

The Gospel Witness and Protestant Advocate

Authorised as Second Class Mail, Post Office Department, Ottawa

Vol. 32, No. 31

130 Gerrard St. E., TORONTO, NOVEMBER 19, 1953

Whole Number 1643

The Jarvis Street Pulpit

"My Grace Is Sufficient for Thee"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, June 25th, 1944

(Stenographically Reported)

"My grace is sufficient for thee; for my strength is made perfect in weakness."—2 Cor. 12:9.

THE Apostle Paul was, in many respects, a highly privileged man. He was a man whom nature itself had lavishly endowed with superior capacities and qualities. He had been privileged to take advantage of all the learning of the schools of his day. His enemies said of him: "Much learning doth make thee mad." And then by divine grace he was called into the fellowship of the saints, and separated unto the gospel of Christ, and made an apostle of the Lord Jesus. He was divinely chosen as one of the principal media through whom God communicated his word to the world, and because of that there was given to him an "abundance of revelations", so that he was privileged above many.

In this chapter he tells us of an experience which was incidental to that divine equipment for his office—that he had been caught up into paradise, into the third heaven, and had seen things which were unutterable. With all these special privileges even he apparently was in danger of being "exalted above measure", so there was given to him a thorn in the flesh. There is no means of knowing what it was, but it would appear to have been some physical infirmity, incapacity, or disability under which he fretted, and for the removal of which he thrice sought the Lord. But the Lord refused to remove that thorn in the flesh, saying, "My grace is sufficient for thee. I will not remove your trouble, but I will give you grace to endure it." And then He added: "My strength"—that is the power of God—"is made perfect"—and is supremely exhibited through human weakness.

I want you to look at that very familiar and frequently-quoted text this morning in the hope that we may understand something of its rich content.

I.

I begin by enquiring WHAT IS INTENDED? WHAT IS

THE SIGNIFICANCE OF THIS ALL-SUFFICIENT GRACE? What does the Lord mean in this particular passage when He speaks of "My grace"? I have frequently said to you through the years that there is no word more generally misunderstood than that great word, "grace", and there is no word in any language that is so difficult to define: it is, in fact, an indefinable word; it is impossible, adequately, to define it. But it is one of the great words of Scripture, and we ought to have some idea of what the Lord means when He speaks of His "grace". We are told that "the grace of God that bringeth salvation hath appeared to all men"; and "by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast".

There is, then, a divine grace manifested in all that is involved in the justification of the soul. We are saved by grace, and by-grace alone, and we are not to think of grace as being merely, one, of the tender elements of the divine character. We think of grace as representative of pity, compassion, of goodness, mercy, and of love. It is all that; but we had never been justified if that were all that had been included in the grace of God. Grace includes also all the sterner elements of the divine character: judgment, righteousness, justice, faithfulness, power—all these with mercy, and love, and goodness, and pity, and patience, indeed, all the qualities of God Himself, all that God is was involved in the salvation of the soul. We sometimes see a phrase nowadays in connection with the war, that such and such an action was an "all-out" effort. When God undertook to save you and me He went "all out"; He reserved nothing. Nothing of the divine resource was left out. And so we are justified by grace, as we are justified by faith.

Further, being "justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we

have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God". We speak of being, as Christians, in a state of grace; we have a standing place; we are within the circle of the divine favour. We are the subjects of the operation of the multiplied ministries of Deity to the bankrupt souls of men. And we rejoice in this grace, and in this grace, made secure everlastingly by the grace of God, we rejoice in the hope of the glory of God. That is where we live, that is our address: "in this grace wherein we stand". All that was involved in the atonement, in the gift of the Lord Jesus Christ, in his endurance of our punishment in our behalf, and so we are justified because the grace of God has abounded toward the chief of sinners.

But the grace here spoken of is an extension of that principle. I may put it thus: *the grace of sanctification*; because sanctification is the divine process which extends from the new birth to our ultimate glorification in heaven. It means the education of the soul, the cultivation of our spiritual nature, the development of the new man, as the old man is put off, and the new man put on, till we grow up into Him in all things, Who is our Head, at last attaining to the measure of the stature of the fulness of Christ.

What is involved in the education of the soul? The child's education does not consist exclusively in what is sometimes called, colloquially, "book learning": but in certain disciplines. The old educators used to speak of various subjects as so many "disciplines", whether Greek, or Latin, or Mathematics, or Grammar, or Science, or what not. These subjects were so many disciplines set before the student in order that his mind might be disciplined and developed, that he might become, intellectually, a man of vigour. And these subjects were disciplinary instrumentalities, or media, through which a certain mental discipline was exercised. You can readily discern the man whose mind has been exercised in such matters, just as you can discern the man who has developed physical power. Compare the man whose muscles are not developed, who tires at the least exertion with the athlete whose muscles are developed. Put a big load upon his shoulders, and he starts out on a long day's march as though it were nothing. That does not mean that he has greater physical powers than others: it only means that all those physical potentials have been developed, strengthened, and enlarged, until he is a strong, vigorous man. So, mentally and spiritually, we need certain discipline. And here the Lord tells us that His grace is a sufficient tutor, a sufficient master, a sufficient trainer and director of all our ways. He says in effect: "My grace is quite sufficient for you. You will not need to go into any other store." When Ruth came back with her arms filled with the gleanings of the day, Naomi, seeing her, said, in effect: "Ruth you did not get that from ordinary gleanings. Someone must have taken knowledge of you, and let fall some handfuls of purpose for you. Tell me about it?" And Ruth told that sweet story of Boaz, who had told her to glean after his reapers; and at lunch time had brought her where he was, and had given her some special love token. When Naomi heard the story she said to her: "You keep fast by his reapers, and let them not find you in any other fields. The fields of Boaz are quite sufficient for you. Just follow hard after him, and you will be well taken care of." That is what the Lord says to us: "Keep close

The Gospel Witness and Protestant Advocate

Published every Thursday for the propagation of the Evangelical principles of the Protestant Reformation and in defence of the faith once delivered to the Saints.

\$3.00 Per Year: Postpaid to any address. 10c. Per Single Copy.

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

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to Me. Let Me look after you, and you will find that my grace is sufficient for you".

What did He mean by His grace? I have told you in one way or another a thousand times that the grace of God is just another name for God Himself: not a part of Him, something apart from Him; not like a prescription to take—no; grace means that God Himself comes. What he really said to Paul was: "Paul, I will be with you; I will stay with you all the time. My grace, all the resources of my treasury, are at your command. I will see that you do not want." And that is His promise to us. He not only forgives our sins, but He comes to live with us, and stand by us, to be our gracious Helper in all the circumstances of life.

III.

Now let us see WHY THIS WAS SAID. Paul had a thorn in the flesh, some physical disability, I do not know what it was, and I do not care—I am rather glad it is unspecified. It just means this, that God leaves to every one of us some circumstantial, or personal, disability, or incapacity, which makes it necessary for us to lean on Him. He does not cut us off from Himself so that we, as the children say sometimes, go on our own. I was going along the street one day, and I saw a little bit of a girl, about three or four years of age. Her mother held her by the hand, and almost carried her along. And I saw that little child pull her hand away, as she said: "I want to go on my own." And so she began toddling by herself, but pretty soon she was flat on the sidewalk. Then the mother stooped down, picked her up, and did not let her "go on her own" again. God leaves enough in life for us to make us find we cannot "go on our own". As soon as the prodigal received his portion of goods, he took his journey into a far country. As soon as we think we are sufficient of ourselves, we are tempted to want to go on our own, and to leave God out of the reckoning. And so in his grace and mercy

He leaves something to keep us humble. There is not one of us who does not need something to keep us humble. If we had any sense at all we should not only be humble, but humiliated, always, in the dust. But because we have not any sense, we have to have some kind of thorn in the flesh. I do not know what yours is, but it will be something that you do not welcome. There are many things such as we sang about this morning:

"My God, I thank Thee, Who hast made
The earth so bright,
So full of splendour and of joy,
Beauty and light!
So many glorious things are here,
Noble and right."

