned, they found nothing but the smouldering embers of what had been their city. Girding his sword upon his thigh, he summoned his men to battle, and they went out in pursuit of the Amalekites. They overtook them, and fought with them, and utterly defeated them, delivering the women and children out of their hands, and all the flocks, and herds; and they returned in triumph to Ziklag. It is said, "There was nothing lacking to them" of all that the Amalekites had taken away. "David recovered all". They said, "This is David's spoil". He won it in battle." In anticipation of that greatest of all victories, which our Lord was to achieve in our behalf, we are given to the Son. He is permitted to have possession of us as His legitimate spoil.

Salvation is free to us, you know. Many people do not understand how salvation can be "without money,

and without price" to us. But our salvation was purchased at a great price. We are our David's spoil. Had He not "spoiled principalities and powers", making "a shew of them openly, triumphing over them in it" then we had not been free to receive Christ as our Saviour. But having won the battle, we are the Father's gift to His Son as the legitimate spoils of war.

Frequently I have reminded you of the parable of the man who left the ninety and nine sheep, and went out after the one that was lost, till he found it. When he found it he laid it on his shoulders, rejoicing; and when he returned home he said, "Rejoice with me, for I have found my sheep which was lost."

When a soul is saved, the great Shepherd summons all heaven to rejoice with Him that it is found. "My sheep"! Yes; by My Father's gift, it was given to Me. It is Mine, a member of My flock"!

We are given to our Lord Jesus *in order that He may display His skill in our perfection.* To return to my figure—like putting an uncut diamond into the hand of a lapidary, and saying, "See what you can make of that." He goes to work on it, and cuts it according to His own design, until it flashes fire with every turn of the lapidary's hand. Thus we are given, with all our crudeness, and unkemptness—and I had almost said, native ugliness—we are given to the Lord Jesus that He may use His divine skill, and show what saints He can make of us at last. "They also, whom Thou hast given me."

I think, too, they were put into the hands of the Lord Jesus *with the assurance that He would keep them.* There is no safety deposit box in the world that is as safe as the hand of the sovereign Saviour. Accepting a gift from His Father, He says, "They shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." There is a grip; there is a dynamic, there is a power in the wounded hand of the Lord Jesus that finds no analogy in all other energies apart from Him. No man is able to pluck us out of His hand. Some of you ladies have had your purses snatched from you. One day we found one on the steps of the church. Some purse-snatcher had snatched it, taken its contents, and then thrown the purse away.

One night late a policeman came into our garden at the rear of my house. He had his flashlight and was looking around everywhere. He explained that he was looking to see if he could find a purse. He said over on another street the people were engaged socially in the house—it was summer time—and some thieves had cut the wire screen of the kitchen window, and had taken a sum of money, and a purse, which had been lying on the table. The policeman said these petty thieves usually take what is in the purse, and throw it away. He said, "I was just looking for it. There might be some fingerprints on it."

My dear friends, when the Lord Jesus has received us as the Father's gift, no robber in earth, or in hell can snatch us out of His hand: "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition."

When David came before Saul, and Saul rather regarded him with contempt, saying, "You will go and fight Goliath? Why, he is a man of war from his youth, and thou art but a youth". You remember David's answer: "Thy servant"—he did not say "tended"—

"Thy servant *kept* his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: and I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear, and this uncircumcized Philistine shall be as one of them, seeing he hath defied the armies of the living God. David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine." I am not afraid of him." It is thus; and our David "keeps" His father's sheep, and though the devil, "as a roaring lion walketh about seeking whom he may devour" he will not get one of Christ's sheep: He will see to that. He keeps them; and will keep them to the end.

Someone says, "That is a very comfortable doctrine for those who are already in the fold. If I were one of the Lord's sheep, I should revel in that truth: but I am not. I am outside, and I am not so sure that I understand, or appreciate, that truth. Why should others be the Lord's sheep, when I am not? Why should others be saved when I am not?" "Do you want to be saved?" "No"! "Have you any interest in Christ?" "No"! "You do not love God?" "No; I do not care anything about Him." "You have no interest in spiritual things?" "No." Well, then, what are you complaining of? You do not want it anyway. You would rather be outside the fold than inside.

Perhaps upon second thought you may say, "That was a superficial defence. The fact is, I *am* interested in Christ. I do often think of God. I really wish sometimes that I were one of His sheep, safely folded from the wolves that are at large." "You really are interested? You really wish you were one of His sheep?" "Yes." That is a sure sign that you are, for if the Lord had not already done something for you, touched you somehow by His Spirit, you would not have any interest in Christ. "But, sir, I am not a Christian. I do not see things very clearly." No; just a rough diamond, but given of the Father to the Son, you may be sure that "He which hath begun a good work in you will perform it until the day of Jesus Christ". It is a sure evidence that grace has begun a work in your heart if you have a real interest in the things of Christ.

Perhaps you could go a little farther and say, "There was a time when everything was dark. There was not a star in the sky, spiritually, but I confess now I sometimes think I can see the first grey streaks of dawn. It looks sometimes as though the night might pass, and morning break." You say perhaps:

"I wait and watch the eastern skies  
To see the glorious spears uprising,  
Beneath the oriflamme of day."

Of course! the morning is coming. The Dayspring from on High has already visited you.

How reassuring it is when in the very early morning, just when we see the glorious spears uprising beneath the oriflamme of day, when it is still night, although there is a bit of the morning promised—how reassuring it is to say to yourself, "The sun is coming. I have not to bring it. It is not my doing. I shall just wait here, and look toward the east. I can see the light, and it is becoming clearer and clearer; by and by the great orb will appear, and almost before one knows it, the shadows will have passed, and a clear light will be shining.

Sometimes the Lord Jesus comes to us just like that. Given of the Father, the interest increases until at last you are like someone waking from sleep. You rub your eyes, and say, "Where am I? It was all so dark, but the sun is now shining. Can it be that my sins are forgiven? Can it be that He has made me one of His children?" Yes; it can be. And I am sure that there is nothing that ministers to our confidence like a recognition of this great truth that, beyond it all, in the beginning of it, and the enlargement of it, and the continuation of it, and at last the shining of the sun in his zenith—it was not my doing at all: He did everything. That is grace. "They also, whom Thou hast given me."

## II.

WHAT DID HE ASK FOR THOSE WHO WERE THE FATHER'S GIFT? He asked that they "might be with me where I am". *He desires the presence of His people.* Do you believe that? I have had to do with people sometimes who treated me as though the less they saw of me the better pleased they would be. Willing to be approached on a matter of business, and then—"good-bye"! I should not court the presence of such a person as that. I had a bit of comfort in my heart a few days ago. I was talking to a certain lawyer, and he said, "You have many enemies." I said, "I know. I am sorry; but I cannot help it." He said, "They say some nasty things about you. But I was talking to someone the other day, and I said to them, 'You do not understand that man at all. I like him. I find him very interesting. I find his company most engaging. I like to be where he is.'" I said, "Thank you for the compliment."

I have seen that man several times since, and, do you know, I always approach him with gladness, because I feel he is not averse to seeing me." You naturally gravitate to people who love you, don't you?" If someone gives you the cold shoulder—one is enough, you do not covet a second one, at least I don't. When people treat me like that I cannot help saying, "The world is wide. Good-bye"; and it is not a very fond farewell, but a long one I wish them.

There are some people you like to meet. It is only a matter of regret when you have met, and talked with them, that the opportunity for conversation and fellowship was so short; and when you said, "Good-bye", you said, "We must meet again. We have had a delightful time together."

Has it ever occurred to you that the Lord Jesus did not save you to imprison you somewhere out in some detached building, away from home? The prodigal could not understand why his father would want to meet him at all. He came back hoping for nothing but mercy. He said, "Make me as one of thy hired servants. I will stay out of sight; only give me something to eat." But that is not what the father had in his mind. He said, "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat, and be merry; for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry." Why? Because the father longed for the presence of his son.

I have an idea that the shepherd, when he put the sheep on his shoulder, did it not merely for the sheep's insurance, that it might be safe, but for his own comfort, as though he would say, "I have you. You are mine."

I have a little dog, I have told you about. He is young, only a little over a year old. He is the best dog in all the world—except yours! Already I think he understands my moods. When my wife and I get home to-night he will be waiting for us, and it will take him twenty minutes to get over his demonstration. He just races around the house, and then climbs up on us, and then at last I go to the chesterfield, and sit down, and he gets up, and climbs up on my shoulder, and puts his head against mine. I put my arm about him, and I say, "I have got you." I like that—and I think he does too!

That is what the good Shepherd does with His sheep. That is what Christ does with the believer. He says, "I want them to be with me where I am." If you knew how much the Lord desires your presence, you would be oftener at the Mercy Seat. If you knew how it is possible to minister to Christ, oh I am sure you would oftener talk with Him! There is a great word about the Church at Antioch which says, that when the church were gathered together "as they ministered to the Lord and fasted"—what did they do? Did they give Him money? No; it was not that. I think they prayed as I have heard some people pray in our prayer meeting: not a Cook's Tour, circumnavigating the globe. I love to hear people, when they forget everyone, and begin to talk with God, and to tell Him all that is in their hearts, how much they love Him. I do not care how long they pray when they pray after that fashion. I feel as though I am permitted to overhear the conversation of two lovers telling each other of their love: "Father, I will that they also, whom Thou hast given me, be with me where I am."

