

DESTRUCTIVE MODERNISM AMONG MARITIME BAPTISTS

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A GREAT ACHIEVEMENT IN SARNIA, ONTARIO



Temple Baptist Church, Sarnia, Ontario

Rev. W. H. MacBain, L.Th., Pastor

(See article on following pages)



REV. W. H. MacBAIN, L.Th.
Pastor, Temple Baptist Church,
Sarnia

ON OUR front page we reproduce a photograph of the Temple Baptist Church of Sarnia, of which the Rev. W. H. MacBain, L.T.H., is now, and has been from the beginning of the church in 1937, its pastor.

It was the Editor's privilege to deliver two addresses in this Church, afternoon and evening of the 24th of May, at the Spring rally of the Western Association of Regular Baptist Churches. We shall give our impressions later.

But first of all, we are reproducing from the printed program of the opening of the new church building, May 16th, 1948, an account of the beginning and development of this work as follows:

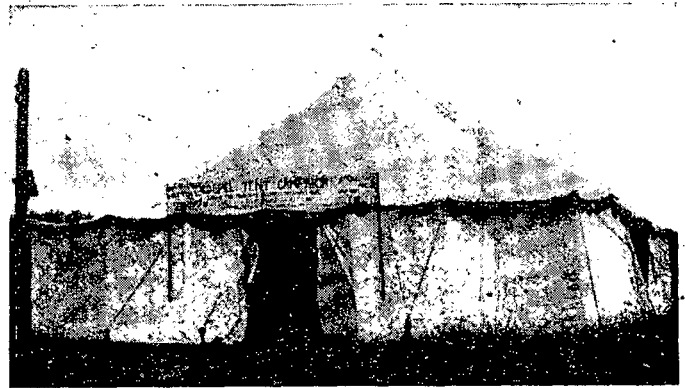
Brief History of the Church

In the summer of 1937, two young men J. H. Watt and W. H. MacBain, pitched a large white tent on South Mitton Street, and held two months of Gospel services. The meetings attracted wide-spread interest throughout the city and much blessing was experienced, insomuch that it was felt that the Lord would have an evangelical Baptist church established in south Sarnia. For this purpose a lot was bought and a small stucco office building was purchased and moved on to the property and remodelled for church purposes. Then on December 27, 1937 a small group of eight met and affixed their signatures to the statement of faith and formed themselves into a Regular Baptist Church. These charter members are: Mr. and Mrs. C. Howell, Mr. and Mrs. W. Marsh, Mr. and Mrs. M. Walker, Mr. O. Mannen, and Mr. H. MacBain. The last mentioned was called as Pastor.

The work flourished as souls were saved and many were baptized and united with the church. The growth has not been outstanding but gradual and persistent and healthy. Now there are one hundred and forty members on our church roll and a great host of adherents and friends who take a vital interest in the work. A few years ago, it became evident that additional space would soon be necessary. Architects Riddle and Connor of London were engaged and a master plan was drawn up covering two stages of building. The first step moved the old building to the back of our property and put a permanent basement under it. This was done in 1946 mostly by our own men. Then last year, the contracting firm of Curran and Herridge undertook to complete the task. The present beautiful and commodious building is the result.

The history of the Temple Baptist Church, we record, not with a spirit of boasting but in deep humbleness of spirit, realizing that without God's guidance and power the work would have died in infancy. With profound gratitude we lift our hearts in praise and say: "To God be the glory great things He hath done." With expectancy we look toward the future knowing that this is but the beginning of great things for our beloved church.

Progress of Work in Eleven Years



THE TENT

Where we started eleven years ago.



OUR FIRST CHURCH

In use for ten years and incorporated into the new building.

Membership, December 28, 1937, eight; membership, May 1, 1948, one hundred and forty.

Financial receipts first year, \$786.17; financial receipts, 1947, \$10,520.46.

Work on the new building was started August 1st, 1947. It was completed on May 10th, 1948.

TOTAL COST OF BUILDING SINCE BEGINNING

Property, \$600.00; Original building and furnishings, \$2,000.00; Basement under original building, \$4,600.00; New building and renovation of old, \$63,000.00; Total \$70,200.00.

Over \$23,000.00 of this amount has been paid for out of our church funds. The remainder has been met by loans from the members and friends of the church.

"This is the Lord's doing; and it is marvellous in our eyes."

The Temple church of Sarnia has already branched out into Mission work. They have established a work in the southern section of Sarnia, beginning in March, 1947, which they call "All People's Mission".

The Rev. F. E. Vaughn, also a graduate of the Seminary, is superintending this work. Mr. Vaughn is also pastor of the Bunyan Baptist Church, seven miles from Sarnia. There is also a Mission known as the "Blue Water Mission", and while the building belongs to the Ministerial Association, it has been served by Mr. Vaughn and Mr. MacBain during the whole of the past year.

Sarnia Christian Book Room

The Book Room, situated in downtown Sarnia is another important feature of the work. It carries a complete

line of Gospel literature and Sunday School supplies and is well patronized by people of every denomination. Mrs. R. Hudson is store supervisor, assisted by Mrs. C. Howell, and Mrs. W. Mitcheson and other faithful workers.

Temple Tidings

Our weekly church bulletin is published by the Pastor assisted by Mr. C. B. Carr and is sent out by mail to the members and friends of the church. It carries announcements of forthcoming meetings and also news of the church family as well as an occasional editorial by the Pastor.

Daily Vacation Bible School

An annual feature of the church reaching children of all denominations throughout the city. Last year's average attendance per day was 150.

Our Impressions of This Great Enterprise

The Editor may be pardoned for not only feeling a special interest but a holy pride in this achievement, because the leaders in it are graduates of Toronto Baptist Seminary. While modernism in all denominations is paralyzing and all but emptying their buildings, we have young men going out in apostolic fashion, and actually starting with nothing. Did we say "nothing"? Nothing but the promises of God! And having His promises, we have all. The foregoing history of the Temple Baptist Church in Sarnia tells a story of what consecrated men who are determined to "know nothing but Jesus Christ, and Him crucified", can do.

We told Mr. MacBain that above and beyond his great accomplishment under God in Sarnia, the work done stands out as an example and inspiration to all young preachers who are determined to put Christ first in everything. We know that frequently young pastors on graduation from College are called to Churches in an indifferent state of health. It may be that ten of the twelve spies who went over Jordan to look at the promised land, are still in the membership of the Church, and they may be altogether too much even for Joshua and Caleb; and before such a church can cross the Jordan and possess the land, they need at least ten funerals, and sometimes the young minister is almost broken-hearted while awaiting the successive visits of the undertaker.

There is a Proverb to the effect, "Train up a child in the way he should go: and when he is old, he will not depart from it." It is well for the church to catch its minister while he is young. It is still better for the Minister to build his own church. Then upon the one and only Foundation he may carefully build into it such materials as gold, silver and precious stones, doing this he will find the church thus built a vestibule of Heaven itself. If Mr. MacBain had gone to be pastor of a moribund church, it might have taken him a great deal longer than eleven years to bring it into a vital and fruit-bearing condition. Instead of that he was content to organize the Church in December, 1937, with only eight members. As of the first of May, the membership stood at 140, and there is a considerable list of candidates awaiting baptism, who could not before be baptized because the baptistry was not ready.

This church has been practically self-supporting from the beginning. It did receive a little help from the Union Home Mission Fund for perhaps something less than two years, but it was a small amount and was soon discontinued. Furthermore the Temple Baptist Church

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

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had no denominational church edifice fund to assist it. It made no appeal whatever to the churches of the Union for help. The united and enthusiastic church family have joined heart and hand to build themselves a house of worship; and certainly the "people had a mind to work". The building with the gallery we should say, would seat four or five hundred people. Perhaps even more than that could be packed into it. The Sunday School auditorium underneath is also a magnificent room with a capacity practically equal to that of the main building, except that it has no gallery. In addition to that the building that was used for ten years is artistically incorporated into the main building and no one would dream that it was not built at the same time. This furnishes a very commodious room. Mr. MacBain remarked, "This is our Greenway Hall." There are other splendid rooms, and ample washroom accommodation. The Church is splendidly situated in a fine residential district. We have seen many churches built, and very often have felt constrained to hold our peace, deploring that the builders had lacked good planning and spent a lot of money for something which was neither useful nor beautiful. We have had a little experience in church building, but we could suggest no improvement whatever in the structure of the Temple Baptist Church.

On the occasion of our visit on the 24th of May there was a bus-load from Windsor, and large numbers from Chatham, Essex, and other places. The streets were lined with cars in every direction. At the afternoon meeting the downstairs was filled with a fair number in the gallery, but in the evening the place was packed.

To us the whole thing was symbolic and representative of the work of the Union of Regular Baptist churches in general, and particularly of the work of Toronto Baptist Seminary.

We had a brief meeting with the pastors of the Western district who were present, and they are eager

to repeat the achievement of Sarnia in other centres in that area. We think it would be an excellent idea if the various Associations would take the initiative in prospecting and pioneering. So far as the Union is concerned, we need to go back in Baptist history in our thinking for sixty or seventy years and be prepared to begin all over again as did the stalwart Baptists of that day.

Baptist Churches under the taint of McMaster University are declining, and a very considerable number of churches are closing for want of preachers. We cannot be absolutely certain of the numerical accuracy of the report that in the Maritime Provinces there are seventy Baptist Churches, without pastors. Similar conditions obtain in the Canadian West. The churches seem to be afflicted with a combination of meningitis and infantile paralysis. Meningitis affects the brain, and infantile paralysis the locomotive part of the whole anatomy. The result is that they can't think straight and, they can't walk at all.