But when we came to the verse:

"I thank Thee more that all my joy
Is touched with pain;
That shadows fall on brightest hours,
That thorns remain;
So that earth's bliss may be my guide,
And not my chain"—

I rather think you did not sing quite so heartily. Did you not say within yourself, "I wish Burbank had perfected a rose without thorns!" We should like to have all the special privileges without the disadvantages of life. But that would not be good for us. In the Old Testament the Lord said to His people that He had left certain of the enemy in Canaan. He did not give them complete victory all at once, and He told them why: "If I were to destroy all your enemies, very soon the beasts of the field would increase upon you so that your last state would be worse than your first. Therefore, I am going to leave some of your enemies; but they will be equally the enemies of the beasts of the field. And so a balance will be maintained." There is a balance in everything. If you destroy certain things which you call pests, you find that you have destroyed the devourer of some bigger pests. If you interfere with the balance of nature, you find that you have made a world of trouble for yourself. In the divine economy there is an equal balance. It is not all sunshine. There must be clouds, there must be the thorn in the flesh, to balance things, and drive us back to God. And this text says that the Lord will not answer our prayer by removing all these things. I don't know what they are, but I confess I have had plenty of the thorns in the flesh, and I don't like them. If we get a splinter in our finger, what a fuss we make about it! It can set up a festering sore, and you want it removed immediately.

Some things in life are unpleasant. If I were to say to you this morning, "How are you?" you would answer, "Oh, I am pretty well, but . . ." "But what?" "Well —". "Well, what?" "Oh, the thorn in the flesh!" Yes! I spoke to a brother last night who said, "I am pretty well, all but, my eyesight." If it is not your sight, it is your hearing, and if it is not that you say, "I cannot taste anything." I met a man once who could not smell anything. He told me that in a restaurant where they were cooking onions, and I congratulated him on his disability. There is always something that if it were not for that, life would be all right. Some cynic said that Paul was married, and that was his thorn in the flesh! There is no scriptural warrant for that, nor, thank God, does the experience of many lend probability to such a view. Had it been a thornless rose we might agree. A man wrote me once saying that his wife was

the cross upon which he was to be crucified. I knew both of them, and I felt if that were so, it would be a case of mutual crucifixion. No; it was not circumstantial in Paul's case, nor is it in yours. It is some personal thing, inside, something that you cannot remove, and you have prayed, and prayed again, and you say, "It is still here." I talked to a man when I was away, and he said, "The Lord has answered many of my prayers, I have not the slightest doubt about it; but there is one thing I pray for again and again, and I just don't get any answer." Well, he did get an answer, but not in the way he expected. Paul's prayer was answered, but the thorn was not removed. Perhaps that will explain some things to you. Perhaps you have said: "Is it any use to pray? I prayed that the Lord would remove certain things, and He has not done so." It does not follow that He has not heard your prayer; but He does not think it wise to do as you ask Him to do, and so He leaves the thorn in the flesh.

And there is another principle. Paul identified this thorn as a *messenger of Satan to buffet him*. Have you ever thought of Satan as an instrument in the divine economy to bring us to our senses, and teach us wisdom and patience? I rejoice to believe that our God is sovereign even over the Devil. Read about Job, and you will see that while the Lord permitted the Devil to worry Job, He had a tether, and He said, "You may go so far, and no farther. Do not touch his life." The Devil can do no more than the Lord permits him to do. I have had a good many experiences for which I was perfectly sure the Devil was responsible. I am still sure of it. You say, "But we should not be worried by the Devil". Well, we are the people he does worry. A messenger of Satan to buffet us! I do not know what your messenger may be, but you will have to endure it.

III.

NOW HERE COMES THE PROMISE: "My grace is sufficient for thee". "I won't remove that circumstantial, or personal, trouble: I am going to leave you with it, but I will help you to endure it, and I will see that you don't go under." That is a principle operative in the divinely ordered life. We are told that if we had faith as a grain of mustard seed we could say to this mountain "Be removed". In the divine providence some mountains are removed—but some are not. God does not remove all mountains, but He does give us strength to climb them. "Thy shoes shall be iron and brass". "But I don't want to wear shoes of 'iron and brass': I should like to wear a dainty drawing-room slipper that would be appropriate to heavy, luxurious, carpets, where my tired feet will be hospitably received. I don't want iron and brass." I wonder what some of you ladies would look like if you had shoes of iron and brass! How would you walk, after being propped up on the stilts that you call heels? If you had to travel some of the roads that our men have to walk on in Italy and France, you would want a shoe that had a good understanding. I rather like the English style. You see women with walking stick, and good shoes, going out for a walk. They do not walk on stilts. "Thy shoes shall be iron and brass." What do we want shoes of iron and brass for? For stony roads! The Lord says: "I am not going to pave the roads down here—you will find the streets paved with gold in Heaven, but not here; the road will be rough, and rocky, and steep, but I will give you shoes appropri-

ate to circumstances and as thy days so shall thy strength be."

Turn back the pages of history and see what God has done. When the children of Israel went out of Egypt they were pursued by Pharaoh and all his hosts. God did not send an angel to stop Pharaoh, to prevent the mobilization of the Egyptian army and the horses and chariots of war: He let them come. And Israel were filled with fear when the enemy was seen in hot pursuit. But when He at last opened a path through the sea, He stood by them, and overwhelmed their foes. When the Philistine giant insultingly challenged the might of Israel, and all Israel were terrified, God did not strike down the giant, nor send an angel to cut off his head—no; He laid his hand upon a shepherd lad, who, with his shepherd's sling and stone, brought down the giant. That is how God does it. And when the Persian king signed a decree which was designed by his enemies to be the death-warrant of Daniel, the Lord did not paralyze the king's hand: He let him sign the decree. And when they got the den of lions ready, the Lord did not blast the lions out of existence: He left them there hungry, roaring for their prey, waiting for Daniel to come. Then I always think of Him, when the time came, as a father taking a child by the hand and saying: "Come on, Daniel, we will go into the den of lions together. They won't know you, but they will know Me, and when I am beside you they will not touch you." Daniel went into the den of lions, and they did not touch him. And afterwards he said: "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me." Well, a muzzled lion cannot hurt you. God may let us face the lions, but He won't let the lions devour us.

The same was true of the Hebrew children. He allowed the king to sign the decree, and to heat the furnace seven times hotter than it was wont to be heated, and He allowed them to throw the three Hebrew children right into the burning fire, but He came beside them, and said, "I am going too." And the fire had no power over them:

"When through fiery trials thy pathway shall lie,
My grace, all-sufficient, shall be thy supply:
The flame shall not hurt thee: I only design
Thy dross to consume, and thy gold to refine."

I address you, Christians of experience. Look back, for a moment and tell me what is the greatest blessing that ever came to you since you became a Christian? Think of what it was, what it is now, perhaps, and ask yourself this question: "How did it come to be?" I think you will generally find in the background some thorn in the flesh, something that you feared, something that terrified you, but in the end which proved your greatest blessing.

That is my simple message to you this morning: "My grace"—which must be God Himself—"is sufficient for thee: for my strength is made perfect in weakness." There is no danger of your ever being too humble for God to use you! There is no danger of our ever being too small! No possibility of our ever being too weak! His strength is made perfect through weakness. All that He requires is that we should accept His will for us as Paul did, and say: "Very well, I will glory in my infirmity if that is God's way for me. I will take it and rejoice in it."

But remember it is one thing to be resigned to the will of God: it is another thing to rejoice in the will

of God. We are resigned because we cannot do anything else. We cannot help ourselves, and we resign ourselves to it reluctantly. How many people I have seen like that! afflicted with sickness, adversity, trouble in their family, trouble in their business—all sorts of difficulty: And when you talk with them they say, "I am sorry. It is a cloudy and dark day. We cannot help it. But I am resigned." Well, that is a negative attitude; mere resignation will never bring you blessing. No, no! Let us look upon whatever God sends to us as the very best, and say: "If God sends it to me I will welcome it more than a crown, for it is God's way to exaltation and coronation;" then may we glory in our infirmities, that the power of God may rest upon us.