When Jesus, said, "Abide in me" He spoke for our sakes; but He spoke for His own, too, because He wants us, because He loves us. He wants us to be with Him, and to rejoice in His presence.

I stumbled across a saying of Spurgeon one day years ago. I forget where I saw it, whether in a sermon, or in some biographical passage in his life. He was not one to speak cantingly, without sincerity. He spoke of the joy of being in the Lord's presence; and He said, "I can honestly say that for more than twenty years during my waking hours I have never once been unconscious of the presence and nearness of my Lord." What a tremendous saying!

"That they also, whom Thou hast given me, be with me where I am." That means to be *with Him here.*

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The Gospel Witness

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When He went away, He said, "I will not leave you comfortless: I will come to you." So He is with us here, wherever we are, in business, in the family, at our daily task, in our pleasures, in our recreations, in our periods of rest: "I will never leave thee, nor forsake thee. I will be with thee, and I want thee with me where I am." He wants us to share everything with Him.

We used to have a dear man come here. He has been in glory now for a long time. His name was Mr. Henry O'Brien, K.C. He was a lawyer of distinction. He was a very old man at the time of which I speak. One time, somewhat facetiously I told a story of a certain doctor who said something about sending his wife away to Los Angeles for a holiday. They had had a specially trying winter. He said, "Both of us were completely worn out, and our nerves were on the outside of our skin. I went out, and I came back and said to my wife, 'I have made reservations for you to go to Los Angeles for a visit. Make haste and get ready.'" Then he said, "I told one of my fellow practitioners what I had done." He said, "Would it not be fine if you could go along with her?" He said, "No; there is nothing that woman needs more than to get away from me, just for a rest." I told the story rather facetiously. I do not remember what my application was. But I remember Mr. O'Brien was sitting in the front seat, and he said at the close, "You know, I just about always agree with you. I come because my soul is fed; but you said something tonight I cannot quite agree with." I said, "What was that?" "About that doctor. That applies to nearly all relationships, I dare say." Then he looked at his wife, and he said, "I really don't think it should apply to husband and wife." I said, "Perhaps not." Certain I am, that the divine Bridegroom does not want it: "I will that they also, whom Thou hast given me, be with me where I am. I shall never tire of them, and I don't believe they will tire of me."

When you are a little down, and somebody passes you by with their heads in the air, and does not see you at all, you can say, "I know Someone Who wants to see me." You may find some comfort for your heart that there is Someone, none other than the Prince of Glory, Who is never wearied of your presence, and He has expressly asked that you be with Him where He is. "Here?" Yes; and hereafter!

Do you want to go to heaven? Yes; so do I. I am looking for "a city which hath foundations, whose builder and maker is God". I am glad that my going is not dependent on the caprice of my will.

What promises these politicians are making, to humbug the people just now! I don't believe they mean to keep a fraction of them. They have not the slightest intention of fulfilling their promise. They are only after votes. What if this old world were governed by someone like that? Where should we be? But it is not. He whispers to me, "I want you to be in heaven with Me, where I am." He wants us all; and because He wants us, He is going to have his own way.

This is my assurance that:

"Though here below, 'mid trouble and woe  
My place is in heaven with Jesus, I know;  
And this I shall find that such is His mind  
He'll not be in heaven, and leave me behind."

I am going there because He has prayed that I may.

### III.

WHAT SHALL WE GO TO HEAVEN FOR? What are you going there for? Not to walk the golden streets, not to examine the walls of jasper, and the foundations of precious stones; not merely to eat of the tree of life, and drink the water of life—"The Lamb is all the glory in Immanuel's Land".

Jesus said, "I want them to be with Me where I am that they may behold my glory, which thou hast given me. I should not enjoy it, (He seems to say) if they were not with Me."

I remember being in a great Convocation one time, such as we had here on Thursday night. I was sitting on a crowded platform. Degrees were to be conferred on certain candidates. I was sitting beside a man who was to receive an honorary degree. He looked over the crowd, strained his neck looking this way, and that. Then he turned to me, and said, "I am looking for my father. He was to be here, and I am pretty sure he is here, somewhere; but I cannot see him." Then he said, "You will laugh at this, but when I was a little boy I was in the habit of kicking the toes out of my shoes. My father bought me a pair of shoes that had little brass plates on the toes so that I could not wear them out." He said, "When I got those shoes on, I was the proudest boy in town. And my father gave them to me." Now he said, "I feel a little bit like that about this degree business to-night. I don't care about it, but I do want my father to see me. I wonder where he is!" Pretty tinselly showing after all; but he wanted to share it with his father.

Jesus wants to share His glory with us; There is a sweet story in the Old Testament you all know. We often refer to it, and yet it never wears out. There was one who was sold for silver, and then was made a servant. Prospered of the Lord, he was falsely accused, and cast into prison. Again, blessed of the Lord, he became a sort of under-governor. He interpreted the dreams of two fellow prisoners. They went out, and he saw them no more. One was a butler of Pharaoh to whom he said, "Think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house; for indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon . . . Yet did not the chief butler remember Joseph, but forgot him."

Then Pharaoh had a dream, and then did the chief butler remember Joseph. He was sent for, and he came, and interpreted Pharaoh's dream. He told them about a time of plenty, and then a time of famine in the land. He recommended the appointment of someone who would take advantage of the time of plenty, so as to be ready for the famine that should follow. Pharaoh said, "Where can I find such a man?" You remember how he chose Joseph, and made him governor, and he said to him, "See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt."

They came from everywhere to Egypt to buy bread.

The brethren of Joseph also came—the ones who had sold him for silver. They came the second time, and then Joseph introduced himself to them, and sent them away with camels, and wagons to bring their father down. As he sent them away, he said, "Ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither." They went back and told Jacob of all Joseph's glory in the land of Egypt.

It was just like that, that the One Who was sold for silver, Who was numbered with the transgressors, filled the storehouses, and then opened them wide, bidding us come and buy bread and wine without money and without price. What for? "Ye shall see My glory". That is what He wants us to see.

I do not understand it, but I think it is in the text; that the Lord Jesus virtually says, "All the glory which Thou hast given me, and which I had with Thee before the world was, I want them all to see it, and all to share in it, and all to rejoice in it, for Thou lovedst me before the foundation of the world. And when they come they will understand something of the mystery of God's eternal love, of how He loved Me, and how He loves them. He has provided for us all, and we shall share the glory for ever.

#### IV.

Then just this one word: Listen! Oh, listen! THIS IS THE ASSURANCE OF SALVATION: "Father, I will that they also, whom Thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." "I will it! I want them here." He knew that His Father would never say, No, to Him. That is our guarantee, that He wills it.

Did you read of the investiture of the Princess Elizabeth with the insignia of the Noble Order of the Garter, in St. George's Chapel, in Windsor? (She and her husband.) This is an honour reserved for very, very few. I read that the King's voice rang out through the Chapel: "It is my royal pleasure that Her Royal Highness, the Princess Elizabeth be installed"—and she was installed.

So the Prince of Glory says, "It is my royal pleasure. I will it that those who were once poor sinners, be with Me where I am, that they may behold my glory." And that blessed day is coming by and by.

Let us pray:

O Lord, we thank Thee for this sweet assurance of Thy favour. Thou hast magnified Thy Word above all Thy Name. Thou hast given us Thy gracious promise, and if we may so say, Thou hast wrapped Thy name about Thy promise, and the promise with Thy name—Thou hast pledged to us an everlasting salvation. For this, O Lord, we thank Thee, through Jesus Christ our Lord, Amen.

I never select the last hymn until after the sermon, because I never know where I am going to stop. Let us sing:

Jerusalem, my happy home,  
Name ever dear to me,  
When shall my labours have an end  
In joy, and peace, and thee?

When shall these eyes Thy heaven-built  
walls  
And pearly gates behold?—  
Thy bulwarks with salvation strong,  
And streets of shining gold?

Why should I shrink from pain and woe,  
Or feel at death dismay?  
I've Canaan's goodly land in view,  
And realms of endless day.

Apostles, martyrs, prophets, there  
Around my Saviour stand;  
And soon my friends in Christ below  
Will join the glorious band.

Jerusalem, my happy home,  
My soul still pants for thee;  
Then shall my labours have an end,  
When I thy joys shall see.

Amen.

## THE HUGUENOTS IN CANADA

Editor, THE GOSPEL WITNESS  
AND PROTESTANT ADVOCATE,  
Toronto.

Dear Sir:

With reference to your splendid article on "The Edict of Nantes", May 6th, the following may give many of your readers a new and interesting thought, one especially valuable for the French-Canadian to the extent that he is capable of independent thought with reference to his church.