Comparisons are proverbially odious in general, but when we think of such a work as this in Sarnia, and the work accomplished by the Reverend J. R. Armstrong, at Snowden, Montreal, and other enterprises not quite so conspicuous, but representing an equal courage and comparable faithfulness, we are inspired to hope for great things in the future.

We cannot recall a day of happier fellowship than that spent with Mr. MacBain and his people, and the pastors of the Western district. Next to the joy experienced by Mr. MacBain himself, we suppose no one could take greater delight in this great achievement than the Rev. J. H. Watt, L.Th., who, with Mr. MacBain, began the work in a tent in the summer of 1937.

Viewing this whole matter we were reminded of some verses by James Russell Lowell, or Oliver Wendell Holmes, we cannot be sure which, which express our hope for the future of Baptist work, in the Evangelical and historic sense, in Canada.

REINFORCEMENTS

When little boys with merry noise
In the meadows shout and run;
And little girls, sweet woman buds,
Brightly open in the sun;

I may not of the world despair,
Our God despaireth not, I see;
For blithesomer in Eden's air
These lads and maidens could not be.

Why were they born, if Hope must die?
Wherefore this health, if Truth should fail?
And why such Joy, if Misery
Be conquering us and must prevail?

Arouse! our spirits may not droop!
These young ones fresh from Heaven are:
Our God hath sent another troop,
And means to carry on the war.

"WHY"

"The Canadian Protestant League"

By Dr. J. B. Rowell, Rev. W. S. Whitcombe
and Dr. T. T. Shields

40 pages, designed for circulation by League
Members. Send for sample copy. If con-
venient enclose 3-cent stamp for postage.

130 Gerrard St. East

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THE ATTRACTION OF THE BIBLE

WHEN we approach the Bible as being instinct with the personality and authority of the Lord Jesus Christ, what a world of intellectual and spiritual treasure it becomes to us! We have walked with Him among the flowers of Eden; and where first the shadow of the curse fell athwart the path of sinful man. We have seen Him walk the waves of the shoreless sea of judgment; and, in the patriarchs' tents, in the voice of angels, we have heard the Word which was in the beginning with God. In the tabernacle of the wilderness, with its crimson ritual, and in all the forty miraculous years, we have heard Him speaking in righteousness and mighty to save. We have followed Him with Joshua in His triumphal progress into Canaan's promised land; we have found Him sitting among Israel's judges; and in the fields of Boaz, near to Bethlehem, we have heard His whispered promise of the marriage of the Lamb. Where, indeed, have we not found Him? Is there a scripture path untrodden by His feet? Is there a valley which has not echoed with His voice? Is there a mountain which has not been transfigured by His presence?—"The voice of my beloved! behold he cometh leaping upon the mountains, skipping upon the hills. My beloved is like a roe or a young hart; behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice. My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away." And we have followed Him — through historical wildernesses, and biographical mountain solitudes, and through genealogical deserts, only to find that the wilderness and the solitary place are made glad for Him, and in His presence the desert rejoices and blossoms as the rose. In psalmist's melodies; in words of transcendent wisdom; in pregnant type, and glowing symbol; in wheels that are dreadful; in chariots of fire; in seraphic visions of enraptured spirits of prophets, priests and kings, we have seen and heard the form and voice of our Beloved; until, at last, He has come to us from out the grave; and being declared to be the Son of God with power; according to the Spirit of holiness, by the resurrection from the dead, with perfect knowledge of both worlds, He has joined us on the Emmaus road; and with burning hearts we have heard Him, beginning at Moses and all the prophets, expound unto us in all the scriptures the things concerning Himself.

And so by the illumination of His presence in its pages; by the seal of His authority upon all its principles, and precepts, and promises; by His own invariable assumption of the Scriptures' infallibility, there is wrought into our deepest spiritual consciousness the unwavering conviction, that the Bible is the word of God that liveth and abideth for ever!

"Should all the forms that men devise
Assault my faith with treacherous art,
I'd call them vanity and lies,
And bind the gospel to my heart."

The Jarvis Street Pulpit

TWO CONTRARY SPIRITS

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, August 24th, 1947

(Stenographically Reported)

"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."—Romans 8:15.

I HOPE I shall not weary you if we pursue the subject of our morning meditation a little farther. The morning text was taken from first Corinthians, chapter two, verse twelve: "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God". These two spirits are given in the text of the evening, brought into juxtaposition, and contrast. They are set forth under two figures. One is spoken of as the spirit of bondage; the other the spirit of adoption, which teaches us to cry, "Abba, Father".

This morning I spoke to you somewhat of the attractions which that alien spirit spreads before us for our admiration, and for our coveting, and appropriation. But here is another aspect of the same truth. That spirit which is not of God is described as "the spirit of bondage again to fear"; another spirit.

Think for a moment or two of THAT SPIRIT OF BONDAGE, the spirit described elsewhere as "the spirit that now worketh in the children of disobedience". He is described as "the god of this age". He is dominant among men who know not God. What is meant by this "spirit of bondage"?

This spirit operates in the sphere of religion. He is, indeed, the originator, and inspirer of religious systems which engender fear, and which teach people to live in continual dread of something yet to come. There are forms of Protestantism so-called, which are not of God. They are not inspired by the Spirit of God, but by the "spirit of bondage" which leads people into the enslavement of a certain fear. People live in continual dread of that thing. From how many pulpits will people be taught this evening that the salvation of the soul is really conditioned upon works of righteousness, which men may do; and that the ultimate goal, the realization of final reward will depend upon faithfulness in the discharge of this duty-doing regimen. Religion that saves, we are told, is a religion that depends upon a man's own doing. We are to lift ourselves to the skies by our own shoestraps. We are to erect a tower upon earth, whose top shall reach to heaven, and by our own effort, perhaps with a little divine assistance, but mainly by our own efforts, we are to scale the dizzy height, in the hope that some day we may arrive in heaven.

Thus even the religion of Christ, for it often bears a Christian name, is pictured as a painstaking continual pursuit of some lofty ideal—the making of resolutions, and the painful endeavour to implement

them from day to day. But the one who is subject to that attraction lives in perpetual fear lest he should fall out by the way, lest this chain of duty-doing should disclose at last a weak link, and failure should follow, so that the reward so earnestly hoped for will be missed at last. I do not wonder that men who live by punching a clock daily, for a mere subsistence, for a wage that leaves them no surplus over the requirements of the day, and therefore makes it impossible for them to make any preparation for the proverbial "rainy day", for the dread of want in our to-morrows—I do not wonder that men who so live, as we say, from hand to mouth, with no sense of security, with no assurance of plenty—it is no wonder that such men should be filled with apprehension, and consumed with discontent, because they are continually pursued by the spectre of fear, fear of want that shall overtake them before they arrive at the end of the road.

It is still more distressing when that principle is applied to the spiritual life, and when men and women live in perpetual fear of failure to accomplish the requirements of divine holiness—fear lest, after a long and laborious effort to do something, in order to be something, lest at last they find their strength exhausted, and failure written upon their whole effort. So they are kept in perpetual bondage, in "the bondage" of fear.

There are many forms of religion which bear the Christian name, and are even called Protestant, which offer to men no greater advantages than that which they are able to work out themselves, by their own continuous effort. There can be no peace in a life like that. There can be no quiet repose of soul, no steady confidence in respect to the future, and what the days may disclose as they come. A person of that sort, who has no higher hope than that, must live in a state of perpetual apprehension. Of course, the conspicuous illustration of this principle we find in Roman Catholicism, to which multitudes of devout, earnest, and sincere people are devoted. They live in a realm of fear and compulsion. They are held in the bondage of fear from the beginning to the end of life. They live in fear of ultimate disaster. Hence, they must do all that is prescribed for them by priestly command. Their penance, their prayers, their alms-giving, their mass attendances—they must be doing all the time, but never with any assurance of heaven. They hope they may escape final destruction in hell. They hope that they may be permitted a period of purgatorial existence, where, by their own sufferings they may atone for their

failures to fulfil the law of righteousness. But how long that period will be, and whether they will successfully emerge from it at last, and find the gates of Paradise thrown wide to receive them, they have no assurance whatever. They live in a spirit of bondage which keeps them always fearful of that which is to come.

What a dreadful existence that is! literally dreadful. Full of dread of what the future may hold for them! Do you not pity those who thus are held in bondage, who have no freedom whatever? They are chained, enslaved, fastened to the chariot wheels of duty. They must be forever doing, and never getting the thing done. That is the spirit of bondage which engenders fear—fear for the present, and especially for the end of life. You remember it is said of our Lord Jesus that He was manifested "that he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage". That is true of religions of every kind but one—all forms of paganism in Protestantism and Catholicism, inspired by this enslaving spirit, which is called "the spirit of bondage".

Now all too much, many who are Christians are subject to the influence of this spirit. If really our hearts do yield to the truth of that hymn we sang just now, and if our lives could be completely dominated by another Spirit, of Whom I shall speak to you in a moment or two, how different our lives would be! But how few people there are who are free from carking care! "The care of this world" and "the deceitfulness of riches"—or of one little share of them we may possess—how they gnaw like iron into the soul, and give us no rest!