Have you ever found yourself utterly unable for a task, incompetent? Have you ever said, "I don't know what to do. I have nothing to say. I don't know which way to turn." Then you leaned upon God. And He helped you.

Years ago, before our revolution, I preached a certain Sunday evening. Later in a Deacons' meeting a Deacon, who was supposed to be a very intelligent man, a very distinguished lawyer, referred to this sermon. He said: "That must have taken months to prepare: it was a gem." I did not tell him that it was not prepared at all. It had just happened that Sunday evening that it seemed impossible for me to preach at all. I went to the Lord, and said, "Lord, I have not a thing to say. I have not even a text. Help me out. I have just got to go. Give me a text." I got the text, and went to church, and the Lord did the rest. I believe that He does that when we are in a tight corner; when we are weak and do not know what to do but cast ourselves upon Him, and say, "Lord, this is Thine hour; I can do nothing." Then God comes in and His strength is made perfect in weakness, and as we glory in our infirmities, the power of God rests upon us. And so the sum of it all is this:

"Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He wears a smiling face.

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

"Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain."

AN EXAMPLE OF FAITH

Suppose a fire in the upper room of a house, and the people gathered in the street. A child is in the upper story: how is he to escape? He cannot leap down - that were to be dashed to pieces. A strong man comes beneath and cries, "Drop into my arms." It is a part of faith to know that the man is there; it is another part of faith to believe that the man is strong; but the essence of faith lies in dropping down into the man's arms. So, sinner, thou art to know that Christ died for sin; thou art also to understand that Christ is able to save, and thou art to believe that; but thou are not saved, unless, in addition to that, thou puttest thy trust in Him to be thy Saviour, and to be thine forever.

—SPURGEON

SUNDAY IN JARVIS STREET

Dr. Philpot in Jarvis Street

Last Sunday evening Dr. P. W. Philpot preached in Jarvis Street. He is always a welcome visitor for he never fails to exalt Christ and to edify his hearers. Dr. Philpot is a veteran so far as years of service go, but physically and, best of all, spiritually, his youth is renewed like the eagle's. He loves to soar into the heavenly places. On Sunday night a great company of those who love the glad sound rejoiced with this great preacher of the Word in the sublime joy of being saved. We trust that it is not a jealously guarded secret that this youthful preacher is to celebrate his eighty-eighth birthday in the near future. We are sure that GOSPEL WITNESS readers would like to be among the first to join with us in saying, "Many happy returns, Dr. Philpot!"

Rev. John Knight of Jamaica

A week ago Sunday the pulpit of Jarvis Street Church was filled at the Sunday morning service by Rev. John Knight of Jamaica. Brother Knight and his wife, née Georgina Batt, were members of the first graduating class in Toronto Baptist Seminary. We well remember the night when the late Dean Stockley handed this young couple their graduation diplomas. Since then they have laboured faithfully for twenty-four years in very difficult field in Jamaica with much fruitfulness, maintaining a strong clear testimony for the truth of the Gospel despite modernism on the one hand and indifference and worldliness on the other. Mr. Knight's evident genuineness and love of the Gospel captured the hearts of our Jarvis Street family, who had a share in his support for many years. At the close of the service a retiring offering was received that amounted to more than \$500.00. We mention that this fund is still open as some friends of Mr. Knight's are seeking to secure a car for him to use in Jamaica, in order to multiply his usefulness.

In the absence of Dr. Shields, Rev. H. C. Slade preached at both evening services during the past two weeks with much profit and blessing.

THE EDITOR'S ILLNESS

Dr. Shields' physician and surgeon report that he is making good progress since his operations. Two operations within one week proved a shock to his system and under the circumstances his progress toward recovery is all that could reasonably be expected, but his physician has recommended quietness and rest for him for at least two weeks.

Dr. Shields wishes us to say that he greatly appreciates the prayerful interest of his friends.

CARICATURES OF THE TRUTH

"A man's nose is a prominent feature in his face, but it is possible to make it so large that eyes and mouth and everything else are thrown into insignificance, and the drawing becomes a caricature and not a portrait. So certain important doctrines of the gospel can be so proclaimed to excess as to throw the rest of the truth into the shade, and the preaching is no longer the gospel in its natural beauty, but a caricature of the truth; of which caricature, however, let me say, some people seem to be mightily fond."

—C. H. SPURGEON.

WHEN WILL THE GREAT REVIVAL COME?

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

Preached in Jarvis Street Church, Sunday Morning,
June 27th, 1926

(Stenographically Reported)

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

"And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts."

—Mal. 3:10-12

THIS text is frequently used when a collection is in prospect, but I have no intention of employing it in that way this morning. I have observed that some of the higher critics who seem to have serious doubts as to the inspiration and authority of Scripture, are quite convinced that this is authoritative when they are about to take a collection! I have sometimes said in the United States that there is at least one portion of Scripture about whose divine inspiration and authority certain modernists have not the shadow of a doubt—and that is this text; for they are very fond of talking about bringing the tithes into the storehouse.

I shall not speak particularly about the duty of tithing this morning: but rather, about the privilege of thus recognizing the Lord. Nor shall I have time to discuss the principle of the tithe. I think I may take it for granted that you remember that God demanded of His people in ancient times one-tenth of all He gave them. The Levites were separated to the service of the Lord, and were given no inheritance or lot among their brethren in the land of Canaan. All the other tribes had a portion of land, but the Levites had none; they were separated to a spiritual service; to serve the tabernacle; and they were maintained there in that service by the tithes of the people; being themselves, however, required to tithe, for they also were commanded to bring tithes into the storehouse. Abraham paid tithes to Melchizedek; and in the epistle to the Hebrews that fact is referred to, in order to show the greatness of Melchizedek, "Consider how great this man was, unto whom even the patriarch Abraham gave the tithe of the spoils."

Thus our tithing recognizes God. And it is on that principle of the recognition of the Divine in human life that I speak especially this morning; and on that recognition as a term, as a condition, of spiritual blessing.

I.

Well then, to begin: the rendering of the tithe to the Lord involves A RECOGNITION OF GOD IN THE REALM OF THE MATERIAL AND TEMPORAL; it takes God into the workshop, and into the office, and into the counting-house, and into the kitchen, into the family counsels—it takes God into every department of life, and recognizes His Lordship over temporal and material things. The temple was a symbol of the presence of God, it was called the house of God, it was a prophecy of that condition of life whereof it shall be said, "The tabernacle of God is with men, and he will dwell with them." And the maintenance of the

temple, and of the tabernacle before it, was recognized as the maintenance of God's house, it was a place where God dwelt in the midst of His people. And the church is spoken of as "the house of God": it is the place where He particularly and peculiarly dwells. Of course He is everywhere, and we cannot escape the divine Presence. He does not dwell "in temples made with hands"; but He does dwell in the midst of His believing people, and where two or three are gathered in His name there He is in the midst.

The very presence of the church in the earth is in itself a recognition of God; and this payment of the tithe is a recognition of God in the material and temporal realm. Nowadays God is too largely forgotten even on Sundays—but, very generally, religion is a sort of Sunday experience. But the payment of the tithe brings God to a daily recognition on the part of every man and woman who believes His name, not merely in spiritual things, in the affairs of the spirit, but it has to do with our bodies, with the clothes we wear, with the food we eat, with the houses we dwell in, with the cars we ride in, with our pleasures, our recreations—with all the material concerns of life. When we come to a recognition of our obligation to God in the matter of the tithe, there is no expression of life, in a material way, that does not require the recognition of God.