Has any nation been more greatly cursed by Rome than has France? The finest blood of that nation—The Huguenots—was driven out by Rome to build up the commerce and culture of the rivals of France. The Huguenots petitioned the Kings of France to permit them to go to French Canada rather than to foreign countries, but Rome had decided that the settlement already there was to remain sacred to the "Holy" Church: no free man was allowed. Had the million Huguenots, slaughtered and expatriated by order of the papacy, been allowed to settle in Quebec there would have been more French in Canada by 1776 than English colonists in New England.

The whole subsequent history of the world would have been changed, largely in favour of the enlargement of France. The Thirteen Colonies would not have left the Empire for many, many years, and it is fair to assume that their departure would have been on friendly terms. No one can foresee what benefits to humanity would have followed such a course.

The burden of Rome made France the second-class power she is practically to-day. If 60,000 French colonists have grown in number to-day to some 4,000,000 in Canada and the United States, who can estimate what the descendants of even half a million French colonists might have numbered to-day: possibly as many as that of France herself, some 40,000,000. This would have ensured that France would be a great power, instead of the reverse. Could England have taken India from France under those conditions?

The whittling of the early free laws of France, so far as Protestantism is concerned, is of course what is occurring again to-day, for the policy of Rome changes little, as all Quebec witnesseth.

Constant Reader.

### CHRISTIAN GUEST HOME

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**THE PASTOR'S THIRTY-EIGHTH ANNIVERSARY**

**D**R. SHIELDS began his ministry in Jarvis Street Church on Sunday, May 15th, 1910. Last Sunday the church observed the thirty-eighth anniversary of his pastorate in Jarvis Street Church. At the morning service, Mr. P. J. Jones, Deacon and Treasurer of Jarvis Street, speaking in behalf of the Deacons, and of the church family, read the following address:

Dear Dr. Shields:

Beloved for the gospel's sake, and for your own, it is once more my privilege to be spokesman for the family as you begin your thirty-ninth year in this historic pulpit, and, as we raise our Ebenezer to the faithfulness and liberality of God our Saviour, to give voice to our deep affection, for ourselves, and on behalf, we feel sure, of that wider constituency which has had the benefit, under God, of your ministry for many years.

The burning of incense is a delightful, and often a wholesome and lawful diversion; but it is not primarily our design now to rejoice before the Lord that you are a great preacher of the word, or that you are a man who knows all qualities of human dealing with a learned spirit, a dauntless and skilful captain; nor to expatiate on your gifts from the Holy Ghost; nor to mention at any length how rich has been your contribution to the Church of Christ. What we are anxious and careful to express in the simplest terms, and as briefly as may be—for we were but little happy in our Pastor if we could say how much—wearing as it were our hearts upon our sleeves for this occasion, is our love for you.

Our main purpose, however, is to magnify Him, the glorious and invisible Head of the Church, great David's greater Son, the only Maker of mighty men; and to remark also that through the operation of the Spirit, we discern, and of necessity, share, your fellowship in His sufferings: like Him, "Thou hast been as one, in suffering all, that suffers nothing; a man, that fortune's buffets and rewards has ta'en with equal thanks". We have seen that, through grace, none of these things have moved you, neither have you counted your life dear unto yourself, so that you might finish your course with joy, and the ministry which you have received of the Lord Jesus, to testify the gospel of the grace of God.

Thus we have a Pastor after His own heart, who watches for our souls as one who must give an account; and in pure soul, Pastor, your pains are registered where every day we turn the leaf to read them; and moreover, our hope of you is steadfast, knowing that as you are a partaker of His sufferings, so shall you be also of the consolation which abounds by Christ.

So in thankfulness unto Him, Whom you serve so selflessly, so purely from the blood of all men, in gratitude to God for one who has borne his faculties so meek, who has been so clear in his great office, we would like you to accept this memento of our love, on this memorable morning. Blessed be God Who has remembered this people in the gift of a great gentleman, and a mighty servant of the living God.

We join our prayers with yours that this people will remember that God is their Rock, that the High God is their Redeemer, and that He will continue to feed them according to the integrity of His heart, and guide them with the skilfulness of His hand.

And now, if Mrs. Shields will receive these flowers, with their thirty-eight roses, as a mark of love and high esteem, we should feel honoured. We recognize how sharp must be her anxiety, making mention of her in our prayers; and we praise our Heavenly Father, Who has bestowed upon her that ornament of a meek and quiet spirit, which, in the sight of God, is of great price.

(Signed) H. C. SLADE,  
Vice-Chairman of the  
Board of Deacons

Toronto, May 16th, 1948

The address was accompanied by an envelope containing a substantial sum of money, and at the same time Lois Slade came forward with an envelope containing a substantial gift from the Sunday School. (The Pastor will set aside this sum of money toward the purchase of a new car when cars are available.)

In the evening Dr. P. W. Philpott, beloved by everybody, was the special preacher. So completely assured were those who had arrangements in hand that they knew the Pastor's mind, they privately invited Dr. Philpott to preach, without the Pastor's knowledge. Dr. Shields knew nothing of it until he saw the announcement in the Saturday evening papers. But the officers of Jarvis Street Church knew there was no man in the world whom the Pastor would rather have in his pulpit on such an occasion. Dr. Philpott delivered a great message, and preached quite as vigorously as he was wont to do forty years ago.

For the hearing of the evening congregation, Mr. Jones again read the address printed above.

Altogether, Sunday was a happy day in Jarvis Street.

**A STRAW IN THE WIND**

**I**T IS proverbial that even a straw will indicate the way the wind is blowing. Recently we were informed that in Dresden, Ontario, and the area roundabout, some time last year a rather extensive piece of Hydro work was begun. The men from Dresden, and the neighbourhood, were mainly employed. But the Dresdenites began to wonder what was the significance of a certain camp of considerable proportions, which the Hydro proceeded to build.

This spring the Dresden men were all dismissed, and a gang of Poles, of course, Roman Catholics, were taken on in their place, and forthwith occupied the camp. These are the men who were brought from England to serve as agriculturists. They can speak no English, and so have to be directed through an interpreter. Our informant did not identify the interpreter, but most likely he was a Roman Catholic priest.

Thus the Roman parasite fattens itself upon the body.

**SEND US NAMES PLEASE**

Frequently we receive names from GOSPEL WITNESS readers, who request that we send sample copies to such persons. We invite our friends to send us lists of persons who may become potential subscribers.

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## A NEW TESTAMENT CHURCH

WHO of us has not wished that we could roll back the pages of history and pay a visit to a New Testament church, to hear the Apostle Paul preach and to share the fellowship of those early days when Christianity was a new religion, despised and persecuted by the many mighty and the many noble, but manifestly blessed by the power and presence of the Spirit of God. In several of the Epistles of Paul we are given lifelike pictures of the infant churches to which he ministered, together with the doctrine he taught them, and it is a salutary exercise for modern Christians to go back to these descriptions of the primitive churches in order to measure themselves and their churches by the models given us in the New Testament. In the First Epistle to the Thessalonians, we are given such a glimpse of a little group of believers in an ancient Greek city, whom the great Apostle to the Gentiles addresses as "The church of the Thessalonians which is in God the Father and in the Lord Jesus Christ". (I Thess. 1:1) This intimate sketch of a New Testament church drawn from real life is worth studying a little.

### A Regenerate Church

First of all we are struck with the fact that this church was composed of converted people. They are described as those who had "Turned to God from idols to serve the living and true God". (I Thess. 1:9) From the account given in the Acts of the Apostles concerning the founding of this group, it is evident that they came together because of their common faith in Christ. A great choice was put before them: they had to choose between the old way and the new, between a ritual religion based on the law and a living fellowship with a risen Saviour. The Scripture tells of the division among those who heard the preaching of Paul: "And some of them believed, and consorted with Paul and Silas". (Acts 17:4) The faith they exercised was based on the acceptance of certain truths, but it went far beyond mere assent to doctrinal propositions. They turned to God from idols, they received the word of God, so that Paul describes the church as being "in God the Father and in the Lord Jesus Christ"; even those who had died are referred to as "the dead in Christ". Membership in this church was not the outcome of an accident of birth into a certain family, or pride of race, or associations of language and culture. Indeed the early believers chose to forego all those natural advantages for the sake of Christ. They turned their backs on old friends and familiar acquaintances, as upon their former sins and superstitions, in order to cast in their lot with others who trusted Christ as Lord and Saviour. Christianity for them did not consist merely in reciting a creed, or in submitting to the sacraments, or in attendance at a place of worship: it was rather a living experience, an actual acquaintance with the Lord Jesus Christ, Who had died for them and Who was raised again from the dead.