Some people seem, constitutionally, to be made to worry. They are always worrying. But we are, none of us, free from it; and unless we find the divine antidote for this perpetual fear, which is natural to the natural man, we shall find ourselves enslaved. Troubling about to-morrow? I don't know what it has for me. Do you know what it has for you? None of us knows. But if we look carefully, and inquiringly, into the future, instead of living on the principle that "sufficient unto the day is the evil thereof", if we are determined sacrilegiously to tear the veil which would mercifully hide the future from our vision, and view the horrors which perhaps are only the creatures of our imaginations after all, and make ourselves miserable by these unholy apprehensions—what a wretched life we should live! How many there are like that! and yet most of the troubles that smite us, most of the cares that harass us, and fill us with dispeace, and rob us of that repose of spirit which ought to be the portion of God's people, most of them, after all, are imaginings: they do not really come to pass. They have no factual existence; notwithstanding they are very real to us.

You know, we are, all of us, a little bit "off". I don't know but what we could say, "Amen!" to the Quaker's saying to his wife, "All people are queer, my dear, but thee and me; and sometime I think thee's a bit queer, too." Some years ago there was a man in Weston Sanitarium who was always imagining the attendants and nurses, who showered him with kindness, were his enemies. I visited him a number of times. Others visited him, too. We managed to lift the clouds for a few moments. I do not know how many went out to try to help him, and came back rather rejoicing that

they had delivered him from his fears. I remember Dr. Stockley's going out to see him, and coming back jubilant: "He has broken his shackles at last, and is now free." I said, "Dr. Stockley, had you waited but an hour or so, you would have found him just the same." One man came to me to tell me how this man was being persecuted by all the attendants. He said, "I want you to go out with me to see the Superintendent, to have a talk with him." I said, "I will do so, but I will tell you exactly what he will say. He will say, 'Mr. So-and-So, are you prepared to assume responsibility for this man? We shall very gladly discharge him to your care, if you want him.'" "Oh, he will not say that!"

We went out to see the Superintendent. I said, "Dr. So-and-So, this gentleman has insisted that I should accompany him, and talk with you about Mr. So-and-So. I have done so, on condition that he will present the case as he sees it. I do not see it just as he does." My friend told the Superintendent all that he thought about the case. When he had finished the Superintendent said, "Mr. So-and-So, would you be willing to accept responsibility for this man's care? If so, we shall be most happy to discharge him to your custody. I am afraid you do not understand that this is a mental case." Garbage cans were put outside his window! Someone was setting fire to his bed! "He smelled the smoke! There was no reality in these things; but they were real to him; and he was thoroughly miserable on account of that.

We are not quite like that. We are all sane people! Yet I venture to say there is not one of us who does not allow himself to be brought into the bondage of fear by this spirit which is not of God; and we worry almost to the point of illness over things which have no real existence at all. Oh, that we could learn to cast all our care on Him, and rest in the assurance that He careth for us! that these shackles which bind us with the fear of still greater troubles to come, might be broken.

II.

HOW MAY THESE SHACKLES BE BROKEN? Well, as for those of us who are Christians: "Ye have not received the spirit of bondage again to fear". Do not blame God: He did not send that spirit to you. He has sent you another Spirit: We have received "the Spirit of adoption, whereby we cry, Abba, Father". The Holy Spirit should inspire our speech. He desires to enrich our vocabulary, and to teach us how to select the right word, when we come into the presence of God. And the Spirit which God has given, is described here as "the Spirit of adoption". In the prayer this evening we were reminded that "ye who sometimes were afar off are made nigh by the blood of Christ". Yes, by divine grace—we were brought from poverty, alienation, humiliation, degradation, loneliness, forlornness of the far country, back along the road to the Father's house, where there is plenty for all, and where the rule of the house is: There is bread enough, even for the servants, and to spare. We have been brought, I say, from strangerhood to sonship, from penury to plenty, from alienation to adoption into the family of God. How wonderful that is, is it not? I know that these are old truths which, theoretically, we all believe; but let them have a place, not in the subconscious, but in the conscious mind, as by faith you stretch out your hands and

appropriate them to yourself. Say, "There is no longer, in my case, 'certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries'. That awesome, fearsome, majestic Figure, Who has filled me with terror, has put off His dreadful robes, and has come to me now, saying, 'When ye pray, say, Our Father which art in heaven'." The Spirit of adoption has taught us thus to address the Throne of Grace. He is our Father. I wish you would say that over and over in your mind tonight, while I am preaching. Say it to yourself until you taste the sweetness of it: "It is really true that the God of Heaven is my Father. I am His child, through faith in the Lord Jesus Christ."

Of course, if you are still in subjection to that other spirit, if the carnal mind has not been quickened into newness of life by the regenerating power of the Holy Spirit, if you are still "in the gall of bitterness, and in the bond of iniquity", if your heart is not right in the sight of God, then He is still your Judge. You cannot call Him your Father. But if you have seen Jesus Christ by faith, and if you have learned that God is the Father of One Who by His abounding mercy, has come to die for you, and to blot out all your sins and to bring you into fellowship with Himself, then again I quote from the evening prayer: "Truly our fellowship is with the Father, and with His Son Jesus Christ"; "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from all sin"—if that has been your happy experience, then you have received that sense of forgiveness, and that assurance of eternal life: you have received "the Spirit of adoption."

And the text says: "The Spirit itself beareth witness with our spirit, that we are the children of God." *Do you know that?* Are you sure of it? I may have told you before a story I heard my father tell, of a Minister, and a company of Deacons assembled in the vestry of the church to interview a woman who desired to come into the church. They interrogated her. She had almost no answer to give. At last the Minister said, very kindly, "I think, and I am sure my Deacons agree, that it would be the part of wisdom for you to wait a little while until you have received further instruction, and are able to give some answer for the hope that is in you, before you come into the church." She was silent for a few moments. Tears started from her eyes. Finally as she found her voice she said, "It must be as you say, gentlemen. I am sorry I cannot speak for my Lord; but one thing I know, I would count it a high privilege to die for Him, I love Him so." The Minister looked around, and said, "Mrs. So-and-So, wait a moment. We think you had better come into our fellowship. We believe we shall be enriched by your fellowship: 'The Spirit itself beareth witness with our spirit, that we are the children of God'."

The woman was not discouraged by the initial verdict of those brethren. If we know we have passed from death unto life, surely we have received "the Spirit of adoption", and as we pray, even sitting in these pews, we can lift our hearts to God, and say, "Our Father which art in heaven". And if that be so, I know of no greater assurance of eternal security than that. I know that this poor sinner feels sure that he has eternal life. I am more sure of that than I am of anything else in the world, that God has given to me eternal life, and

this life is in His Son. I know it, no matter what may come. And I know of no greater assurance than to find ourselves members of the household of faith; now a member of the divine family, adopted into the charmed circle, to go no more out for evermore, for "the servant abideth not in the house for ever: but, the Son abideth ever." The children of God will say to themselves, "Well, servants may come, and go, as in a large house, where there are many servants, they may change from month to month; but as for the children, they do not change. They always belong. They are at home." And so this Spirit of adoption assures us that the Father's arms have been put about us.

I visited a friend one day. He was a minister. While we were waiting for dinner he sat down in a big easy chair, a most hospitable looking thing. It might have been called, I think, a love-seat; it was so big. He had a large family of girls, from very young children up to about seventeen years of age. This man was about six feet six inches, a veritable giant. I can see him now as he sat in that chair, and the children piled in on top of him, all over him. When they had all gathered together, I don't know how many there were, he put his great arms around them, and just pressed them to his breast. It was a lovely picture. But his arms were not long enough to encircle them all.

Someone told me he heard a great preacher pray once in a great congregation, something like this: "Lord put one of Thine arms down one side of this congregation, and the other down the other side, and clasp them, and bring us all close to Thy side." Our God is able to do just that. He has given us the "Spirit of adoption, whereby we cry, Abba, Father". I belong to the family. I never expect to have the door shut upon me, save as it is shut with this redeemed soul within, shut in from all the storms of judgment that are yet to break upon a wicked world.

III.

Do you belong to that circle? Are the Father's arms about you? IF SO—WHAT? Have you noticed that children who come from homes of affluence, where there is plenty, and where they know that father knows no scarcity, and no limitation, somehow or other, have a bearing all their own? It is not how they are dressed, but their general demeanour, their deportment. They have a sense of possession, as though they were secure. They know very well where they come from, where they belong, and they behave as children who come from a home of substance.

I attended a meeting once with two eminent lawyers, who were then members of this church, and a certain man who was one of the merchant princes of this city, a very rich man. We were driving home in this merchant prince's car. As we approached a beautiful home, where one of the lawyers lived, the other, who was full of fun, and always ready with a joke, said, "Now gentlemen, we are just stopping—in the words of a former Pastor of Jarvis Street Church—at a home of affluence." The lawyer got out, and as he pushed the door closed, with a smile he said, referring to the next house where we should stop, "Gentlemen, your next stop will be at a home of opulence." Then this man told me that Dr. Thomas, my predecessor, in one of his sermons had said, as only he could say it, "I was dining last week

at a home of affluence"—and all the members of the church wanted to know where the Pastor had been entertained; and it was at this lawyer's house.

We belong to a home, not only of affluence, but of opulence:

"Our Father is rich in houses and lands,
He holds all the wealth of the world in His hand."

So you see we ought to comport ourselves as people who belong somewhere—not go around with our heads hanging, apologizing for our existence.

Dare I tell you what a lady said to me this morning at the close of the service. She came up to shake hands with me. She said, "Is this the famous Dr. Shields?" I said, "I don't know." She said, "I have heard of you as being aggressive, intolerant, and belligerent. My husband, at a distance, used to be a friend of yours. He is gone now. But I have been undeceived this morning."