What sort of a God is yours? Nowadays, you know, He is almost elbowed out of the material universe; or, if He is there at all, then He is shut up in the cosmic order. Science has achieved its purpose—science falsely so-called—and has pushed the great First Cause back as far as possible, has pushed Him so far back, indeed, that we cannot see Him, nor know Him, and He cannot hear us when we pray. Surely there never was a day when it was more necessary that God's people should recognize that He is Lord of the material world, that He does control material things, and that it is still true that all things—including the material—that all things—my tools, my clothing, my food, my money, all these things are a part of the universal order upon which His sovereign hand is placed, and which by the beneficent wisdom of the counsels of His gracious will, are made to work together for good to them that love God.

I say, that the payment of the tithe is a recognition of God's proprietorship in the realm of the material. What is your money? How did you get it? "Well," you say, "I worked for it"—I think that is probably true so far as this congregation is concerned. A great many people get money for which they do not work; but what do you mean by your work? "Well," some man says, "I wrought with my hands." Some other man says, "I wrought with my brain"—and he thinks he has the monopoly of brains! But there has got to be a brain behind the manual worker, or his work will not be of much value. What is money? It is the product of your life, your thinking, your physical labour, all there is of you. But remember, it is the Lord thy God that giveth thee power to get wealth. If you have a mind to think, and physical strength to labour, if you are able by the output of your life to make some contribution to the world's weal for which you receive a certain remuneration, then it is God Who has made you worth something to somebody in this world. There are people who are worth nothing, physically or mentally, they are a burden and a care; and if you are able to maintain yourselves honestly, to earn your daily food and clothing and shelter,

then give God thanks for that fact, and recognize Him in that fact.

I know these are but commonplaces, but they are the important elements in life after all, for to-morrow we shall not be in church: we shall be in our various places of business—the shop, the office, or wherever we are employed. Is your God a God Who is with you seven days a week? Does He go with you to work in the morning? And do you recognize that your time—for time is an element in all this—that your time belongs to God; and all the product of the day's labour? Are you going to bring your tithe to God, and as an act of worship, of recognition of His proprietorship, as well as an expression of your gratitude to Him for His goodness, are you going to say, "Lo, this I have earned by my labour; and I recognize that in Thee I live and move and have my being, that my breath came from Thee, that my heart continues to beat at Thy command, that Thine are all my ways, that all that I have is Thine—for every good gift and every perfect gift is from above—and of this which Thou hast given to me, in accordance with Thy Word, I yield back to Thee that which is Thine own; for I will not be numbered among those who rob God of that which is His due"? There is a blessing in the daily recognition of God in material things!

II.

Then, in the next place, this giving of the tithe RECOGNIZES GOD AS A MIRACLE-WORKING GOD. Our rendering of the tithe is an act of faith. As I speak to you of this this morning, some of you will say, "Well, Pastor, that is all very well if you have a certain income, so that you can see clearly that when you have deducted the tithe you still have enough to live on. If I could be sure that the nine-tenths would pay my way—well then, I should have no objection. But the fact is, I cannot make ends meet as it is." That is why you cannot make ends meet! "Oh," but you say, "it is nonsense to talk like that—ninety cents cannot be made to go as far as a dollar." Quite true; you cannot make ninety cents go as far as a dollar, but our God can. Our sovereign God can make one cent buy as much as a million if He wants to. What does He say here?—"I will rebuke the devourer for your sakes. I will look after your fields, you farmers, I will go into partnership with you, and the devourer shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." He says, "I am Lord of the locusts, and the canker worm, and the palmerworm; I want you to recognize Me as Sovereign in this world which I have made; and I can make the earth bring forth and bud, and yield seed for the sower and bread for the eater. If you will only take Me into partnership, and trust Me, I will bless you; but I demand as a recognition of My partnership that you yield your tithe to Me, and let Me look after your fields."

I wonder how far you and I do really believe in the supernatural, you orthodox Baptists? I was saying to someone last night that it is one thing to put that Bible up on the shelf and say, "I believe the Bible from cover to cover."—What do you believe about the Bible? "I do not believe anything about the Bible—I believe the Bible." Well, what do you mean by that? "I mean it is the Word of God; I mean it is a supernatural Book, that it is full of promises of supernatural power; it tells me that God comes into human life, and He does things that could not be done by any other power." Very well, it is

not difficult to put the Bible upon the shelf and argue like that—and there are tens of thousands of supernaturalists in the sense that they believe these things intellectually, in whose life the Bible has no authority at all. You may profess to believe the Bible, and be as orthodox as Paul in an intellectual way, and yet bring dishonour to the Word of God every time you speak about it. It is quite another thing, however, to take the teachings of the Bible and apply them to our own lives; and to carry it with us into the workshop, and into the home, and everywhere else, and say, "I believe that Bible so implicitly that its principles shall be the law of my life; and whenever I find that Bible teaching me to do a certain thing, I will do it if it costs me my life, because I believe that it is the Word of God; I will obey like Abraham when he said, 'I will give even my son, my only son in whom all the promises for all the future are wrapped up. I will offer him up, and I will go down into death itself trusting in the naked word of God.'" Can you do that?

Well now, you fathers and mothers, let me make it very plain; very, very simple. It is a great problem nowadays for many parents to know how to clothe their children, how to feed them, and how to educate them—is that not so? When the children are in bed, the godly father and mother sit down and say, "Well now, look here, this is all we have; and Johnny needs boots"—and so on. An inventory is taken of the family resources, and of the family needs. "How shall we do it? How can we make ends meet?" Literally, sometimes that piece of cloth simply will not meet at all. When the children grow out of their clothes—they do not grow out of their boots—they wear them out; and I suppose they mostly wear their clothes out too: but how shall the family needs be met? These are simple things; but if our religion does not come into the family and into the every day life, it is not of much use; if it does not help the mother who has to face the problem of caring for her children, it is of very little practical use. You remember the Lord companied with fishermen, with men who sat at the seat of custom; He went into their homes, visited their sick: He was not aloof from them; He went about doing good. And He is going about doing good still, and I believe our religion is intended to help in all these family problems, the problems of business, and of every other realm.

The question is this, my dear friends, when you sit down with these problems before you, have you learned to say, "We will put God first"? But some anxious mother—or is it a father—will say, "If we take that tenth, where shall we be? We shall be worse off than ever!" But the one who has learned to trust, says, "We will let God look after that, we will put God first. We will put Him first, because the tenth is not ours anyway. Simple honesty requires that we recognize God in the tenth, for until we have done that we are not even honest, we are robbing God. We must be honest to begin with, so we will put God first. Now then, here we are with reduced resources—what shall we do? We will take God at His Word; and we will dare to believe that no one did ever suffer in the long run, no one was ever defeated by obeying the Word of God. We will obey the Word of God no matter what comes, and we will trust to Him to look after the nine-tenths." Do you not see how that kind of thing brings us to our knees? Do you not see how that requires that we trust God to work a real miracle?

"Well," you say, "I do not see how I can do it. You

know, I have a big doctor's bill." Perhaps if you had recognized God you would not have it,—I do not know. But in some way or other that I cannot explain, He rebukes the devourer. If I could explain it, we should be able to walk by sight. But we are to walk by faith; and we are thus to recognize God by faith. For of this I am sure: he who robs God of His tithe must bear the responsibility of meeting his need with his ten-tenths; but he who honours God with the tithe transfers to God the responsibility for making ends meet with nine-tenths.

And you see, also, dear friends, how that principle, if literally and faithfully applied, will enter into our pleasures, into our daily life, the food we eat, the clothing we wear; sometimes of course it will humble our pride. We spend a lot of money unnecessarily—we all do. It is surprising what we could get along with if we had to—there is not one woman in a hundred needs the hat she buys: last season's hat was not worn out; it just got out of fashion! And as for motor cars: people spend a lot of money in that direction too that perhaps might be given to the Lord; that is a matter that we have to deal with ourselves. But I say this, that when thus we recognize God we sometimes have to be willing to forego certain pleasures. But what if the Lord should say, "Then I will stay home with you"! I have not taken a vacation for I think seven years, and while I get a little bit tired, somehow or another I do feel that I am a great deal healthier than when I used to take a couple of months' holidays each summer. I have a conviction that if we take the path of duty we shall never take it alone, the Lord will go with us; and He will make possible to us that which without His presence would be impossible.