These early believers did not look for salvation of their souls by mechanical or magical means in the application of physical substances upon their bodies; they would have had little or no interest in a complicated ritual of worship performed in their sight like some theatrical spectacle; the splendour of sacerdotal and liturgical vestments were in their minds associated with heathen or Jewish religions, not with the message of the Gospel. And of the fine spun theories that took shape centuries later concerning apostolic succession, they had no knowledge whatever, seeing

that their hope was in the risen and exalted Christ Whom they knew for themselves by direct, personal acquaintance and not second-hand through some human institution of earthly priests. Their test of doctrine was that proposed by the Apostle himself who, it is recorded, "reasoned with them out of the scriptures". (Acts 17:2) Like the saints at Berea, they doubtless tested the preaching of even the Apostle Paul himself by "searching the scriptures daily, whether these things were so" (Acts 17:11), and not by any scheme of apostolicity or catholicity, the man-made measures of orthodoxy conjured up by the subtle ecclesiastical doctors of after ages.

Membership in the churches of the New Testament meant infinitely more than it means to be a member of many so-called churches that bear the name of Christian in our day. A young man recently graduated from our Seminary was formerly a member of a certain denomination, and this is his account of how his name was inscribed on the church roll. One day the minister called at his home, and like many farm boys, this lad took refuge in the barn until the pastoral visitation was ended. When he came back to the house in due course, he asked his mother what the preacher wanted. "He wants you to become a member of the church," said the mother, "for he thinks that a boy of seventeen should take his place along with the other young people of the community in the life of the church." The lad objected that he knew nothing of what it was to be a Christian, that he did not understand the Gospel and felt entirely unworthy to take to himself the name of Christ. Notwithstanding, his wishes to the contrary, the lad was amazed to hear his name read from the pulpit the next Sunday as a member of the church. How distressing and humiliating it would be to read that the Apostle Paul employed such methods of enlisting the support of Lydia, the seller of purple, or of baptizing the Philippian jailer. It was not thus that Peter advised his hearers on the day of Pentecost when they were pricked in their hearts and cried out saying, "Men and brethren, what shall we do?"

The cause of Christ is not helped but hindered by cheap, slipshod methods of padding the church roll by the addition of multitudes of men and women who are without a vital knowledge of the saving power of Christ. Churches that are composed of a mixed multitude may glory in the imposing array of numbers, but their supposed strength is their real weakness: Men and women whose hearts have not been touched by the finger of God will eventually rule in the church councils, and it is not to be expected that they will have the spiritual insight to discern the true nature of the problems or the Christian courage to follow their Master without the city wall there to be crucified amid the taunts of the Pharisees and the railing of the chief priests. The apostolic churches were not composed of the many mighty nor the many noble: their spiritual power and influence to transform the world came from the utter devotion of a small number of believers upon whom the Spirit rested. We would that the Protestant Churches of to-day were willing to forsake the fleshpots of multitudinism, the hankering after numbers and prestige, and choose rather to bear affliction with the people of God.

### An Indoctrinated Church

The Church at Thessalonica was an indoctrinated Church. It was founded upon the revelation of God in the written word. In the Book of Acts, we read that



"Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ." (Acts 17:2, 3) The Apostle knew how to quote the Greek poets and philosophers by way of illustration, but his matter was drawn from the Word of God; that was his final authority. The epistle which forms the basis of our study is one of the first that was written by Paul, and there is no great doctrinal controversy at stake with which he must deal, as he had later to do in the letters to the Romans and to the Corinthians. Nevertheless, in these practical exhortations which breathe the apostle's intense personal concern for these new converts, there are references and allusions to almost all the great doctrines of the faith. Throughout these two epistles, Jesus is named again and again as "Lord", and the context makes it indubitably clear that Paul consciously thinks of Him as Jehovah, the Lord Who revealed Himself in the Old Testament. He is linked with God the Father in the salutation to both epistles; He is the source of salvation and of all grace and blessing, and the Judge of all the earth Who will come in glory from heaven with His mighty angels. The ministry of the Holy Spirit is alluded to; Christ's atoning death and His resurrection are mentioned; the Christian's hope for a life beyond life is set forth in the clearest language. The Apostle speaks, in passing, of the election of God as the explanation of why these men and women came to a knowledge of Christ. These great truths of revelation were apparently the common possession of this infant missionary church. Paul must have packed a great deal of doctrine into his sermons, seeing that the time he spent in Thessalonica is to be measured in weeks not years. How do present day churches stand in comparison with Thessalonica? We fear that they would suffer greatly. Sermons now must be bright and breezy; entertainment and emotionalism have a premium put upon them by throngs of churchgoers, and hence the "successful" pastor must enter the competition for their patronage. Judged by their advertisements, even many "Fundamentalist" churches count more upon "special" music and a thousand other "special" attractions than upon the drawing power of the Cross of Christ. In this regard also we need to get back to the apostolic methods as well as to the apostolic message and power.

### A Working Church

Furthermore, this church at Thessalonica was a working church. Those who composed it had turned to God from idols not merely to fill a pew or to assume the rôle of sermon-tasters, but to serve, that is, literally "slave for" the living and the true God. Among the virtues for which they are praised in this epistle are "their work of faith and labour of love". One of the marks of genuine Christianity is a willingness to work for Christ. "Faith without works is dead." In this church it was the "laymen" and "laywoman"—the words are not found in the New Testament—who did the preaching. The Apostle wrote that their faith to Godward is spread abroad so that "we need not to speak anything". O that our church members would give their preachers that sort of holiday! In too many of them the preacher does not only all the preaching, but also all the praying, all the working, and most of the sacrificing, while the rank

and file of the "members" sit idly by as spectators or alas, only too often as critics. And sometimes the words and works of the members so jar and grate on the Gospel preached from the pulpit that the glad sound is drowned out by the horrid discord made by unsanctified lives and deeds. The whole duty of a Christian is not acquitted by financial support and personal attendance at the public services of the church. There is a life to be lived in the sight of men and of God, a testimony to be borne to one's fellows concerning the Saviour Who has delivered us from the wrath to come. The best apologetic of Christianity is not to be found in the dialectics of philosophy, or the historical evidences of the truth of the Christian record. Unbelievers will never be reasoned into the Kingdom of God by mere argumentation. But the evidence of a life of holiness, of kindly words and loving deeds cannot be gainsayed by the most ungodly or by the most sceptical of men.

We speak of missionary-minded churches, meaning those which give liberal support to foreign missions and which have sent out ambassadors of the Gospel from their membership. Let us thank God for such churches and for such heroic devotion to the cause of Christ. But the church at Thessalonica was a missionary church in a different, and I venture to say, in a deeper sense than that. This group of believers did not delegate some of their number as missionaries; they each undertook to be a missionary. They did not give money to others, they themselves went to preach the Gospel. From them "the word of the Lord sounded out, not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad". We have departed far from the primitive model in this respect. One of the saddest weaknesses of Christianity is that it has too largely succumbed to a fatal schism of the body into "laity" and "clergy", the former doing little or nothing, and the latter supposedly performing all that is necessary. Wesley's system of class-meetings by which he set everyone to work grew naturally and necessarily out of his insistence upon the new birth, a personal experience of the grace of God. And we also need to insist both upon the scriptural doctrine of the new birth and upon its necessary accompaniment of personal witness for Christ by every believer.

### Where Is the Ideal Church?

If our study of this New Testament church seems to be in danger of driving some to despair for fear that they cannot hope to find its counterpart in the world to-day, or at least in their neighbourhood, let me remind you that there are no ideal churches in the New Testament, except that "glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish". (Eph. 5:27) The local groups of believers organized in various centres named in the books of the New Testament were not perfect: Corinth was troubled with divisions which were the outcome of spiritual immaturity; Colosse was troubled with vain philosophy; Galatia with the heresy of salvation by works; other churches had left their first love. In spite of these failings, there was One Who walked among the golden candlesticks and Who held the seven stars in His right hand. The writers of the New Testament point out the defects of the churches not to offer an excuse to any for abstaining from their fellowship, but as a means of exhorting the believers to a more consistent walk in Christ. A church is only as good as its members. Every Christian should ask himself the question, "What sort

of church would it be, if all the members were like me?" Those whom the Apostle Paul addressed as his brethren in Thessalonica had need of perfecting, and he wrote strongly worded exhortations to them, yet he described the local assembly as "the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ". We would do well if we were to take the letter to the Thessalonians as a personal appeal addressed to us to tell us not only what a New Testament Church should be, but what a New Testament Christian should be: "Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more." (I Thess. 4:1)—W.S.W.

### A LETTER FROM DR. ROBERT DUBARRY

THE following letter reached us by air mail in reply to our cable, informing Dr. Dubarry of the action of Toronto Baptist Seminary in conferring upon him the degree of Doctor of Divinity. The letter speaks for itself:

"Association Evangélique  
Des Eglises Baptistes  
De Langue Française

Nîmes (Gard), le 8 mai, 1948.

Dr. T. T. Shields,  
Toronto, Canada.

Dear Dr. Shields:

Your long and so graciously worded cable of the 6th inst. was an utter surprise.

I deeply appreciate the generous prompting behind the great favour thus granted to me. Were it not for my high regard toward the whole Senate of Toronto Baptist Seminary, I would duly insist on the thinness of my deserts, which might have quite naturally left me outside of an honour felt to be much beyond my real size.