Oh, we may be called all sorts of names. We cannot help it. But I do not apologize for my existence. I was a poor sinner, and nothing at all, but now Jesus Christ is my All in All. I am equal to kings. I am of royal blood; and my Father is the Ruler of the universe. ("Amen!") Well, let us behave as those who have been adopted into the divine family. Do you not think that ought to give us a measure of courage and boldness? There is a man, so far as he knows, he is all alone. Nobody is with him. He says, "If I take this stand, what will happen to me? What will become of me?" The child of God says, "I am not afraid." "If God be for us, who can be against us?" If you are a courageous man, or woman, you are not entitled to any credit; but you are entitled to a great deal of blame if you are not. You ought to be bold, courageous. God is with you, and you may be sure He will look after His own children: He will never forsake you.

I have picked up many an illustration from my father's preaching. Some things I have never forgotten. He once said, "I was going along the street one day, and noticed that the gardens of another street were backing this street. The walls were not very high. A full grown man could see over the wall into the gardens beyond. There was a little cripple boy, who had been walking on crutches. He became tired, and so he went over to the garden wall, put his crutches on one side, and leaned his shoulders against the wall to rest his tired arms. The crutches were a little removed from him. Some mischievous boys came one on one side, and one on the other, and snatched away the crutches, and there the poor little fellow stood, unable to move. Then they went out into the middle of the street, and began to toss little pebbles at him to annoy him. He could not move. He endured it for some time.

Across the garden wall there was a man working. When the little fellow felt he could not stand it any longer, he just turned his head, and said, "Father!" Instantly the crutches were thrown back to him, and those mischievous boys took to their heels and ran away.

We do not need to endure the devil's taunting. When the imps of the pit would worry us, all we have to do is to call "Father!" Instantly He is at our side. How do we do it?

"Satan trembles when he sees,
The weakest saint upon his knees."

Let us pray:

We thank Thee, O Lord, for this truth in which we would delight ourselves: we are children, and if children, then heirs, heirs of God, and joint-heirs with Jesus Christ. How rich we are through Thy mercy! We pray Thee to grant that Thy Spirit, through this ministry in our hearts, may make this truth real to us every one.

We ask it in the name of Jesus Christ our Lord, Amen.

WILL NOT SHRINK EVEN FROM OPPRESSIVE MEASURES

Roman Catholicism and Freedom, by the late Professor C. J. Cadoux, M.A., D.D., D.Litt., of Mansfield College, Oxford, was first published in 1936 and it has now reached its third edition (Independent Press; 7s. 6d. net).

According to *The Expository Times*, "Perhaps the most striking thing in the book is the extract Dr. Cadoux prints from an Introduction Father Ronald Knox wrote in 1926 to a book on the Inquisition. Father Knox is perhaps best known by his exciting thrillers, but he is a notable figure in Roman Catholic circles. Here is what he wrote. The mediaeval-plea for religious persecution 'sounds nonsense of course, to those Protestants (and they are numerous) who think in the back of their minds that the religious truths they hold are not really certain, only probable opinions. But the faith which is strong enough to make martyrs is strong enough to make persecutors . . . in the abstract a culpable apostasy which threatens to propagate apostasy is a sin worse than murder.'

"Under certain conditions, therefore, it is possible that some European country of the future might banish innovators in religion as they were banished from France under Louis XIV. I do not say that would certainly be done; I do not say that it would be politic. I only say that it seems to me a quite reasonable attitude for a Catholic country to take up. . . . They would certainly prohibit public attacks on religion; conceivably they would deport the agitators from their soil." In 1927, in his own book, *The Belief of Catholics*, Father Knox wrote: 'You cannot bind over the Catholic Church, as the price of your adhesion to her doctrines, to waive all right of invoking the secular arm in defence of her own principles.'

"The circumstances in which such a possibility could be realized are indeed sufficiently remote. . . . Given such circumstances, is it certain that the Catholic government of the nation would have no right to insist on Catholic education being universal (which is a form of coercion), and even to deport or imprison those who unsettle the minds of its subjects with new doctrines? It is certain that the Church would claim that right for the Catholic government, even if considerations of prudence forbade its exercise in fact. . . . And for those reasons a body of Catholic patriots, entrusted with the government of a Catholic state, will not shrink even from oppressive measures in order to perpetuate the secure domination of Catholic principles among their fellow-countrymen."

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DESTRUCTIVE MODERNISM AMONG MARITIME BAPTISTS

By J. MAITLAND JONES

THAT the Baptist people of the Maritime Provinces have allowed the deadly work of Modernism to go on unchecked in their Convention is a strange and regrettable fact. It grieves us deeply to find it so, and to realize that our only faithful procedure is to speak out plain words of warning. Such speaking without doubt will offend. It will seem to classify some kind-hearted and even zealous people among the enemies of the Truth. It will show up Acadia University and the Convention Boards as being very much in the wrong. At the same time it will reveal the backward spiritual condition of those church members throughout the Convention territory who have allowed these things to happen. We shall be accused of disturbing the "peace". And, for all our love for the brethren, for all our longing for happy fellowship in constructive Gospel work, the usual epithets will be applied to us: non-co-operative, obstructionist, divisive, and so on. However, if something can be done to rally Bible-Believers to call a halt to the advancing apostasy: to clean up the Convention if possible, and, if not, to separate themselves from it, and get busy in a real work of evangelism, and build up a genuine Gospel testimony, then whatever it costs will be well worth while.

Professor Ernest Thomas wrote two little books—Old Testament and New Testament—on "*The Life That Produced the Bible*". When the Secretary of the Maritime Religious Education Council at Saint John, New Brunswick, was asked for samples of M.R.E.C. literature he sent leaflets on Boys' Camps, Girls' Camps, Young People's Camps, Leadership Training Camps, and, with these leaflets, lists of recommended books. We picked out for special examination "*The Christian Leadership Training Curriculum*" for that year—1946. We read on page 3, "*The Council has tried to suggest the best books available.*" Then we saw heading the list of books on the Bible the two mentioned above by Professor Ernest Thomas.

The following notes will give some idea of the contents of these books. Directive questions are printed after every chapter cunningly worded to instil doubt and to lead Young People to reject Biblical truth. For instance this on page 52 (N.T.),

"Could some story give a perfectly true representation of Jesus even if the act described did not actually occur?" and, "On which do we most rely? The living Jesus, or the faultless preservation through all the channels of transmission of his exact words".

The text gives the build-up for such questioning. Page 76:

"Other saints and seers have written since that age, and some have seen more in Jesus than some whose writings are in our New Testament."

Page 31:

"The early Christians passed through more than one crisis in which Jesus was completely transformed in their thought and faith"; and "Most of us in our day have started with Jesus as our Head and have come to find Him stepping out of the stained glass window to be our Comrade. To some a new day dawned when they came to see their Lord sharing human perplexity and disappointment and staking His future on great ventures of trust".

See what happens to our Lord's glorious resurrection

when Professor Thomas takes it in hand: "The Eternal in Jesus Outlives Death", page 32:

"We may still express our faith in these forms and Messiahship mean little to us. But the essential thing in that early Christian faith was devotion to one whose deathless life in the community was 'God with us'. Meanwhile we see that early church working on its problems with the Messiah idea".

Later he writes:

"When we ask how Luke, writing fifty years after Pentecost, thought of Peter at that crisis we find him reporting that Apostle as arguing at length that Jesus is still alive".

Observe the subtlety of all this! See the instillation of doubt in the actual bodily resurrection of our Lord! One more quotation:

"Such was Pentecostal preaching. It was a message suited to that age." (Not to ours!) "Whether what it presupposed can be taken for granted in our age is another question. For most people today do not believe that in the immediate future there will come out of the skies the glorified Christ to destroy sinners and establish a rule of the good. . . . However this presentation of Jesus might appeal to the Jews another form was necessary in the wider non-Jewish world."

Such language speaks for itself. Nothing need be added to insure the utter condemnation of these books in all truly evangelical circles. They are anti-Scriptural, anti-Evangelical, anti-Christian. Yet with such books presented first in its list of books on the Bible the Religious Education Council claims to have tried to suggest the best books available.

The letter which this church sent to the Maritime Religious Education Council in April, 1947, is here reproduced, and with other correspondence, the relationship between the Maritime Religious Education Council and the United Baptist Convention will appear.

Minto-Newcastle Baptist Parsonage,
Newcastle Bridge, New Brunswick.
Wednesday, April 2, 1947.

(The Local Secretary at the time was addressed)

Dear Mrs. . . .

In reply to your letter re increasing our contributions to the Maritime Religious Education Council, may I say that, instead of granting an increase, we have decided to discontinue such contributions forthwith.

We have learned, what no doubt we should have known years ago. This Council which is subsidiary to the Canadian Council recommends destructively modernistic literature. The Christian Leadership Training Curriculum of 1946 states, "The Council has tried to suggest the best books available" (Note on page 3). Then it places at the head of its list the books by Professor Thomas on "*The Life That Produced the Bible*". We have a thorough analysis of the contents of those books, and consider them the rankest and most dangerous form of anti-Evangelical teaching. The fact that the Council considers those books the best available brands that Council as the enemy of the Evangelical Faith.

Rev. John Jarvie was sent last year to Freeport, Nova Scotia. The General Secretary of the Maritime Religious Education Council at Saint John wrote:

"We have arranged for Rev. John Jarvie to represent the M.R.E.C. as the Sunday School Convention Leader in your district this year". This Rev. John Jarvie was made to confess on the floor of the Convention that he upheld the Council in recommending the books of Professor Thomas and like men. He himself did not accept the Bible as the Word of God throughout, "Because," said he, "it is too full of contradictions".