Our God is not an absentee God, remote from us, dwelling in the heavens; He is not a mere historical Person of Whose doings I read in the Bible: I can bring Him into my family, into my home, into my business; I can say to those about me, "Let me tell you what a wonderful experience I had to-day: when the ten-tenths would not do, God, in some way that I cannot explain, stretched the nine-tenths until it was bigger than the ten-tenths; He did the thing He promised He would do; and I closed the day with a great song of praise in my heart that God had seen my difficulty and had done the thing that I could not do". Thus every thought becomes an act of worship when God is recognized in all the walks of life. Therefore our choice is between ten-tenths minus God, and nine-tenths plus the Almighty.

III.

Now then, very simply: thus to recognize God in the payment of the tithe is TO FURTHER THE WORK OF GOD IN THE WORLD: "Bring ye all the tithes into the storehouse, that there may be meat in my house." Bring ye all the tithes—where? Into the storehouse. The tithe was dedicated to the maintenance of divine worship. Oh, no; it is not what you give to the poor; that is not the tithe; it is not what you spend on the needy relative, that is not the tithe—the tithe must be brought into the storehouse. It was brought into the temple; it was the proportion of a man's income that was dedicated to the maintenance of divine worship, to the recognition of God as God.

Do you think we need that to-day? Money spent on the churches, in the estimation of some people, is money wasted. I referred to an article I read last night, in my class this morning, entitled, "My Religion", where an

ex-minister found his religion outside of the church altogether, turning his back upon the church and devoting himself to the uplift of society, with no need of God at all. And yet there is nothing this world needs so much as God; that is where we need to lay the emphasis to-day, upon the man's obligation to God: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." And the first and great commandment is still the first. When thus we give our money to the work of the Lord, we recognize God in that sense, "that there may be meat in my (his) house"; we further the work of the Lord; we give of our money to the propagation of the gospel, that we may bear witness to God to the uttermost parts of the earth.

One dear sister, who has set us all an example, came with her tenth, and with the arrears of the tenth back to the time she was converted; and then after a couple of years she came to me again and said, "I have found out I was all wrong, I found out that I owe the Lord a great deal more money than I thought." I said to her, "How did you find that out?" "Well," she said, "I have a needy cousin whom I have been helping to support for a long time, and I thought that I was justified in devoting a part of my tenth to that purpose. But," she said, "I have come to see that I am to bring all the tithes—not part of it—all the tithes into the storehouse, that there might be meat in His house—not someone else's house—but that there might be meat in His house, it is for His work. So," she continued, "I have got some more to make up."

IV.

So, my friends, we are to trust God in this matter. What follows? You are so familiar with the passage that I need not stay to expound it to you. It is really A CHALLENGE TO PUT GOD TO THE PROOF, as though He said, "Now, I have given you something in My Word. You read it, and you say that you believe it; but I ask you to take that Word out of the realm of the theoretical into the realm of the practical, reduce it to practice and put Me to the proof—you never saw Me, you never heard Me with the outer ear; but you have My Book, you have My Word: I challenge you to obey that Word, and let Me prove to you that it is true—prove me now herewith, saith the Lord of hosts." Do you know what it is to put God to the proof? Just try it. "Oh, but," you say, "I have"—yes; I know all about your "buts" and "ifs". Never mind your "buts" and "ifs"—*shall we prove God?* Shall we take His Word at its face value and actually reduce it to practice, and then awaiting His blessing say, "Now, Lord, open the windows, let the blessing come. So far as I am concerned, I am not stopping it. Here is my tithe; Thou art my witness that I have brought it all, I lay it on Thine altar; and I for one, in faith, expect the windows of heaven to be opened—and if it does not come it is not my fault. I am proving God up to the hilt." Will you do it?

When will the revival come? The revival will come when we make Jesus Christ Lord, that is when it will come. I was speaking to the brethren in the prayer meeting last night about desiring to speak of some other thing than the message which God would have us speak. I had no idea I was going to speak in this way this morning; I was going to speak on the subject announced—"When Will The Great Revival Come?"—but in another way and

from another text; but very clearly, it seemed to me, the Lord laid this upon my mind, saying, "You do not need to speak to Jarvis Street people about the theatre, about the dance, and the card-table—you have spoken about those matters before, they have made their surrender in these respects—you go and speak to them about that deeper thing, that thing that lays hold of the entire life; and challenge them in My name to make a complete and absolute surrender to God, and to make Him Lord. Go and tell them that I will bless them if they do that." Can we do that? What is our faith? What is the measure of it? If God is faithful, He will keep His word.

How many of you believe that the Old Testament is worn out? When I was speaking in the class this morning about the fact that the Old Testament is still in force, and that it relates to the coming of the Lord, some of you almost said, "Amen" and "Hallelujah". Will you say "Amen" and "Hallelujah" to this text? Come on, will you? ("Amen!" "Hallelujah!")—not to some other text, but will you say "Amen" to this text? Some of you said it, but some of you do not speak out loud ("I have proved it"). There is a lady who says, "I have proved it." I used to preach sermons, but I have got over that: I just try now to get at your heart and conscience, because I want to make you so uncomfortable, that if you do not surrender this morning, you will have the most miserable week you ever had in your life. I really mean that!

Shall we put God's faithfulness to the proof? Shall we put His power to the proof? "Oh," you say, "I do not doubt that God will keep His Word; I do not doubt His faithfulness"—that is all right, but do you doubt His power? "Well, you know," one may say, "that will mean much to me; that will touch my savings account in the bank, to surrender in this matter will not only mean my interest, it will mean my principal." "Well, if you have any principal, go home and thank God; for there are many people that have no principal. It may take you a week to settle that. All I can say is that it will be a week well spent, if that is so. "But," you say, "I should be so much poorer!" Then you do not believe God! He does not want your money; He does not need your money. I wonder what you would do if, meeting a man like John D. Rockefeller, you were to attempt to make him a present of any kind? What sort of a present would you buy for him—a really worth-while present? Supposing he were a friend of yours, how much would you pay for it? I think you would say, "I cannot give a present to a man like that; if I could spend millions it would be nothing to him." Let us be delivered from the idea that we are giving God anything: we are not giving Him anything, for this is what He says, "If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof." He would not ask you for anything.

What can we give to God? My friends, you cannot give Him anything: the whole earth is His, and you can only render back to Him that which is His, and recognize Him and His proprietorship. And I am here to tell you, in His name, that you are as poor as Job himself; no matter how you may be rated in Bradstreet's, you do not own a dollar, you do not own a foot of land, you are not the proprietor of enough land to bury yourself in, you have not a thing, you are just a steward of a little bit of God's property—and it is required of a steward that he be found faithful.

If we put Him to the proof, we will trust His faithful-

ness, and His power; and I am sure we shall be partakers of His abounding grace: "I will open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Your cup will run over, there will be an overflowing benediction if you will put Him first.

I wonder if we can do that this morning? There are some of you here, perhaps, who have never yet received Jesus as Saviour. What has He done for you, you boys and girls? You young people, are any of you rather set upon the pleasures, upon the enjoyment of life? I remind you that "God so loved the world, that he gave his only begotten Son"—He kept nothing back, all that He had He gave for you. I went into a home one day some years ago where there was considerable wealth. They had had one son, and he had been suddenly taken from them. As I sat down beside that stricken mother and tried to comfort her, I did not know what to say until she helped me. She was very rebellious, and she said that there were plenty of women around who had many children. I tried to tell her that perhaps the Lord wanted her boy—his name was Louis, a little chap of about ten years, the pride of their life, the only child they had. They had made great plans for him, as parents do; and now she was left desolate—and I said, "Perhaps the Lord wanted Louis". And she said, "Why did He not take some other woman's child?" And then she began to tell in her distraction of certain other women who had many children, and she said, "I had only one! Why did He rob me of the only one I had?" Then I quoted John three and sixteen as I had never quoted it before. I said, "Mrs. So-and-So, listen to what God says: 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life'—He had only one Son, and He gave all that He had for you. Can you not trust Him?" And she said, "I never thought of that." Well, He knows what bereavement is; He knows what it is to have Heaven itself darkened by the absence of His Well-Beloved; while all the myriad angels wondered when Jesus bowed His head and gave up the ghost—He gave His only begotten Son!