Of course, I venture to interpret that most kind step as an indirect recognition of the deservings of our French Bible Mission cause. I can predict that when they know, my worthy associates will prize their own share in my privilege.

It was, on the other hand, with no surprise at all that I hailed your touching expression of the affectionate feelings of the Seminary Convocation crowds. A new weight of gratitude is added thereby to that of innumerable other marks of fraternal solicitude.

In my own modest way, I shall endeavour to slightly repay so many valuable tokens in attempting to harmonize more and more accurately the testimony of my own little flute with the resounding message of your stately Union organ.

I can assuredly guess that you had your big something to do with the Senate's decision and with the friendly welcome which greeted its announcement. You have therefore, dear Dr. Shields, first rank in the thankfulness which I very much regret to be unable to express better than through these hasty lines. My excuse for such brevity is that I wish this letter to get somewhat ahead of the mail which your cable is so kindly promising.

Along with very encouraging news from our fields,

please share with the Senate of Toronto Baptist Seminary, and with my much valued Union colleagues and friends, my very affectionate wishes in our common and uncommon and happy service.

Yours ever gratefully and heartily,

"ROBERT DUBARRY".

### SAINT PATRICK GOES TO CONFESSION

By V. Raymond Edman

Adapted by Margaret McNaughton  
(From *The Moody Monthly*)

Falsehood and superstition have distorted the life of Ireland's great evangelical missionary, but here he speaks out for himself.

TIME and historians have combined to distort the records concerning the life and character of Patrick, humble, zealous missionary to the Irish. He has become a symbol for all that is Irish—although the records reveal that he did not possess a drop of Irish blood. He has been claimed and sainted by the Roman Church, with which he had no proved relationship. He is said to have vanquished the snakes of the Emerald Isle, as well as doing a host of other pointless and impossible things, about which valid history has nothing to say.

These legendary voices have drowned out the thrilling story of Christianity's entrance into Ireland and its phenomenal growth under Patrick, a great and judicious missionary pioneer—perhaps second only to Paul of Tarsus. Superstition has had the floor long enough—it is time we allowed Patrick to speak for himself and for the Irish Church which he established.

There are two primary historical sources regarding Patrick: his *Confession* and his *Letter to Coroticus*, a pagan British king who had raided the Irish coast and taken some Christians captive. The *Confession* is the more significant of the two. In it one meets the real Patrick, devoid of the superstitions with which later medievalists of Rome have sought to encircle him. He is charmingly frank, naïve, wholesome, and above all, spiritual. He seems like one of us, with a twinkle in his eye as well as a prayer in his heart.

He described himself as: "Patrick the sinner . . . the illiterate (*rusticus*) . . . I knew not the true God . . . The Lord opened the understanding of my unbelief . . . I was not worthy . . . Love of God and fear of Him increased more and more . . . by the help of God, so it came to pass . . . because of His indwelling Spirit who hath worked in me until this day . . . Let who will laugh and insult . . . but though I be rude in all things . . . I baptized so many thousands of men . . . or when the Lord ordained clergy everywhere by means of my mediocrity . . . The Lord is mighty to grant to me afterward to be myself spent for your souls."

Without any doubt, the *Confession* of Patrick is one of the world's choicest gems of autobiographical writing. Most of the translations are in prose, but there is a lovely version in blank verse by Sir Samuel Ferguson. It should be available to the Christian public, for it ranks, in my opinion, with classics such as à Kempis, Madame Guyon, Fenelon, Brother Lawrence, and Bunyan.

*The Loricæ*, or *Hymn of Patrick*, originally written in Latin, is one of the loveliest bits of Christian poetry we have. The occasion of its writing was the time of Loegaire's plot to keep Patrick from going to Tara to "sow the faith". It was to be a corselet of faith for the pro-

tection of body and soul against devils, human beings, and vices. Although the spirit of the poem might be construed as selfish, when one remembers the purpose to which his life was devoted, the egoism is effaced. But, as always, a superstition arose, and his followers began to say that once, when Patrick chanted this hymn, he was changed into a deer, thereby escaping King Loegaire's persecution. Therefore the poem is known also as *The Deer's Cry*.

In addition to Patrick's own writings there is the valuable *Book of Armagh*, which contains the most accurate of the "Lives" of Patrick. The *Hymn of Sechnall*, composed by a contemporary, speaks in praise of the apostle of the Irish, as though he were alive at the time, and has no reference to miracles. Most of the superstitions and legends are found in the seven ancient "Lives" assembled and published in 1647 by John Colgan, under the title, *Trias Thaumaturga*, which is valueless as exact history.

Patrick, according to his *Confession*, was a Briton—not an Irishman—born in Dumbarton on the Clyde, in the south of Scotland, about the year A.D. 389. His knowledge of the gospel came through his Christian father and a grandfather, who was a "presbyter". Christianity had come to Britain by way of the Christian merchants and soldiers of Imperial Rome.

At the age of sixteen, Patrick was captured by some Irish raiders and carried as a prisoner to Ireland, where he was sold as a slave. In that hard service he came to the knowledge of Christ as his own personal Saviour, and after seven years was led of God to escape from servitude and to return to his people in Britain.

No doubt he had learned the language of his captors and observed the conditions of the Irish without the gospel of Christ. It was, therefore, evidence of the wisdom of God when, after several years in Britain, he received a clear and personal "Macedonian call" from the Lord of the harvest to preach the gospel in the land of his former captivity. Patrick described his call:

"And there verily I saw in the night visions a man whose name was Victorius, coming as it were from Ireland with countless letters. And he gave me one of them, and I read the beginning of the letter, which was entitled, 'The Voice of the Irish'; and while I was reading aloud the beginning of the letter, I thought that at that very moment I heard the voice of them who lived beside the wood of Foelut which is nigh unto the western sea. And thus they cried, as with one mouth, 'We beseech thee, holy youth, to come and walk among us once more.'

"And I was exceedingly broken in heart, and could read no further. And so I awoke. Thanks be to God that after very many years the Lord granted to them according to their cry."

Young Patrick had the same problem of fond relatives who wanted to keep him in his homeland as any missionary candidate today. He wrote of his kindred who "besought me that at all events now, after the great tribulations which I had undergone, I would not depart from them anyhow." Others criticized him behind his back: "Why does this fellow thrust himself into danger amongst hostile people who know not God?" But he had heard the Lord's voice within his soul: "He who laid down His life for thee, He it is who speaketh in thee," and he obeyed, devoting the remainder of his life to the evangelization of Ireland.

Patrick's mission field was wild and primitive, its

extensive forests abounding in red deer, wild boar, and packs of wolves that ravaged the flocks of the small pastoral population.

The pagan Irish were animists, worshipping sacred trees, wells, stones, weapons, and believing in earth spirits who inhabited sacred places, and entered largely into the life of mortals. They worshipped idols, and practised child sacrifice in order to appease the gods and to secure good harvests. Their priests were Druids, supposedly gifted with supernatural powers.

To such an Ireland Patrick came in the early fifth century to preach to his former captors the story of the cross. His success was phenomenal. A Christian revolution, unparalleled in that it was effected without bloodshed, took place in Ireland in the space of a few years. Kings and princes, their children and subjects, chiefs, and even proud Druids and Bards laid their superstitions and variances at the foot of the cross under the preaching of one humble but zealous missionary, until all Ireland was reached.

Patrick, like Paul, had the "mighty ordination of the nail-pierced hands". He was simply a British Christian—not a Romanist as that term is understood today. The bishop of Rome in that day was recognized as one of the many leaders of the Church, without the prerogatives later ascribed to his office.

Again legend has taken liberty with the apostle to Ireland. A scribe of the *ninth* century, named Ferdomach, was the first to whisper that Patrick, of the *fifth* century, was ordained in Rome by Bishop Celestine. And writers of later "Lives" of Patrick became increasingly sure of it. They finally developed and voiced loudly the "facts" of the case: Patrick, by pious fraud (considered no sacrilege to the medieval author), had carried away a great quantity of relics of the apostles and martyrs, and even a towel stained with the Lord's blood—not to mention some hair from the Virgin Mary!

But enough of historical "blackmail"! Let us allow him to speak for himself. The self-revealed Patrick was a Bible-reading, Bible-believing, Bible-preaching missionary. The *Confession* and the *Letter* overflow with references to Scripture, but never mention the Virgin Mary, the Eucharist, or relics and holy places. His intimate acquaintance with the Bible stands in sharp contrast to the growing ignorance of its contents as evidenced in the "Lives". And for centuries after him the Irish Church held aloft the light of the gospel in contrast to the traditions and superstitions of the Church of Rome.

Patrick was a prayer warrior. After his conversion as a slave swineherd, he prayed much like David Brainerd. As his love for God and faith grew, "the spirit was moved, so that in one day as many as a hundred prayers, and at night nearly as many" came from his heart. He would stay all night in the woods and on the

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## THE GOSPEL WITNESS

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mountain, arousing himself before daybreak to pray, whether in snow, frost or rain. He testified in his *Confession*, "I felt no hurt; nor was there any sluggishness in me—as I now see, because then the spirit was fervent within me."