We believe in Camps; but we don't believe in Evangelical Churches being circularized and propagandized to send Boys and Girls and older Young People to

places that are organized for the express purpose of undermining and destroying Evangelical Faith.

It is timely to quote Rev. Perry Rockwood in his sermon on "The Church Sick Unto Death"—"We could mention the Religious Education Council of which the Maritime Religious Education Council is a part. This body works in the field of Religious Education spending most of its time tearing down the important doctrines and denying the Word of God". (Rev. Perry Rockwood, Truro, N.S., quoted from THE GOSPEL WITNESS, March 13, 1947, page 30).

A copy of this letter is mailed to Ralph C. Young, M.R.E.C. Secretary, Saint John, N.B.

(Signatures)

This letter with other correspondence was handed by the M.R.E.C. to Rev. Dr. Waldo C. Machum, the General Secretary of the United Baptist Convention of the Maritime Provinces. The Baptist Convention is "a co-operating unit" in the M.R.E.C. set-up, and is therefore supposed to deal with Baptist objections. Dr. Machum, however, declined to handle the matter, and returned the letters to the M.R.E.C. office. Correspondence between Dr. Machum and ourselves ensued. The following extracts from a letter to Dr. Machum sum up the situation and show how the M.R.E.C. issue is really a denominational issue.

Minto-Newcastle Baptist Parsonage,
Newcastle Bridge, New Brunswick.
Monday, June 2, 1947.

Rev. Waldo C. Machum, D.D.
General Secretary of the United Baptist
Convention of the Maritime Provinces.

Dear Dr. Machum,

Dr. Betts wrote me on April 21st, but made no mention of your having referred my correspondence back to him, so I was under the impression that you had the matter in hand, and the wording of his letter strengthened that impression, for his letter seemed like an explanation of the action announced in the earlier note. He wrote, "Any correspondence dealing mainly with denominational attitudes in regard to the Council and its policy regarding textbooks, etc., naturally goes to the unit in question since any action would come through it", and "We merely handle and use the textbooks that are passed by the denominational representatives".

With all due respect to Dr. Betts I must say that I find it hard to believe in his picture of the M.R.E.C. on doctrine. I cannot understand how it is possible for intelligent men to have any real concern for the training of Young People for Christian service, and, at the same time, to have so feeble a conception of the importance of sound doctrine as to claim a position of doctrinal neutrality, and to accept and use and recommend whatever material of a doctrinal nature may be handed them by co-operating units, without themselves exercising judgment in the matter!

But it is the position of the Convention that concerns me. I am anxious to get my appeal through. I gather from your letter that the handling of such an appeal is not one of your official duties. Your mention of the Home Mission Board and of the Board of Christian Education reminds me of how such appeals may be passed back and forth and perhaps never arrive anywhere. I must therefore consider some way to bring my appeal directly before the ministers and the churches of the Convention.

We are traditionally a democratic body. Some people might gladly join their voices with mine and make the appeal their own, and there are bound to be men among them with more knowledge than I have of the processes of the Convention, who would give their weight and experience and leadership to ensure that something be done about it.

Yours sincerely,
(Signature)

A letter from Dr. Machum begins with this paragraph:

"Your letter of June 30th reached me while I was on vacation at Camp Wegesegum at Chipman and rendering some assistance at a deeply spiritual Boys' Camp where sixty boys were brought face to face with Jesus Christ through the lives and messages of a number of consecrated Christian leaders, who had been carefully selected by the M.R.E.C."

We hope the M.R.E.C.'s selection of Leaders is more acceptable to Bible-Believing Baptists than its selection of books, but from the utterances of its official representative, Rev. John Jarvie, at Freeport, it would scarcely seem so!

Parts of our answer to this letter follow:

Dear Dr. Machum,

I must make immediate and extended reply to your letter of the 21st inst. We cannot afford either to misunderstand or to be misunderstood where the redeeming work of our Lord Jesus Christ is concerned, and the furtherance of that work in the world. . . . This leads to the subject of your first paragraphs—those on the M.R.E.C. . . . "My quotation from the Editor of *The Contender* will do well to start with as you question its fairness and it brings us right on to M.R.E.C. ground.

I do not know what Mr. MacKay had in mind when he wrote. I quoted his statement because it expresses what I had come to regard independently as the truth about the M.R.E.C. I have read something about the establishment of the old Religious Education Association, and the history that brought forth the International Council of Religious Education. The largely Unitarian and definitely anti-evangelical R.E.A. kept up an advisory relationship with the International Council. After quoting statements of R.E.A. leaders, Dr. Ernest Gordon wrote,

"This means the conscious and systematic infiltration of the institutions of the Church with the opinions which the Association really stands for even though it disavows allegiance to any particular school of thought."

The Religious Education Council of Canada, or whatever it is now called, is related to the International Council.

Even a very brief consideration of the history of Religious Education organizations prepares us to find "the express purpose" of the old Unitarian and radical R.E.A. being worked out still through the various Councils. But whether any historical relationship is recognized or not it is apparent that one mentality and one spirit pervade the whole group of Councils, and that it is the same mentality and the same spirit that animated the original leaders of the R.E.A.

The fact that Professor Thomas's books are recommended for Leadership Training, and that an official representative of the M.R.E.C. Head Office defended that recommendation on doctrinal grounds at a Maritime Sunday School Convention, in my hearing, is quite sufficient evidence for me, and that alone justifies, moreover, both Mr. MacKay's words and my quotation of them, although it was from his own experience that he was led to make his statement.

It is interesting to see how backgrounds and standpoints affect one's judgment. The 25th Anniversary Bulletin of the M.R.E.C. contains a statement by Rev. A. Gibson on Leadership Training. Of the Study Courses he writes, "It is worth noting that these are the officially accepted training units, co-operatively prepared for all Protestant denominations in Canada".

On page 28 of the same Bulletin, Rev. W. S. Godfrey's statement as Field Secretary appears. "The United Church, a product of Union, is deeply interested in closer co-operation" is his first word, and, "The M.R.E.C. by giving regional reality to vital co-operation can precipitate Protestant consolidation" is his last. There is no modifying word on essential doctrine in his article, nor do I find such a word anywhere in the Bulletin. In fact, where so much is said about "co-operation" and "leadership" in M.R.E.C. writings, and so little about the facts of the Gospel, we naturally wonder, "To what end co-operation? and Leadership,

where to?" According to Mr. Godfrey the end is a super-united Church—"Protestant Consolidation"!

... "I have mentioned another official representation of M.R.E.C. belonging to the United Church...

"Camps are mentioned by Mr. Godfrey among the places where such United Church ministers give leadership, and three names are given: Pinehurst, Chipman, and Marshfield.

"If men of such ideas are those of whom you write 'carefully selected by the M.R.E.C.' then it is proven that the M.R.E.C.'s ideals and standards of judgment are not the ideals and standards of Biblical Christianity, but their very opposite, and, consequently, M.R.E.C. leadership is not to be commended to real Baptist churches.

"According to its own literature we conclude that the M.R.E.C. cannot do positive and constructive work in the way it is headed without of necessity breaking down Biblical Christianity. . . ."

These quotations are sufficient. In view of the considerations presented therein it is impossible to give any value to the adjectives in the quotation given above from the letter which Dr. Machum wrote from the M.R.E.C. Camp at Chipman: "deeply spiritual", "consecrated" "carefully selected", etc. Moreover, what does Dr. Machum mean when he says, "boys were brought face to face with Jesus Christ"? *It would be foolish to take it for granted that they were presented with the Christ of the New Testament.* Were Professor Thomas's books used at this M.R.E.C. Camp at Chipman? There is so much to rob us of confidence that a real Bible work is being done, and *neither the M.R.E.C. nor the Baptist Convention is doing anything to disperse our fears. On the contrary, evidence continually accumulates to strengthen those fears.*

Sunday School Literature: This is a big subject and we can only touch upon it briefly here. But this is its place—where we are dealing with Christian Education in the Convention.

"*The Adult Teacher*", January-March, 1948.

"Published Quarterly by Baptist Publications Committee of Canada". George P. Gilmour, Chairman. (Chancellor of McMaster University).

The second lesson in this Quarterly is entitled "What We Know About God". Here, among other writers, *George Herbert Betts* is quoted. This is the man who wrote "*How to Teach Religion*" for Sunday School Teachers. He wrote:

"If the story is properly told the child does not have to be taught that the Bible myth or legend is myth or legend. He accepts it *as such* without troubling to analyze or explain."

Why should such a writer have his works brought without disapproval before our Baptist Sunday School teachers?

In a lesson on "*Our Relationship to God*" it is stated that "We need the perfect *penitence* and the perfect obedience of Jesus". The Bible never pictures our Lord as a "penitent". He said, "Which of you convinceth Me of sin?" (John 8:46). "He who knew no sin" had nothing to repent of.

On page 25 we read:

"Consider some efforts which have been made to state what is accomplished on the cross for us. *In these statements we see writers struggling for some adequate symbol by which to describe what happened on the cross.*"

Then come quotations from *the Apostle Paul* in Ephesians and Colossians together with a quotation from *Peake's Commentary!* Then the words:

"*To these efforts to state the matter add three others*": Professor Walter M. Horton, Dr. George A. Buttrick, and an extract from the section on "Redemption" in a denominational Statement of Faith!

That is the level to which the Inspiration of the New Testament is reduced by the editors of Canadian Baptist Sunday School literature!