Talk about the tenth? Someone may say, "But that is not the New Testament way." No, that is but the minimum in the Old Testament—what is the New? The New is that all the ten-tenths belong to God, and all you have, and are, belong to God: "Ye are not your own, for ye are bought with a price." And, young people, you are robbing God when you keep yourself back from Him. Jesus died to wash your sins away; and He lives, not to take away your pleasures, but to make you happy in the Lord. I wish that some this morning who have never given themselves to Christ would yield to Him today; and that God's people—all of them—who have faced this issue will this morning say, "Lord, the battle has been fought, and the victory has been won; it has been won by Jesus Christ. Here I am—He shall be Lord henceforth."

(Several came forward seeking Christ, and to the invitation publicly to declare their decision faithfully to give God His tenth, about three hundred came forward or crowded into the aisles, or, when the aisles were full, raised their hands).

"Cling to the whole Bible, not a part of it. A man is not going to do much with a broken sword."

—DWIGHT L. MOODY.

THE CONFERENCE AT MULHOUSE

The photographs on the following page will serve to give some idea of the fine attendance at the conference of the churches of the French Bible Mission, held at Mulhouse, France, last July. In the top photograph are shown some of the company attending the conference sessions. The number of persons present at the public sessions varied from 500 to 700, probably the largest attended Protestant conference in France.

In the lower photograph are shown the pastors and their wives. In the centre is Dr. Robert Dubarry, the President, flanked by Pastor Georges Guyot and Pastor F. Bonijoly. (Mme. Bonijoly forgot to look at the birdie!) In the middle row at the extreme left is Pastor Frédéric Buhler, and his wife. In the front row our Toronto readers will recognize Pastor W. H. Frey and Pastor Etienne Huser and Mme. Huser who borrowed Beth and Margaret Whitcombe for the occasion. In the rear figure Mr. and Mrs. W. S. Whitcombe, and beside and slightly in front of Mrs. Whitcombe are Pastor Guy Appéré and his wife. Five of the workers in the French Bible Mission are graduates of Toronto Baptist Seminary.

MONEY-MAKING MACHINES

No man throughout his whole life has ever been profited by wrong-doing. Somewhere or other God meets him. You may overreach your fellowmen; you may gain some ends; but happiness requires that a man shall have fulfilled the conditions of all his faculties, and not simply the conditions of one or two of them. Have you ever watched these men that gain by craft? I have. Here is a man that is cold, and selfish, and sharp, and keen and grasping; and he gets what he is after; but he is all dried up, so that when he gets it, it can not do any thing to him. Here is a man that earns a paltry thousand dollars, and he is really happy. Another man has twenty millions of dollars, and he is a wretch. Why? Because there is not a fibre left in him over which the hand of pleasure, drawing, can evoke sounds of happiness. He has unstrung himself. And what is he good for?

Go with me to Philadelphia, and I will take you into the Mint there; and will show you a vast wheeled machine—a steam-engine and a die. There are the bars of gold and silver which are put in; and every time the stamp goes down, it cuts out a dollar, or five dollars, or ten dollars. And that machine is just like many men. I can point you to a dozen men in New York that are nothing but great iron machines. That is, their whole life is nothing more to them than a perpetual effort to get rich, or richer. Take out from them the simple power of coining money, the simple stamping power, and all the rest is of no more value than iron machinery.

Suppose you should go and sit down at the Mint and talk with this machine—this die? You say, "Good morning, sir, How is your health? What is your impression of the state of politics? What is the condition of your conscience?" It goes on punching, punching. All it knows is how to punch, punch, punch, all its life long! And there men in New York that you may talk to about every thing in the universe, but that know nothing except to punch out money, money, money! And when they have made it, it is no more to them than if it were lying in the bed of the stream or in the veins of the mountain. Would you become rich at such an expense as that?—BEECHER.

THE CONFERENCE AT MULHOUSE, FRANCE, AUGUST, 1953.



THE PASTORS OF THE FRENCH ASSOCIATION AND THEIR WIVES.



THE ILLEGALITY OF NUNS TEACHING IN PUBLIC NON-SECTARIAN SCHOOLS OF ONTARIO

By Prof. Geo. A. Cornish

Section 3 (1) of the Department of Education Act states:

"The Minister shall have the administration and enforcement of the statutes and regulations respecting . . . High Schools, Collegiate Institutes, Continuation Schools, etc."

High School Regulation 24 states:

"No religious emblem of a denominational nature shall be exhibited in a High School during school hours."

We wish to call your attention, as the person who is responsible for the enforcement of school law, that we believe the above regulation is being violated in Hawkesbury and other High and Continuation Schools of the Province and we ask that if our belief is well founded that the violation shall be stopped at once.

We contend not only that the crucifix and rosary, worn by religious teachers, are "religious emblems of a denominational nature" but that the garb or habit is a still more evident, conspicuous, and alluring, "religious emblem of a denominational nature".

(1) All authoritative dictionaries, including the Oxford, Century, Universal Dictionary of the English Language, Webster's International Dictionary, Encyclopaedic Dictionary, etc., consider an emblem and a symbol to be synonymous. Further a legal decision in the United States (*Erwin v Benton* 87SW - 291) stated that emblem and symbol mean the same thing.

(2) The Larger Oxford Dictionary, the supreme authority on the definition of words, states the meaning of emblem to be:

"A picture of an object (or the object itself) serving as a symbolic representation of . . . a class of persons."

This definition exactly fits the emblematic nature of the religious habit, as it is an object and it represents a group of persons; namely, the members of a religious order.

The Oxford Dictionary not only gives the definition of the word as above, but it also gives sentences in which the word is properly used. One example exactly fits the case, namely:—

"The short cut coat is the emblem of a military profession."

This example shows clearly that a garment may be an emblem of a class of persons.

(3) Similar meanings to that of the Oxford Dictionary are given in most other standard dictionaries.

(4) In *English Synonyms*, a classic of its kind for over a hundred years, Crabb states:

"The emblem is that sort of figure of thought by which we make corporeal objects to stand for moral qualities."

(5) Just one more definition of the word will be given and it is from *Columbia Encyclopedia*, prepared by members of the staff of Columbia University:

"An emblem is a symbol representing membership in a group."

(6) We have proven according to the most outstanding authorities that a religious habit is an emblem and,

of course, nobody would deny that it is a religious emblem, and of a particular denomination. We have not bothered proving that a crucifix and a rosary are emblems of the same class as I do not believe any person has ever attempted to deny their emblematic character. Consequently it may be concluded that, just as a soldier's dress is an emblem of the military profession, a clergyman's garb is an emblem of the ministerial profession, the garbs of a Quaker, Mennonite, or Salvation Army are all emblems of their respective religions, so is the habit of a nun an emblem of a religious order belonging to a religious denomination.

We believe the only possible reason for this regulation should be explored. Our Public, Continuation, and High Schools are all public non-sectarian institutions open to pupils of all sects; Jews, Roman Catholics, the different Protestant denominations, and those of no religious belief. The glory of these institutions is that there is no discrimination, and all have equal rights and privileges. Now to prevent any one denomination from having a favored position and being able to bring any sectarian influence to bear on the pupils, these religious emblems were excluded from the class-room.

While religious pictures, statues, mottos, etc., would have such a sectarian influence and give a denominational tone to the class-room, the influence of these is much less potent than that of a living person such as a nun, clothed in her conspicuous habit, of which the pupils well know the denominational significance.

It is also to be emphasized that with children emblems, symbols, the personality of the teacher, her actions, character, and her devotion, are much more effective in their religious influence than the formal lessons in religious teaching.