Once when taunted by heathen companions that God had left them to starve, he prayed, and "a herd of swine appeared in the way before our eyes . . ." (One wonders if such faith and prayer could not cause the snakes of Ireland to take to the sea—if Patrick felt the need for their banishment!)

"Saint" Patrick was a man of persuasion. Deeply taught in the Scriptures, he formulated a brief, clear statement of his faith which would pass the scrutiny of the most exacting fundamentalist.

But pre-eminently Patrick was a missionary, and demonstrated sound principles of missionary statesmanship. He realized the necessity of preaching the gospel "for a witness unto all nations before the end of the world." Like Paul, he would receive nothing of his children in the faith, but rather gave gifts unto them. He established an indigenous church, baptized believers, ordained clergy, and confirmed the people.

Although he had a limited education himself, Patrick encouraged it, and taught the elements of learning, which laid the foundation for the scholarship for which the Irish Church was later noted. In early medieval times, a monk who could read Greek was obviously from the Irish Church, for the study of the New Testament in its original language had ceased in the Roman Church. Patrick considered that the true objective of the missionary bishop was to establish among the heathen the true worship of God's Church, and to provide them with a native ministry.

According to Thomas Moore, in his *History of Ireland*, "Christianity burst forth, at the first ray of apostolic light, and . . . at once covered the whole land." But immediate success in this case was not a source of weakness, for Patrick did a remarkable follow-up job, laying strong foundations for growth. The result was a thriving, missionary Church, sending out rays of light to the heathen Picts and Scots, to the Angles and Saxons, invaders of Britain, and far afield to the continent of Europe, already languishing under Romish superstitions and ignorance of the Word of God.

Columba to Iona and Scotland, Aidan to Lindisfarne and North Britain, Columban to the Franks, and Gall to Switzerland, are some of the names that shine brightly in the constellation of Christian missionaries from the Irish Church. Only after the fateful Council of Whitby in A.D. 664 was the Irish light gradually extinguished, and all Europe settled into the intellectual and spiritual gloom of the Dark Ages.

So Patrick and his Irish Church stand on their isle, which was verdant with pure, evangelical faith in Holy Writ, surrounded by a sea of tradition and paganism, and overhung by a fog of superstition. But out of that fog a voice is arising, and Patrick of Ireland at last speaks for himself.

Dr. Edman, president of Wheaton College, is on a year's leave of absence while preparing a textbook on the history of foreign missions. This brief life of Patrick, whom Edman considers to be second only to the apostle Paul among witnesses to Christ, was adapted by Margaret McNaughton from material to appear in the forthcoming book.

*I bind myself today  
The Power of God to guide me,  
The Might of God to uphold me,  
The Wisdom of God to teach me,  
The Eye of God to watch over me,  
The Ear of God to hear me,  
The Word of God to give me speech,  
The Hand of God to protect me,  
The Way of God to prevent me,  
The Shield of God to shelter me,  
The Host of God to defend me.*

—Saint Patrick, The Lorica

## PREMIER DREW'S ROOSTER

Premier Drew needs to be reminded that he does not yet conduct the business of the External Affairs Department of this Dominion. Going beyond his rights as a provincial Premier, he demands an apology from the Yugoslav Legation in Ottawa for what, in fact, amounts to no more than its denial of the authenticity of a letter from Yugoslavia that he quoted recently before the provincial legislature. In default of such apology he would have diplomatic relations with Yugoslavia broken off.

Let us see what the Premier's allegations amount to. The letter of which he complains was printed allegedly in a Croatian-language newspaper, (not Serbian, as he says), in Toronto. It was supposed to have been received by a Serbian in Canada (name, time and place unspecified), and it threatened the punishment of his relatives in Yugoslavia if he himself did not cease his anti-Communist activities. The threat went so far as to suggest that not a trace would be left of his family—"not even a rooster to crow".

The Yugoslav Legation in Ottawa at once declared the letter a fabrication and asked the Premier to produce it for investigation. The *Evening Citizen* thought the request reasonable. But all the response the Legation received was a wholly-unfounded charge of "unmannerliness" from the Premier's local newspaper apologist. That journal even fabricated the charge that the modest request of the Legation in effect called Mr. Drew "a peddler of lies about a foreign country!"

Now the Premier has added to these insults by accusing the Yugoslav diplomats in Ottawa of "arrogance" and of a lack of "accuracy or decency". He would have them packed off to their own country as unfit to associate with good Canadians.

Mr. Drew would make himself less ridiculous if he had more regard for proofs and less facility in unlicensed affirmation. Actually, the editor of the Croatian weekly in which the Premier alleges the incriminatory letter was printed, denies that he ever published it.

So now it is more than ever necessary for Premier Drew to produce his proofs—if he has them. Otherwise people may think that his rooster is a cock that will not fight.

—*The Ottawa Citizen*.

Premier Drew is naturally at home among roosters: he must have learned to crow somewhere—Ed., G.W.

## THE JOHN W. CAMPBELL MEMORIAL SCHOLARSHIP

WE REGRET that in last week's issue the above-mentioned scholarship was incorrectly listed. The award in the amount of \$50.00 was for the best student in the Third Year and was won by Mr. Geo. H. Stephens, a veteran of the R.C.A.F., with an average year mark of 87.1 per cent. Successive generations of Seminary students have abundant reason to remember the faithful and unfailing help of both Mr. and Mrs. Campbell, and we are sure that this award is a fitting memorial to a good friend of the Seminary whose quiet kindness endeared him to a host of friends who mourn his loss.

—W.S.W.

## THE R.C. CHURCH IN ITALY

The following account of the Roman Catholic Church in Italy is taken from the well-known and authoritative *Manchester Guardian Weekly* of April 8, just before the elections in Italy. It is the last section of an article written by the Special Correspondent of that paper, and we reprint it here as a confirmation from an independent source of what we have been saying in these columns regarding the reactionary influence of the Church of Rome not only in Italy but in Quebec and throughout the world.

But there is a third category of Popular Front voter. The Italian anti-clericals number millions and for that the Church has only itself to thank. The Church will win, but not because it has tidied up its own house. It will win in spite of corruption in high places, involving currency deals, forged cheques, and the use of religious agencies abroad for illegal financial transactions to the tune of two milliard lire, according to the Rome police now investigating the affairs of the two high prelates (one already unfrocked) and eight laymen under arrest. It will win in spite of its church schools, which refuse to submit to State examinations and which are increasing every day, to the anger of many Italian citizens. And it will win in spite of the mass of superstition it goes on propagating to the poor and ignorant and illiterate.

The present Pope will not be the reformer the Church needs, for he is a great politician, but his encyclicals, like those of his predecessors, are practically incomprehensible to the common people. There are some great preachers now touring Italy, but they are few and rare. The village priest still holds some sway over his congregation and there is, hardly a church porch in Italy without an anti-Communist propaganda sheet pinned up in it.

## REDS PERMIT FREE CHURCH, BISHOP SAYS

### Dean Garber Tells Methodists of Hope

By BARBARA YORK in *The Boston Traveler*

A leading Methodist churchman said today his church and others of the so-called "Free" churches, those that have never been state churches, are enjoying new freedom of activity in both Poland and Hungary.

### SITUATION IMPROVED

Dr. Paul N. Garber, former dean of the Duke University Divinity School who left Duke in 1944 to become Methodist Bishop at Geneva, described the religious situation in these countries behind the iron curtain as one of "disestablishment of state churches, not disintegration of religion." He added, "That's what we stand for in America."

He commented: "We over here don't really understand this union of church and state whereby a person is born into a state church because he is born into that country. In many of the European countries small Protestant groups had little chance. Now there is no discrimination. Even the smallest church is recognized."

"The church is more active in Poland now than before the war. Then certain churches were not recognized. The Methodist Church could not hold property in its own name. It was held under a trading company. This also applied to the Baptists and Congregationalists. The Catholic Church and some state Protestant churches were recognized."

"Under the present situation, all churches are recognized by the Polish government. The government takes a neutral attitude on questions of religion."

"I'm as free to carry on my religious work in Poland as in any other country. I go there and speak on the radio without any censorship. They say they have adopted the American way of separation of church and state."

"The government gives abandoned churches to any church that can use them instead of using them for secu-

lar purposes. In East Prussia there is a large number of these.

"In Hungary, until last October, the Methodist Church was not recognized as a church. They would not accept the statement of 'Methodist' on a public document, but would say, 'There is no Methodism.' In the schools children had to pass reading, writing, arithmetic, and religion, but no Methodist church could give grades in religion. Even the children of our pastors had to go to priests or a state church official such as a Lutheran, and usually went to their Sunday schools to get these marks. Now any church is recognized."

"Unitarians, Congregationalists, Baptists, Pentecostals, and others are called 'Free Churches' because they never had any connection with a state."

The bishop explained he is head of the church in 10 European countries, including Poland, Hungary, Austria, Bulgaria, Czechoslovakia, Yugoslavia and Spain, and that he travels freely throughout all but Spain and Yugoslavia.