The Apostle Paul struggles along with Peake, Horton, Buttrick and Company "for some adequate symbol to describe what happened on the Cross"! And all the quotations put beside the Apostle's rule out the clearly presented Bible doctrine of Substitution. In his "*Theism and the Modern Mood*" Professor Walter Marshall Horton wrote of God as "*a vast cosmic drift or trend toward harmony, fellowship and mutual aid*"! Why then should he be quoted on the Atonement? Dr. George A. Buttrick, Pastor of Madison Avenue Presbyterian Church, New York, wrote, "*The Christian Fact and Modern Doubt*" to proclaim his infidelity, and the apostate Federal Council elected him to its Presidency in 1939. Dr. Buttrick wrote, "Probably few people who claim to believe every word of the Bible really mean it. That avowal held to its last logic would risk a trip to an insane asylum": How then can his opinion on the Atonement be of any value to us? Dr. Buttrick speaks of "*the long hard quest for truth*"!

Our Baptist Editors have so little spiritual insight and so poor an understanding of the Scriptures that they can actually represent the Apostle Paul as sharing the bewilderment of such men as these, and struggling with them on "the long, hard, quest"!

This one Quarterly supplies evidence enough to condemn the whole Publications Committee and its work. Those who have time to examine this Sunday School literature extensively no doubt will find much more. At one time we made some interesting notes on an Old Testament Quarterly. . . . Well, why should we suffer these Modernists to spread their doubts and disbelief among our Young People? Who is going to take a stand and say, The time has come when we will submit to it no longer. It is a false peace that covers such destructive work. We cannot expect the blessing of God while we continue in association with such infidelity.

The closing days of the Gospel age are described in Scripture as days of apostasy. There will be departure from the Faith. Sound doctrine will no longer be endured. Our Lord will be denied. To-day a false Church is forming and desire for "security" is hastening its formation: a world Church, to inspire and hasten into realization an economic and political World State. Atomic age fears drive men to surrender their freedoms as they grasp for this Phantom of Safety. Maritime Baptists are now asked to vote their Convention into this apostate organization. We are requested to line up with the infidels of the Federal Council. *Right here is where we should call a halt and refuse to be rounded-up.* We should refuse if it means leaving the Convention with its M.R.E.C., its Publications Committee, its University at Wolfville: its Christ-dishonouring, soul-destroying Modernism! *Those who love our Lord Jesus and look for His appearing CAN HAVE NO PLEASURE IN SUCH A CAMP AS THAT.* "Let us go unto Him, without the camp, bearing His reproach."

A TWENTIETH CENTURY PROTEST OF THE INTOLERANCE, BIGOTRY AND POLITICAL ASPIRATIONS OF ROMAN-CATHOLICISM

By W. O. H. GARMAN

President, American Council of Christian Churches

BECAUSE of all the hatred and intolerance there is in the world it grieves us no end to be compelled by circumstances to write such a protest as this. Our missionaries have been treated so shamefully in Roman Catholic dominated countries and the hierarchy of that church has been so ruthless and intolerant of all other religious bodies and so determined to dominate the political and social scene that we simply must protest. We do so however without any hatred or animosity whatever for the members of the Roman Catholic Church laity or clergy. Without desiring to harm anyone in that church nor to deprive them of their right to freedom in religion we nevertheless resent and repudiate the Catholic Church's bigoted claim of being "the only organization authorized by God to teach religious truth and to conduct public worship" and protest its un-American assertion that "no one has a real right to accept any religion save the Catholic religion, or to practise any form of divine worship save that commanded or sanctioned by the Catholic Church."*

The Roman Catholic Church has lost heavily in Europe. This is partly so because that church made the mistake of blessing Hitler and Mussolini, in signing concordats with them, in advancing funds to the latter and in granting the Japanese diplomatic recognition even after Pearl Harbor. It is also true because of the ravages of the war and the Catholic church was on the losing side. It is seeking to recoup its losses by bidding for power in America and by getting all the relief it can for its distressed members in Europe who constitute the bulk of those receiving relief. Most of the undesigned relief sent abroad comes from Protestants in this country. According to one report we received Protestant gifts from but four Protestant denominations combined, totalled \$27.40 or an average of \$6.85 per person while the average Catholic gave but one dollar or less to help needy Europeans most of whom we repeat are claimed by the Catholic Church. We don't object to helping needy Catholics abroad but would appreciate it if the Roman Catholic Church would remember such acts of Christian love when it deals with Protestants, especially our missionaries. We have information from Mexico, South America, Spain and Italy concerning the persecution of Protestants and discrimination practised against them at the instigation often of the leaders of the Catholic Church. This is a poor way to repay Protestants for the relief sent abroad.

The trouble with the Roman Catholic hierarchy is that it has never been content with the only mission Christ ever gave His church, namely the preaching of the gospel of salvation by grace through faith in Christ alone but has invariably sought to be the one dominant totalitarian force in world politics claiming the sole and exclusive power over the souls of all men. According to its own declaration, which we quote, it is absolutely opposed to "freedom of thought, of speech, of writing, or of religion" insisting that it is "unlawful to demand, to defend, or to grant" such liberties. As such it is at variance with the Bill of Rights and the Constitution of the

land and would deprive others of such rights. Many Catholic laymen who cherish the liberties we enjoy in this land are not aware of what we have just said and need to be enlightened. Furthermore, the Roman Catholic hierarchy demands that every true Catholic give first allegiance to the Pope, in other words to an alien power which some day might be a very dangerous thing for us here in America if the Pope ever calls upon Catholics to withstand our government.*

All over this country people are becoming aroused because of the evident aims and inroads of Catholicism, and the threat implied thereby to our cherished liberties. A Protestant Defense League has been organized and repeated requests have been made by Protestant denominations that Myron Taylor be recalled as the President's representative at the Vatican. We are in accord with this demand. We also cry out against the way the Catholic Church is becoming entrenched in politics and the use of public school funds, directly or indirectly, in support of the parochial school system of the Catholic Church which is in direct violation of our doctrine of separation of church and state. We protest the evident influence the Catholic Church has exerted in devious ways under our State Department in having the passports of Protestant missionaries to Roman Catholic dominated countries held up. We also protest the fact that Protestants who have protested the intolerance and bigotry of the Roman Catholic Church are not permitted to serve on at least one important legislative committee in which President Truman is very much interested. **WE BELIEVE THAT IT IS HIGH TIME THAT PROTESTANTS IN AMERICA AWAKEN TO WHAT IS TAKING PLACE AND DO SOMETHING ABOUT IT.** Roman Catholics have a perfect right to their faith and we are happy to be able to say that we do not know of a single true Protestant who would deprive them of that right. This is as it should be in America. It is this very attitude that has made this country "the land of the free and the home of the brave". If the Roman Catholic Church is wise and has profited by its sad mistakes abroad it won't try to alter this situation. Already no few have come to look upon Roman Catholic aspirations as being a greater menace to our land and our liberties than communism. The communists have made us a lot of trouble but we don't think they can take over the land. May God in His grace be pleased to keep America free, a land where the glorious gospel of salvation by grace through faith in Christ alone can be preached without fear or favor, and where all men are free to worship God according to the dictates of their own conscience.

*Quotations are from "The Catholic Church in the Struggle For Power", pp. 44-53; "The Converted Catholic Magazine", February, 1948, edited by former Roman Catholic priests.

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THE GOSPEL WITNESS

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OLD FAITH AND HIS RIVALS

By the LATE REV. T. T. SHIELDS, SR., Father of the Editor

OLD FAITH, the Armorer, worked away in his smithy, and was justly famous for the armor he made. His wondrous shields never failed to quench the fiery darts of the enemy. His swords were never known to break or buckle up in conflict. His breastplate of righteousness might be dimmed for a time by the breath of slander, but it soon shone out bright again when God brought forth His people's "righteousness as the light, and their judgment as noonday". With one of the helmets of hope of salvation on his head, the Christian warrior took the field without a fear, and never had there been a record of a soldier of the cross being defeated. The soldiers were so much attached to Old Faith that they commonly spoke of him as "Our Faith". Faith obtained all his metal from the mine of divine truth. He was enthusiastic in praise of its quality. He declared it was all good metal, and did not contain one particle of dross.

His method of manufacture was simple. He heated his metal in the fire of love, and then hammered out his armor with the hammer of conviction, on an anvil of solid trust. For many years without a rival in his own line, Faith became the object of energetic and organized competition. A new company was started. They called it the "Take-Nothing-for-Granted" Company; for the manufacture of spiritual armor by machinery. They got their metal from the same old mine as Faith. They appointed Mr. Reason as their chief engineer, and fitted up new machinery which they called "modern thought".

Their theory differed from Faith's in this, that while he held the metal was all good, they maintained that there was a considerable amount of dross in it, and their first business was to separate it. In practice they differed in this, that while Faith worked it hot, they worked it cold. Everything was to be kept cool, and lest any enthusiastic heat should be generated by the friction of the machinery, they enjoined that the oil of calm consideration should be constantly employed.

They first put divine truth into a crushing mill of human criticism, "higher criticism" they called it. Then it passed through a sieve of Rationalism, and all the big miraculous lumps which they could not pound smaller, and which would not go through the rationalistic sieve, they picked out and threw away.

Then they placed the metal under a ponderous steam hammer called "scientific investigation", which was worked by vast wheels of evolution, thousands of years in diameter. They were so high that they were dreadful.