The emblematic significance of the religious habit has never been reported on by a Canadian court but has been before the courts of the United States in a good many cases, and never so many as during the last five years.

The following are a few examples of the judgments of Supreme Court judges in different states:

(1) In *O'Connor v Hendrick* Court of Appeal N.Y., April 17, 1906, Justice William Bartlett, in his judgment stated:

"There can be little doubt that the effect of the costume worn by the Sisters of St. Joseph at all times in the presence of their pupils would be to inspire respect, if not sympathy, for the religious denomination to which they so manifestly belong. To this extent the influence was sectarian, even if it did not amount to the teaching of denominational doctrine."

(2) In *Hysong v School District 164 Pa* (30 Atl. 482) Justice Williams of the Supreme Court of Pennsylvania gave the following Judgment, which in the United States has become classic and has been often quoted and followed by other justices:

"The teachers come into the schools, not as common school teachers, or as civilians, but as the representatives of a particular order of a particular church, whose lives have been dedicated to religious work under the direction of the church."

Now the point of the objection is, not that their religion disqualifies them. It does not. Nor is it thought that church membership disqualifies them. It does not. It is not that holding an ecclesiastical office or position disqualifies them, for it does not.

It is the introduction into the schools as teachers of

persons who by their striking and distinctive ecclesiastical robes necessarily and constantly asserting their membership in a particular church and in a religious order within the church, and the subjection of their lives to the direction and control of its officers.

They have renounced the world, their own domestic relations, and their family names. They have also renounced their property, the rights to their own earnings, and the direction of their own lives, and bound themselves by solemn vows to the work of the church and to obedience to their ecclesiastical superiors. They have ceased to be civilians or secular persons. They have become ecclesiastical persons, known by religious names and devoted to religious work.

Among other methods by which their separation from the world is emphasized and their renunciation of self and subjection to the church is proclaimed, is the adoption of a distinctively religious dress. This is strikingly unlike the dress of their sex, whether Catholic or Protestant. Its use at all times and in all places is obligatory. They are forbidden to modify it. Wherever they go, his garb proclaims their church, their order, and their separation from the secular world, as plainly as a herald could do it, if they were constantly attended by such a person.

The question presented on this state of facts is whether a school that is filled with religious, or ecclesiastical persons, as teachers, who come to the discharge of their daily duties wearing the ecclesiastical robes, and hung about with rosaries and other devices peculiar to their church and order is not necessarily dominated by sectarian influences and obnoxious to the spirit of the constitutional provisions of the school law.

If every common school were presided over by ecclesiastics, in their distinctive ecclesiastical robes, supplying pupils with copies of their church catechism on application and teaching it before and after school hours to all who choose to remain for that purpose, it seems to me very plain the common school would cease to be such, and would become, to all practical purposes parochial schools of the church who ecclesiastically preside over them.

The common schools are supported by general taxation. The common school cannot be used to exalt any given church or sect, or to belittle or over-rule it, but they should be like our political institutions free from ecclesiastical control and from sectarian tendencies. Is the public school of Galletzin such a one? The Protestant children of that borough do not think so. Their parents do not think so.

(3) Similarly Justice McPhee in a judgment of the Supreme Court of New Mexico in 1951 stated

"We feel compelled to announce our decision that the wearing of religious garb and religious insignia must be henceforth barred, during the time the religious are on duty as public school teachers . . . Not only does the wearing of the religious garb and insignia have a propagandizing effect for the church but by its very nature it introduces sectarian religion into the school."

(4) Similar judgments or decisions of state officials as to the sectarian influence on pupils of those religious emblems, including the habit, the crucifix, the rosary, etc., have recently been given in Wisconsin, Michigan, Ohio, Kansas, Missouri, and other states.

It is to be noticed that, unlike Ontario, these states have no specific regulation forbidding the display of re-

ligious emblems in the school class-room and yet they consider on general principles, that religious garb gives the class-room a sectarian character. Much stronger is the reason why such emblems should be disallowed in Ontario non-sectarian public schools, since the specific statements in regulation 24 prohibits them.

The vows of religious teachers and the whole purpose of their calling unfits them to be teachers of ordinary secular subjects in non-sectarian schools. Under church law:

Canon 488: "All members of religious orders are subject to the Roman Pontiff as their supreme superior to whom they owe obedience, also by their vows of obedience."

By their vows they cease to be secular persons and become ecclesiastical instruments of the Roman Catholic church.

The following sections from Canon Law indicate what this philosophy is. As these Canons are read, wherever religion, faith, etc., are mentioned, they mean exclusively Roman Catholic religion and Roman Catholic faith.

Canon 1215: "Catholic children are to be educated in schools where nothing contrary to Catholic faith and morals is taught, but rather in schools where religion and moral teaching occupy first place."

Canon 1216: "In every elementary school the children must, according to their age, be instructed in Christian doctrine. The people who attend High School are to receive a deeper religious knowledge, and the Bishop shall appoint priests qualified for such work by their learning and piety."

Canon 1234: "The religious teaching of youth in any schools is subject to the authority and inspection of the church. The local ordinaries have the right and duty to watch that nothing is taught contrary to faith and good morals in any of the schools of their territories."

Now since these canons set the character of the teaching to be carried out by this ecclesiastical organization of religious teachers, there seems no place for them in a non-sectarian school where the tenets of any denomination are prohibited. It is to be remembered that the Roman Catholic church does not accept the teaching of history or philosophy as written by the great important historians but asks for a history and philosophy according to Roman Catholic interpretation.

While the school board may demand that literature, history, geography, etc., must be taught divested of all sectarian bias, how can a member of a teaching order, who has accepted certain vows, and who considers the orders of the church authorities above that of a school board, do anything else than try to keep her solemn, ecclesiastical promises? And it has been abundantly evident that in spite of the vigilance of authorities, the advance of "the faith", which is nearest their hearts, will gradually creep in.

One might well ask why the Roman Catholic authorities are forever trying to force these teachers into the non-sectarian schools of Ontario. Undoubtedly the proper place of these sisters devoted to their church is in Catholic schools, where they have full scope to carry out their vows and infiltrate the Roman Catholic religion into every lesson.

This province has given Roman Catholics the special privilege of having their own denominational schools financed by grants and taxes on an equality with the Public School. No other denomination has this privilege. Certain other denominations such as Mennonites, Adventists, Free Methodists, etc., feel it necessary in the

interests of their pupils to separate them from others in their own schools, but they receive neither grants nor taxes — they do not ask for them.

Why then are Roman Catholics not satisfied to use their religious teachers in their own schools, but are endeavouring incessantly to force them into the public non-sectarian schools. It is not because they have an over-supply of religious teachers. Quite the reverse is true. In the year 1952-53 there were more than three hundred persons teaching in Roman Catholic separate schools, who had no teacher's certificates and the great majority of them had no teacher training and were eligible only because they had a letter of permission from the Minister of Education. Surely they should desire to have these religious teachers, set aside especially for teaching in Roman Catholic schools, eminently prepared for blending the Roman Catholic religious with the secular education, presiding over their class-rooms rather than hundreds of young girls completely untrained. Right in Hawkesbury, where they are forcing two nuns illegally to teach in the non-sectarian High School, there were last year at least four of these teachers with no training. There seem to be only two reasons why they could be willing to forego the service of these highly trained university graduates in their own separate schools, either they place the additional funds which their high salaries will contribute to the funds of the religious order above efficient teaching in their schools, or they are anxious to press the service of nuns into the non-sectarian high schools because of their propaganda value or prestige for "their church".

Nothing in what we have said should be interpreted as opposition to religious teaching in the public non-sectarian schools, to the unquestioned ability of nuns to teach, or the great service and unselfish devotion which they are able and willing to give in training Roman Catholic youth in their own schools.

HEAVEN A PLACE OF REWARD

Heaven is the place of victory and triumph. This is the battle-field; there is the triumphal procession. This is the land of the sword and the spear; that is the land of the wreath and the crown. Oh, what a thrill of joy will shoot through the hearts of all the blessed when their conquests will be made complete in heaven; when death itself, the last of foes, shall be slain, and Satan dragged as captive at the chariot wheels of Christ!