### SPAIN CLOSES M. E. CHURCH

Methodist churches and schools are closed in Spain under Franco while in Yugoslavia, Methodists are in ill repute because many were Germans, were considered former enemies after the war, and had to go back to Germany.

Recognizing his experiences are "not in line with the impression of most people who feel Communism is against religion," the bishop also pointed out he was speaking of purely religious activity.

"This is not in praise of Communism," he said. "I don't know of any Methodists who are communists. My business is religion. The Methodist Church does not deal in politics. I'm looked upon as a religious leader over there."

Although the churchman said he had not yet visited Russia, he plans to do so on his return to Europe in August in connection with the transfer of Methodist parishes to that country when the Polish-Russian border was changed. "We know nothing about these churches now," he said.

### SPIRITUAL FUTURE

Speaking of general religious conditions throughout Europe, Dr. Garber reported a great growth and revival of religion as a result of the extreme suffering during the war. He described his own viewpoint toward the spiritual future of Europe as "very hopeful and optimistic, from a long-range viewpoint. But it will take a long time," he said.

## DR. SHIELDS IN SARNIA

Dr. Shields will speak afternoon and evening, May 24th, in Temple Baptist Church, Sarnia, at a meeting of the Western Association, and in connection with the opening of the new church.

## RALLY AT GUELPH

24th of May

All Sessions Meet in St. George's Church  
(Woolwich and Douglas)

2.30 p.m.—Song Service

Rev. M. R. Hall: "Our Baptist Heritage"

7.30 p.m.—Evening Session

Rev. Lorne Hisey: "Christ Preeminent"

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## A LETTER TO

### MR. JOHN G. DIEFENBAKER, M.P.

**I**N OUR issue of April 15th we published a letter from an Ottawa correspondent, addressed to Mr. John G. Diefenbaker, M.P. It appeared on page fourteen of that issue, to which we refer our readers.

We have received a letter of protest from Rev. John F. Dempster, President of the Ottawa Branch of THE CANADIAN PROTESTANT LEAGUE, in which he describes the letter as "defamatory".

We have entertained a high opinion of Mr. Diefenbaker, so much so that we have said, in other issues of THE GOSPEL WITNESS that he seemed to be possessed of greater qualities of leadership than any other man in the Conservative Party. But Mr. Diefenbaker, on several occasions, has displayed the usual Canadian politician's disposition to curry favour with the Roman Catholic Church in order to secure its votes.

Here is the Standard Dictionary definition of defamation:

"The act or practice of defaming; the language used in defaming; malicious and groundless injury done, or attempted to be done to the reputation, or good name, of another; aspersion; calumny; in law, designated libel, when written, and slander, when oral."

We ask our readers to re-read the letter in our issue of April 15th, and judge whether there is anything "defamatory" in it. Mr. Dempster should consult his dictionary.

Mr. Dempster then says:

"The facts of the matter are these. We decided to ask Mr. Diefenbaker to address a public meeting under our auspices. Our Branch President, Rev. John Dempster, contacted Mr. Diefenbaker during a session of the House. The arrangements were quickly made in the corridor outside. Mr. Dempster introduced himself as both the Pastor of Calvary Baptist Church and President of the local Branch of THE LEAGUE. Due to the hurried circumstances, Mr. Diefenbaker assumed he was being asked to address the meeting under the auspices of his Church, while Mr. Dempster assumed that he had expressed his willingness to address the meeting under THE LEAGUE's auspices.

"This misunderstanding was apparent to no one until the morning of the meeting when our advertisements in the early editions of the Ottawa papers drew it to the attention of Mr. Diefenbaker. He pointed out that the Movement for a Bill of Rights must be National in scope and therefore must command support from all creeds. That support might well be endangered if the erroneous impression got abroad that it is supported by one religious creed and an antagonist of another.

"Immediately a consultation was held with such members of our executive as could be contacted, and after careful consideration of the subject from every angle it was unanimously decided that the wisest course of action was to simply cancel the meeting. This was done in the later editions of the papers and over the radio.

"The situation was most unfortunate, but we wish to emphasize that Mr. Diefenbaker did not renege on his word. It was a case of pure misunderstanding all around. His engagement book clearly revealed that he expected to address the meeting under the auspices of Calvary Baptist Church."

The fact of the matter was, however, Mr. Diefenbaker was to speak on the Movement for a Bill of Rights. It is the intolerance and aggressive persecuting and political programme of the Roman Catholic Church that has chiefly made a Bill of Rights necessary.

We are glad to publish Mr. Dempster's explanation; but the fact remains that as soon as Mr. Diefenbaker discovered that the meeting was to be under the auspices of THE CANADIAN PROTESTANT LEAGUE, he asked to be excused.

We are sorry for the misunderstanding, but we cannot agree that the publication of our Ottawa correspondent's letter to Mr. Diefenbaker has done him any injury. Mr. Diefenbaker, like most Members of Parliament, is a politician rather than a statesman.

We are extremely sorry that Mr. Dempster, and his Executive, view the matter as they do; but it must be recognized by every one who is historically informed of the character and machinations of the Roman Catholic Church through all its history up to the present time, that Romanism is a man-eating tiger which cannot be appeased: it must be fought. We frankly express our own individual opinion that appeasers are useless in the membership of any Protestant organization. It must continue to be a militant organization, or cease to exist.

THE GOSPEL WITNESS has published a number of letters which appeared in *The Ottawa Citizen* written by Mr. Dempster, and we have been most gratified by his attitude.

Here, however, let it be said that THE PROTESTANT LEAGUE has absolutely no responsibility for the publication of the letter to Mr. Diefenbaker from our Ottawa correspondent. THE GOSPEL WITNESS is an absolutely independent paper. It is not an "organ" upon which politicians can play: it is a warning trumpet which the publishers of THE GOSPEL WITNESS use themselves.

When THE CANADIAN PROTESTANT LEAGUE was first organized THE GOSPEL WITNESS gave the LEAGUE a good deal of publicity, so much so, that it was proposed in the Executive that THE GOSPEL WITNESS should be remunerated for the space given to THE LEAGUE. To this we objected, declaring that THE GOSPEL WITNESS, which accepted no advertisements, would accept no remuneration for anything it printed. That has been our policy from the beginning, and it is our policy still.

The letter of the Ottawa correspondent was written on that writer's own initiative. It was published in THE GOSPEL WITNESS by the Editor's direction, without conference with anyone. If any of our Ottawa friends think that the letter ought not to have been published, that is their privilege; but not a few in Ottawa itself apparently think otherwise. We published the letter because the principle involved is the thing that is ruining Canada.

We had hoped that Mr. Diefenbaker and his Bill of Rights might check the destructive process; but apparently it is vain to hope for any help from that direction. Can anyone imagine any Romanist voting for any Bill of Rights either in or out of Parliament, which guaranteed equal rights to all, and special privileges to none? Roman Catholicism in its every expression is the negation of all that such a Bill is designed to secure.

Last Sunday evening a farmer drove in to see us from the Newmarket district. He told us that a little while before the Marian Congress he came upon a man whose car was stalled for some reason. This man introduced himself as Mr. So-and-So, a Progressive-Conservative Member of Parliament for Toronto. He and the farmer got into conversation, and the farmer asked him his opinion of the King Government's encouragement offered to the Roman Catholic Church in every direction. The Mem-

ber of Parliament expressed his abhorrence of Rome in no uncertain terms, and in such language as THE GOSPEL WITNESS does not employ. Our former friend did not repeat it, except to say that it was "profane". He then asked the Member of Parliament whether he intended to attend the Marian Congress banquet. To which he replied, "Oh yes, certainly! I get a good bunch of votes from the Roman Catholics."

While we continue to have such representatives in Parliament, the Roman Catholic Church will carry on its nefarious work, which is aimed first at the curtailment, and ultimately at the destruction, of all civil and religious liberty in this country, as in Spain, and wherever Rome rules.

After receiving Mr. Dempster's letter the following letter was written by the Secretary of THE CANADIAN PROTESTANT LEAGUE, Rev. D. C. McLelland, and sent to every member of the OTTAWA PROTESTANT LEAGUE.

April 27, 1948

Dear Ottawa LEAGUE-Member:

We have received a copy of a letter sent by Rev. John F. Dempster who has been the Branch President of the Ottawa Branch of THE CANADIAN PROTESTANT LEAGUE. This letter states that Mr. Dempster, as President, and the other members of the Ottawa Executive, have resigned from the leadership of the Ottawa Branch because of a letter printed in THE GOSPEL WITNESS on April 15th.

It would be impossible in a letter to explain the difference and the relationship between THE GOSPEL WITNESS and THE CANADIAN PROTESTANT LEAGUE. May it suffice the members at the present to say that THE GOSPEL WITNESS is a publication as entirely separate as possible from THE CANADIAN PROTESTANT LEAGUE, and therefore has the right as an independent paper to print whatever it feels is of interest to its readers and Protestants generally across Canada.