But all their machinery failed to make any plates fit for armor. Do what they would, they could not make a plate of good-hope with all their hammering. The fact was, the supernatural ingredients had all been taken out, and the metal would not weld or cling together. With all their efforts they could not produce the fine temper of assurance which characterized the armor of Faith. They used rivets of probability to fasten their plates together, but in actual warfare the rivets flew out, and the warrior was left defenceless. Their swords were fitted into handles of conjecture and speculation, most elaborately decorated with rhetorical flower work; but the handles came off in conflict, while the swords were shivered at the first blow. They never attempted to make a shield, declaring it a piece of obsolete armor belonging to a former dogmatic age.

Engineer Reason summoned the firm together to consider the situation. The machinery was perfect. Modern thought could not be wrong. The fact was the metal was not what people thought it was. Such a temper as assurance was not to be attained, it was all a delusion. The utmost they could reach was strong presumption.

Unfortunately for the company's verdict, Old Faith was still working away, making as good armor as ever from the same metal. The warriors of truth encased in this divine panoply were gaining splendid victories as of yore. And as they fought they sang, "This is the victory that overcometh the world, even our Faith".

CONFERENCE IN GUELPH

IT HAS not been our privilege to attend many gatherings of the Pastors' and People's Conference, although they have been held in our group of churches for many years. May 24th was the date, and Guelph was the place of the gathering of the Central Association Conference and truly it was a great day. Buses from Toronto and other points converged at Guelph. The Toronto buses went in the morning so that their riders had a real picnic in the Guelph park before the afternoon session. The meetings were to be held by the gracious hospitality of the Rector and Wardens in the Parish Hall of the St. George's Anglican Church in the heart of Guelph, but the meeting had not begun when it was obvious that this was too small, so the kindness was extended to the use of the magnificent church itself. It was little too large for the occasion. In fact, for that day we really took over the whole church.

There was special music, vocal and instrumental. There was a bit of business that was not uninteresting. There was Scripture that was appropriate, prayer, that was fervent, and two outstanding addresses from our own men. In the afternoon the speech was given by Rev. Morley R. Hall on "The Heritage of Baptists". He remarked, as he began, from the stately pulpit with its beautiful carvings, that he had spoken at many different places and of himself he would not have chosen that spot to speak on a Baptist heritage! He had, however, no apology to offer for what he said, so clearly and logically he stressed the origin and distinctive teachings of the people called Baptists, emphasizing at the end of his address Baptist liberty that is freedom from the domination of pope and council and freedom to preach and teach the Word of God as the Holy Spirit leads the individual. Mr. Hall climaxed his remarks by reading a glorious letter from Rev. Murray Heron, B.Th., written from that focal point in Northern Quebec, where the struggle for religious liberty and freedom of speech has been going on for months, telling of divine deliverance and praising God. The address closed with fervent amens.

In the evening Rev. W. L. Hisey, L.Th., spoke on the Pre-eminence of Christ, emphasizing His place as Creator and Governor of the universe.

Some churches had small delegations and some had large. The Association offers a banner for the largest, and with keen competition from Mount Pleasant Road Baptist Church, Jarvis Street won the banner with an attendance of seventy-six. Mr. R. E. Kinsinger received it on behalf of the group, exulting that Jarvis Street was three points up in attendance as they had been three points up at the picnic in baseball. But whether in fellowship, around the tables, or in games, or in the Word of God itself, it was a fine outing.—W.G.B.

THE AMERICAN PUBLIC SCHOOL SYSTEM IN DANGER OF ROMISH PERVERSION

If the liberties of the American people are ever destroyed, it will be by the power of the Roman clergy.

—*Lafayette*.

I do not pretend to be a prophet; but, although not a prophet, I see a very dark cloud on our horizon; and that dark cloud is coming from Rome. It is filled with tears of blood.—*Abraham Lincoln*.

The greatest enemy and the greatest peril of the American Republic this day is the Church of Rome. It is doing more to subvert the Republic, I verily believe, than any other thing. It is building up a power in this country that threatens to prove disastrous to the United States. Such a state of affairs is bound to reach a crisis, and that, too, before long.

—*Bishop John H. Vincent* (Methodist).

The most open, pronounced enemy of every principle of the United States is the Roman Catholic Church. Mark my words! the time is sure to come, and that ere long, when Romanism will have the public school moneys of our commonwealth divided, unless freemen arouse and protect the treasuries on which they have already begun to make attacks.—*Rev. I. J. Lansing* (Congregationalist) in "Romanism and the Republic".

We Protestants can no longer flatter ourselves with crying "peace, peace", when there is no peace. The conspiracy is out. The war is upon us. It is high time for Protestants to protest. Strange, is it not, that with all the vile names with which they clothe the public schools, the Roman Catholics want to be its priests and teachers.

—*Rev. Richard Harcourt* (Methodist) in "The Great Conspiracy Against the Public Schools."

The burglar objects to the electric light on the street. It interferes with his stealing the wages of honest industry. Why does Romanism object to the public schools? Is she up to some crime? If we are deceived, it is our own fault.—*Bishop Charles H. Fowler* (Methodist).

* * *

We will take this country, and build our institutions over the grave of Protestantism.—*Priest Hecker*.

The children of the public schools turn out to be horse thieves, scholastic counterfeiters, and well versed in schemes of deviltry. I frankly confess that Catholics stand before the country as the enemies of the public schools.—*Priest Phelan*, St. Louis.

The common schools of this country are sinks of pollution and nurseries of hell.—*The Chicago Tablet*.

The public school system is a swindle on the people, an outrage on justice, a foul disgrace in matters of morals, and should be abolished.—*The New York Tablet*.

Let the public school go where it came from, the Devil.—*Freeman's Journal*.

It may be safely asserted, that the future status of Catholicity in the United States is to be determined by the SUCCESS or FAILURE of our day schools" (meaning our American free public schools).

—*Cardinal Gibbons*

The public schools have produced nothing but a godless generation of thieves and blackguards.—*Priest Schauer*.

The time is not far distant when the Catholics of this country, at the order of the Pope, will refuse to pay their (public) school tax, and will send bullets into the breasts of the Government agents rather than pay it. The order can come any day from Rome. It will come

as the click of the trigger, and will be obeyed, of course, as coming from God Almighty himself.

—*Monsignor Capel*, of Rome, Italy, in a public address at Chicago, reported by the *Chicago Inter-Ocean*.

Protestantism of every kind Catholicity inserts in her catalog of mortal sins: she endures it when and where she must; but she hates it, and directs all her energies to effect its destruction. If the Catholics ever gain, which they surely will, an immense numerical majority, religious freedom will be at an end.

—*Shepherd of the Valley*.

Protestantism—we would draw and quarter it; we would impale it, and hang it up for crow's meat; we would tear it with pincers, and fire it with hot irons; we would fill it with molten lead, and sink it in hell a hundred fathoms deep.

—*Western Watchman*, St. Louis, Missouri.

Protestantism is fast dying out, with its go-to-church days and fake gospels. Soon the name of coward Luther will be a stench in the nostrils of every true American. He stands today condemned in hell, and the Protestant rabble that followed his ways can be heard groaning for Roman Catholic masses in purgatory.

—*Priest O'Reilly*, Lawrence, Massachusetts.

"The earth is full of anger,
The seas are dark with wrath,
The nations in their harness
Go up against our path;
Ere yet we loose the legions,
Ere yet we draw the blade,
Jehovah of the Thunders,
Lord God of Battles, aid!

"High lust and forward bearing,
Proud heart, rebellious brow,
Deaf ear and soul uncaring,
We seek Thy mercy now—
The sinner that foreswore Thee,
The fool that passed Thee by—
Our times are known before Thee—
Lord, send us strength to die!

"From panic, pride and terror,
Revenge that knows no rein,
Light haste, and lawless error
Protect us yet again.
Cloak Thou our undeserving,
Make firm the shuddering breath,
In silence and unswerving
To taste Thy lesser death.

"Even now their vanguard gathers,
E'en now we face the fray,
As Thou didst help our fathers,
Help Thou their seed to-day.
Fulfilled of signs and wonders,
In life, in death, made clear,
Jehovah of the Thunders;
Lord God of Battles, hear."

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Among Ourselves

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TORONTO BAPTIST SEMINARY
By W. Gordon Brown, Dean

A friend in an office position offers a medium-size Gestetner duplicating machine worth about \$350 for \$150, including two years of guarantee yet to run. Any church interested may write the Dean.

Rev. Jas. Green writes from his mission field in Jamaica: "Since last writing to you, the Lord has continued to allow us to see many evidences of His blessing. No less than fourteen have accepted Christ as Saviour, several backsliders have been restored, and three have dedicated their lives to the Lord. One young man who has been saved nearly a year, works in the government poor office. Each day he gives out a few pennies to the poor who visit his office. He always keeps a pile of tracts handy, and as each one receives his pennies, he gets a tract. He also deals with quite a number about their souls and their need of a Saviour."

Mr. F. L. Pickering, as scribe for our Seminary Chorus, now on tour, writes from Windsor, on Monday, the 10th: "The Chorus has now been away from Toronto three days. It has travelled about 320 miles and taken part in seven meetings.

"We took leave of Toronto amid much hand-waving, a few crocodile tears and a shower of rain. Galt greeted us with bright sunshine, but our first stop was Hespeler. The weather has not all been bright, but the spirits of the Chorus are high. At Hespeler we were received with fine cordiality by the pastor and the members of the church. None of the students found any difficulty in feeling right at home. At Sarnia Saturday night and at Windsor last night we were again most warmly welcomed and royally entertained.

"The meetings have been well attended and successful in every way. All connections have been made and schedules observed. Sunday night three people made profession of faith in Christ after Pastor Watt's sermon. It was a fine climax to a rather strenuous day—Sunday School and morning service in Sarnia, afternoon service in Chatham and evening service in Windsor. We are finding little spare time, even for letter-writing but all are happy and well though perhaps tired."