However, in order that the enthusiasm expressed for the Protestant cause by many thoughtful and capable members in Ottawa might not be lost by what we deem on the surface to be a hasty and unwise action on the part of the Ottawa Executive, the President, Dr. T. T. Shields, and the Secretary, Rev. D. C. McLelland, will arrange a public LEAGUE meeting in Ottawa some time next month at which these matters can be explained. A further announcement about this meeting will follow as soon as arrangements can be completed.

Meanwhile, may I say that Canada never needed her Protestant people more than at the present time. We, therefore, urge you to keep your interest and enthusiasm in our Protestant cause alive. In the Newsletter which will reach you shortly, you will be told of the new offensive launched in Western Canada to win new and greater support for Roman Catholicism there. This is no time for anyone to sit down and do and say nothing.

We hope, therefore, that you will plan now to attend what we hope will be a worthwhile LEAGUE meeting, worthwhile both for the cause of Protestantism and for the faith which we uphold.

Yours sincerely,

REV. D. C. MCLELLAND,  
Executive Secretary.

P.S. Lest you should not have read the letter to which Mr. Dempster refers, for your information, we enclose a copy of THE GOSPEL WITNESS of April 15th, containing the letter on page 14.

D. C. McL.

We hope to be able to announce at an early date that arrangements have been completed for the holding of a public PROTESTANT LEAGUE meeting in Ottawa, which will be addressed by the President and Secretary of THE LEAGUE. The President's subject will be: "Can Protestantism and Roman Catholicism Work Together in Mutual Agreement?"

The foregoing has been in type for about three weeks, but was held over until it could be approved by the Executive of THE PROTESTANT LEAGUE, which met Monday evening, May 17th. It was approved as a fair answer to those who objected to the letter from our Ottawa correspondent.

We now add this further word. The letter was not "defamatory". It merely described a public servant who feared the disapprobation of Romanists more than he coveted the approval of Protestants. Mr. Diefenbaker, we think, is above the average politician. Yet the fact remains that he refused to speak at a distinctively Protestant meeting. Mr. Dempster says the meeting was cancelled by newspaper and radio announcements some time during the day of the meeting. But it is never possible to reach everybody, and the result was that many gathered for the meeting who went away both disappointed and angry. If apologies are due anybody we think they are due the people who were invited to a meeting that was not held.

This Editor and Rev. H. C. Slade were prevented from arriving in time for a Winnipeg meeting last December by bad flying weather; but the President of the Winnipeg LEAGUE, Rev. E. V. Phillips, addressed the large crowd himself, which included some carloads from Brandon, 120 miles distant. The interest thus generated resulted in the formation of a strong and lively Branch LEAGUE in Brandon. We only wish Rev. John Dempster had done the same, as we are sure his ability would have enabled him to do.

We are sorry Mr. Diefenbaker's friends think he was unfairly publicized by our Ottawa correspondent. We cannot agree, although we now think it would have been as well if the letter had not been published. However we cannot admit that any apology is due. The fact is that Mr. Diefenbaker refused to speak when he learned it was to be a Protestant meeting. To give as a reason, that all races and creeds must be united in support of a Bill of Rights is to be historically absurd. When did the Roman Catholic Church advocate, or even tolerate human rights? It would be as reasonable to expect a man-eating tiger to purr with pleasure while its teeth were being extracted.

## Bible School Lesson Outline

Vol. 12      Second Quarter      Lesson 9      May 30, 1948

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

### REPAIRING THE HOUSE OF GOD

Lesson Text: 2 Chronicles 24:4-14.

Golden Text: "Every man according as he purposed in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."—2 Corinthians 9:7.

Supplementary Reading: 2 Kings 12.

### INTRODUCTION

The Books of First and Second Chronicles give parallel accounts of many of the events recorded also in Samuel and Kings, but the material is treated in a somewhat different manner. The Books of Kings are written from the historical point of view and emphasize the national significance of events, but the Books

of Chronicles are written from the priestly point of view and stress the religious significance of the same events. Moreover, the Chronicles describe in detail only the southern kingdom of Judah, mentioning the rebellious kingdom of Israel merely in its relation to Judah. We shall now have several lessons in Second Chronicles.

The kings of Israel were without exception evil men like Hoshea, of whom we studied last week, the king who led Israel into captivity. Conditions in both kingdoms had been growing steadily worse, except for brief periods of revival under one of the good kings of Judah like Asa, Joash, Hezekiah and Josiah. Joash was a weak, though comparatively good king.

When Jehu slew the house of Ahab, he also laid hands upon Ahaziah, King of Judah, and upon some of the princes of Judah who were visiting the King of Israel at the time (2 Kings 10:11-14). Athaliah, the mother of Amaziah, determined to avenge the murder of her son and slew, as she thought, all the members of David's line. But God willed otherwise. The infant Joash was saved by his aunt, Jehosheba, the wife of Jehoida the priest, who hid him in the temple for six years. At the age of seven he was proclaimed king (2 Kings 11:1-12; 2 Chron. 24:1).

#### EXPOSITION

##### I. The First Plan: verses 4-7.

The High Priest Jehoida rendered noble service to the Lord and to His people. While he lived, his influence was strong for good, and Joash ruled well (Josh. 24:31). Unfortunately, however, as frequently happens, the king depended too much upon the priest (2 Kings 12:3), and when Jehoida died, Joash was not strong enough in himself to withstand the pressure of the wicked princes of his realm (vv. 17-19). We dare not trust the sweetest frame, but must lean wholly on Jesus' name (2 Cor. 10:12-18; Gal. 6:4).

The wicked practices which Queen Athaliah had allowed (2 Kings 11:3; 2 Chron. 22:2, 3) were still carried on during the reign of Joash. The young king seems to have condoned the heathen rites which were carried on in groves and on the hills (1 Kings 11:7; 14:23; 2 Kings 12:3). This tendency to idolatry on the part of the Israelites flared forth again and again during their long history, and this was the sin against which God had especially warned them (Lev. 19:4; 26:1, 30; 2 Kings 17:10-13). The Christian, too, is warned against cherishing idols in his heart; the Lord must have the first place in his life (1 Cor. 10:14).

The temple of Solomon, which had been in use for over 100 years, was in need of repair, and Joash resolved to provide the money for this purpose by levying taxes. The sources of income were three: (1) "The money of every one that passeth the account." This was the annual offering which every man paid to the Lord as a ransom for his soul, and which in earlier times was used for the service of the tabernacle (Exod. 30:11-16). (2) "The money which each man is set at", referring to the re-

demption price which was paid when any man desired to devote himself or his possessions to the Lord. The amount to be given would be determined according to the law of the Lord (Lev. 28:1-8). (3) Voluntary offerings. The desire of Joash was a worthy one. The church of God should be an appropriate building, and should be kept in good repair, that it may bring glory and not reproach upon the name and cause of the Lord. We should love the place where His honour dwelleth, the sacred place where we gather to worship and serve Him (Exod. 29:43; 2 Sam. 7:2; Psa. 84:1-4).

##### II. The Second Plan: verses 8-14.

The first plan of Joash did not succeed because the priests proved faithless (Ezek. 34:1-10). They did not hasten to perform their task of collecting the money, as requested, nor did they use the money for its intended use. God may be honoured or dishonoured by those who are in charge of the finances of a church. Carelessness in these matters should not be allowed, but all who are in positions of responsibility should deal honestly with God and with the people (Rom. 12:17; 1 Cor. 4:2; Heb. 13:18), and thus glorify God (1 Tim. 3:15; 1 Pet. 2:12).

The way in which a person responds to a just rebuke for his sin is usually an index to his character (Prov. 9:7, 8; 13:1). King David, for example, repented immediately, when his sin was pointed out (2 Sam. 12:7-13). These evil priests, however, remained stubborn and unrepentant (2 Chron. 24:19). They did not collect any more money, nor would they give to Joash that which had already been donated.

Jehoida, the High Priest, suggested a new way to raise money to repair the temple. A chest was placed beside the altar and into this chest the free-will offerings were to be put (Mk. 12:41). The people gave voluntarily (Exod. 35:5, 29; 1 Chron. 29:14; 2 Cor. 8:12-15), joyfully (2 Cor. 9:7) and generously (2 Cor. 8:7; 9:6). The money was taken out and counted by the king's scribe and the officer of the High Priest. The surplus was used to furnish the gold and silver vessels for the temple.

#### DAILY BIBLE READINGS

May 24—Temple of the Lord .....	2 Kings 11:1-12.
May 25—Temple: House of God .....	1 Chron. 29:1-5.
May 26—Temple: House of the God of Jacob .....	Isa. 2:1-5.
May 27—Temple: House of My Glory .....	Isa. 66:1-7.
May 28—Temple: House of Prayer .....	Isa. 56:1-7.
May 29—Temple: House of Sacrifice .....	2 Chron. 7:12-22.
May 30—Temple: House of Their Sanctuary .....	2 Chron. 36:15-21.

#### SUGGESTED HYMNS

We love the place, O God. Glorious things of Thee are spoken. Sweet is the work. The Church's one foundation. Pleasant are Thy courts above. Holy, Holy, Holy! Lord God Almighty!

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