News of Union Churches

Mt. Pleasant Rd. Church, Toronto

Rev. W. N. Charlton completes one year of successful ministry in Mt. Pleasant Rd. Baptist Church, Toronto.

"It is now just a year since the Rev. W. N. Charlton accepted the call to Mount Pleasant Road Baptist Church. He became our pastor following the late Rev. Alex. Thomson who occupied the pulpit and served so faithfully for twenty years.

"During the year much progress has been made in the work. Thirty-eight new members have been added to the church—by baptism and by letter of transfer from other Baptist churches. Blessing has been experienced in all the activities of the church, and the Young People's Society, especially, is in a flourishing and healthy condition. The church is united and happy.

"A number of improvements have been undertaken during the year; chief of which has been the decorating of the church auditorium and the installation of a new baptistry. Other work has been planned for the immediate future.

"The pastor and people of Mount Pleasant Road Church have commenced their second year together with rejoicing. For the blessing of the Lord during these past months we humbly and gratefully ascribe all praise to our gracious covenant-keeping God.

"The spiritual condition of the church is excellent. Mr. Charlton has won the hearts of the entire congregation. We are now looking to the Lord for a still more abundant outpouring of His blessing upon us."—E. J. C.

Visitation of Churches

In response to the request of the Board of the Union, the writer has visited the following churches since the Seminary Convocation: Hespeler, Guelph, Baker Hill, Briscoe Street London, Victoria Avenue Hamilton.

It is most encouraging to note the signs of blessing and progress evident in our churches. At Hespeler there is an excellent spiritual atmosphere in the church, which is also in good condition numerically and financially. Rev. Lorne Hisey is reaping the harvest of a long and faithful ministry, in which we greatly rejoice. A fine company of young people were present on a Monday night at York Road Church, Guelph, to hear a report on our French-Canadian work. This church also is making good progress under the aggressive pastorate of Rev. Thos Guthrie. Baker Hill holds a peculiar place in the writer's heart, and it was a great joy to greet old friends again and to observe the mutual affection of pastor and people. Mr. Robert Mailey, one of our senior students at the Seminary, is doing good work in this field. Briscoe Street, London, has accomplished remarkable things financially under the ministry of Rev. S. Kerr and the spiritual welfare of the church also gives evidence of matching the tangible achievements. Victoria Avenue, Hamilton, extended a hearty welcome and it was a pleasure to renew fellowship with this church and its faithful pastor, Rev. John Byers.

The following churches and meetings are on the writer's itinerary for the next four weeks: Trenton, Timmins, Otterville, Brantford, Lachute, Dalesville, Brownsburg, Gore, St. Amedee, and other centres in the Ottawa Valley. Communications from other churches desiring visits will be welcomed as far as time permits.—W.S.W.

Bible School Lesson Outline

Vol. 12 Second Quarter Lesson 10 June 6, 1948

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

HEZEKIAH, A GOOD KING

Lesson Text: 2 Chronicles 29:1-11.

Golden Text: "Wherefore the LORD God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed."

—1 Samuel 2:30.

Supplementary Reading: 2 Kings 18-20; 2 Chron. 28-32.

INTRODUCTION

The weak King Joash of Judah was succeeded by his son Amaziah, who proved to be a similar compromiser, serving the Lord, "but not with a perfect heart" (2 Chron. 25:2, 14, 27), for in the flush of victory over the Edomites he led the nation into idolatry. Uzziah, his son, was the next king, of whom it is said, "As long as he sought the Lord, God made him to prosper" (2 Chron. 14:11; 26:5). Like Amaziah he was successful in war and "was marvellous helped, till he was strong" but "when he was strong, his heart was lifted up to his destruction" (2 Chron. 12:1; 26:5, 16). He intruded into the priest's office, for which offense he became a leper (2 Chron. 26:17-23).

Jotham of Judah, son of Uzziah, "became mighty, because he prepared his ways before the Lord his God" (2 Chron. 27:6). While Ahaz his son was King of Judah, the Assyrians captured Samaria, enslaving the people of the northern kingdom (2 Kings 17). The Lord's sovereign grace was displayed in preserving Judah from a similar fate, for Ahaz was most unwise in his policy toward the Assyrians (2 Chron. 28:16-27).

Hezekiah the Good was a son of this Ahaz, and his reign was marked by spiritual prosperity, revival, and renewal of worship and consecration on the part of officers and people.

EXPOSITION

I. His Call to Sanctification: verses 1-9.

Hezekiah's name means "the Might of Jehovah", and surely the strength of Hezekiah was due to his dependence upon God (Deut. 33:25; 2 Sam. 22:33; Neh. 8:10; Psa. 18:1, 2, 32, 39). In the first place, he refused to follow the example of his father, whose reign was characterized by foolishness, compromise and idolatry. Blessed, indeed, are they who are brought up in homes where the Lord is honoured and served (2 Tim. 1:3-6). But the godly life of Hezekiah proves that the Lord by His grace can enable a person to overcome all handicaps of heredity and environment.

Before announcing his instructions that the priests should sanctify themselves and the temple, Hezekiah saw to it that his own life was holy (John 17:19). Teachers and Christian workers will find their teaching effective only if it be backed up by a practical demonstration in their lives of the truths they teach (1 Cor. 4:15, 16).

When the Holy Spirit would appraise the lives of the kings He uses as His standard the life of David (v. 2; 2 Chron. 7:17; 17:3; 28:1; 34:2, 3). David was a man after God's heart (1 Sam. 13:14; Acts 13:22), and while not sinless, he walked before the Lord in humility and righteousness. On the other hand, Jeroboam "who made Israel to sin" is the standard by which the evil kings are judged (1 Kings 14:16; 15:30; 16:26; 2 Kings 3:3).

Hezekiah wasted no time but began his reforms in the first month of the first year of his reign. It is a good thing to be in haste to perform a good work, for the business of the King requires haste (1 Sam. 21:8). Let us be zealous to do good works (Rom. 12:11; Tit. 2:14).

If the temple is to be cleansed, its doors must first be opened. The doors had been shut, the sacrifices discontinued, and the formal worship of Jehovah abandoned in the reign of Ahaz (2 Chron. 28:24, 25). It is a sad sight in these days to see empty and closed churches. Many others are so dead spiritually that they might just as well close their doors. But it is an inspiring sight to see church doors open and people entering to worship the Lord (Psa. 100:4).

The doors of the temple were repaired, that they might easily be opened, after which the whole building was cleansed. The church building must be prepared for its sacred function, for it is "the place where His honour dwelleth" (Psa. 26:8). Hezekiah removed all the images and altars devoted to idols. The heart of the Christian is the temple of the Lord (1 Cor. 6:19, 20); it must be kept free from idolatry and cleansed of all that is sinful (1 Cor. 10:14; 2 Cor. 7:1).

The priests were instructed to lead the people back to God.

Nothing is more essential in these days than a whole-hearted return to God on the part of His people (Isa. 55:7; Hos. 6:1-3; 14:1-4). Let the doors of their hearts again be opened, and let the lamp of testimony again be rekindled, lest the Head of the Church remove the lampstand from its place (Rev. 1:20; 2:5), for the Lord intends that Christians should be the light of the world (Matt. 5:14). Let the incense of prayer again arise (Psa. 141:2; Rev. 5:8; 8:3), and let sacrifices and burnt-offerings again be made; the sacrifice of the broken heart (Psa. 51:17), of obedience (1 Sam. 15:22), of suffering (Rom. 8:36) and of devotion (John 12:3).

Hezekiah exhorted the priests to help the people to break away from their wicked past, even as our Lord urges His people to awake and arise from the dead, to put off the old man and to put on the new man (Eph. 4:17-24; 5:14). Stern resolution is necessary if we would not be caught in the flood of prevailing unbelief, cynicism and ungodliness.

II. His Call to Consecration: verses 10-11.

Hezekiah displayed courage when he faced the stern reality of the appalling spiritual declension which characterized both leaders and people. He did not make pious excuses for their sin or condone their unbelief, but he warned them that this condition was the result of the wrath of God resting upon them because of their sin (John 3:36; Col. 3:5, 6). Conviction of sin is the first step in salvation and in consecration (Isa. 6:5; Acts 2:37, 38).

Hezekiah announced his resolution to take steps that the wrath of God might be turned away from them (2 Chron. 19:3; Ezra 7:10; Psa. 10:17). He had determined to make a covenant with the Lord in the form of a solemn promise to consecrate himself, his energies, his time and his possessions to Him (2 Chron. 15:12; Rom. 12:1, 2). Just as the good king had formerly taken upon himself the obligations of the sins of the people (v. 6), so now he undertook the duty of vicariously dedicating them unto the Lord.

DAILY BIBLE READINGS

May 31—Kings Divinely Authorized	Deut. 17:14-20.
June 1—Kings To Be Anointed	Judg. 9:7-20.
June 2—Kings to Judge	2 Sam. 8:15-18.
June 3—Kings To Be Obeyed	Ecl. 8:1-5.
June 4—Kings To Be Religious	Ezek. 45:9-25.
June 5—King's Decrees Irrevocable	Dan. 6:1-9.
June 6—Rulers To Be Prayed for	1 Tim. 2:1-8.

SUGGESTED HYMNS

I am Thine, O Lord. Take time to be holy. Saviour, Thy dying love. When the heart made pure. More holiness give me. I can hear the Saviour calling.

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