—MOODY

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PESSIMISM AND OPTIMISM

MANY definitions of pessimism and optimism have been offered for our amusement, if not for our instruction. Witticisms of this sort used to be found in the joke columns of the daily press, though in truth they belonged rather to the department of philosophy. We have sometimes had momentary thoughts of searching out all the amusing and enlightening comments on the nature of pessimism and optimism and putting them together for our pleasure and profit. We are sure that some Doctors of Philosophy have written learned theses on less profitable themes.

Of the few definitions that we can recall on the spur of the moment, we like as well as any the somewhat cynical description of a pessimist as one who has had to live too long with an optimist. There is another version in rhyme that asserts that

'Twixt the optimist and the pessimist
The difference is droll:
The optimist sees the doughnut
But the pessimist the hole.

Other sages propose a practical test in lieu of a precise philosophical treatment and portray a pessimist as one who gruffly enquires, "Is there any milk in the milk jug?" The optimist, on the contrary, makes request with cheerful confidence, "Please pass the cream!" Enough, however, of these old chestnuts, for we greatly fear that our half-projected collection of witty sayings would be nothing more than a bagful of such hard unpalatable fruit.

There is a fatal weakness in all the ingenious aphorisms that have been proposed. Take, for instance, the doughnut, as both the optimist and the pessimist must do, if they are to survive in the struggle for existence. Both of them alike eat a doughnut and by the time they have finished neither one nor the other gives any further thought to the hole, or to the doughnut, unless by chance one of them suffers from chronic indigestion. It may well be replied that in all probability the pessimist is far more likely than his optimist fellow to suffer from such an ill, if indeed his dark outlook on life does not spring from such gastronomic disabilities. It might be asked in all justice if the cheerful equanimity of the optimist possesses sufficient virtue to transmute the milk in the jug to cream. His tea, or his coffee is no richer than that of his gloomy neighbour, though his disposition may be much sweeter.

It is generally assumed that the difference between the sombre pessimist and the cheerful optimist is merely one of disposition, perhaps even of a physical handicap whose weight oppresses the one until he is unable to see the bright lining to the clouds that cast their shadows across his path. It is true that there are some fortunate persons who are born with an irrepressible penchant for looking on the bright side of life. Perhaps nature has lavishly endowed them with abounding physical health, or with such an hereditary entail of good spirits as to make it natural and inevitable for them to go through life singing, in the sure confidence that the good things they have enjoyed will never cease. But what happens to such a person when the clouds turn their silver lining away from him, when the heavens above them are black without one ray of light, when the storms and troubles of life descend until the memory of happier days only serves to plague him with poignant regrets

for the loss of better things. There may be some blessedly happy souls who go through the whole pilgrimage of life without suffering pain or sorrow or disappointment, and upon whose head the tempests never break, but they are exceedingly few in number. Greater by far is the number of those who are compelled by their bitter experiences to say with Job, "yet man is born unto trouble, as the sparks fly upward." Under such circumstances the habitual cheerfulness that springs from external adventitious things, is apt to be turned into the bitterness of gall, and the erstwhile optimist is debased into an inveterate pessimist.

Is there to be found anywhere on this tried and troubled earth a source of pure unflinching joy, whose waters will not flee away in mockery when the sun of affliction rises and the heaven is brass above our heads and the earth is iron under our feet? Or is the search for such a fountain as chimeric as the ancient quest for the elixir of life whose properties were supposed to transmute base metals into gold and to grant life unceasing to those who found it?

If our hope is to do more than to make us fair weather sailors, if it is to stand the stress and strain of life, then it must be anchored in something that cannot be shaken, something outside the changeable, ephemeral sphere of the little life of man "whose days are as grass: as a flower of the field he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more." It has been said that "hope springs eternal in the human breast," but we must balance that assertion with another classic from Dante: "Abandon hope, all ye who enter here." A native cheerfulness is sufficient when the skies are clear and the birds sing, but when the clouds lower and the lights of earth go out one after another, then we must have a sure and steadfast hope, a reasoned basis of sure confidence. The Apostle describes the fearful state of the unbeliever when he speaks of those who are "without God and without hope". God and hope go together, nay, they are inseparable.

All scientific knowledge is predicated on the assertion that there is law and reason at the heart of the universe. Deny that and the world is not a universe but a chaos where anarchy holds high carnival, making sport of all its chance products that come and go without purpose or meaning. The Christian religion is no less scientific in finding at the heart of all things a personal loving God, who worketh "all things together for good to them that love God, to them who are the called according to his purpose." Mankind is in desperate straits if his world is ruled by the iron law of blind fate, as the Greeks thought, or if it is in the fanciful power of some evil demonic powers, as the heathen believe. To declare that the throne of the universe is vacant and that chance rules all is the crowning folly that was left for modern men to state in terms of scientific and philosophical formulae, but it offers no brighter hope than the old fatalism or than untutored paganism. Our God is a God of hope because He is holy and just, because He is light and love.

Where can poor troubled man find an unflinching source of good cheer in the face of adversity? The psalms reflect and re-echo our struggles and disappointments and they answer our deepest problems. In a memorable passage the ancient man of faith carries on a dialogue with himself: "Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance. O my God, my soul is cast down within me: therefore will I remem-

ber thee from the land of Jordan, and of the Hermonites, and from the hill Mizar. Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me. Yet the Lord will command his loving-kindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life." At first sight it would seem as if the believer of old was merely asserting his faith without giving any reason for it, somewhat like a little boy who whistles to keep his courage up. But the rigid logic of the psalmist is just as strong as that of the scientist who conducts his experiments and reasons on the assumption that law governs all the phenomena with which he deals. The believer's strong confidence is as well based as that of the mathematician or of the child who adds one and one and asserts that their sum is two. In his moments of darkness and doubt, when there is no star to sail by, the psalmist dares to assert that God is, and having asserted that, he draws the inevitable and necessary conclusion that God is the rewarder of him that diligently seeks Him. He rises triumphant in the confidence that despite all the waves and billows that have gone over him, "Yet the Lord will command his loving-kindness in the daytime, and in the night his song shall be with me."

With exceedingly few exceptions, men profess to believe in the existence of God, but they do not always draw the logical conclusions from their inward convictions. They put God far off, or they dismiss Him from their thoughts so as to make Him practically non-existent as far as they are concerned. They are practical, if not theoretical, atheists, who worship and serve the creature more than the Creator. Some who profess and call themselves Christians have a doctrine about God that is correct enough, but it remains a fine-spun theory without actual influence on their everyday life. They fail to take God into their lives and to count upon Him as a living reality not only in heaven but upon earth, not only in the Bible and in prayer, but in the shop, the office, the factory and the home.

The report of the twelve spies whom Moses sent to look upon the land of Canaan was unanimous in its functions as a fact-finding body, to employ modern jargon for an ancient story, but they differed sharply in their practical conclusions. The majority agreed with the minority in telling what they had seen: "The land whither thou sentest us . . . surely . . . floweth with milk and honey." But they added a "Nevertheless", that annulled the value of all their factual discoveries. With fear and trembling, with pessimism, pure and unadulterated, they refused to believe the best. "And there," said they, "we saw the giants, the sons of Anak, which come of the giants, and we were in our own sight as grasshoppers, and so we were in their sight." Why were they so cheerless and hopeless, why did they argue against all confidence and persist in looking steadfastly on the dark sombre side? Because they were without God, they were therefore without hope. These leaders, who had seen the hand of God stretched out in judgment on the land of Egypt, who had witnessed the mighty deliverance wrought at the Red Sea over the hosts of Pharaoh, nevertheless forgot God and His works when they were confronted with a fresh trial. How soon do we forget God! But listen to Joshua the optimist, as he looks upon the same land and sees the same giants as his fellow-spies: "If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey." Those who refused to believe in God,

not theoretically but practically, for this particular circumstance, were turned back into the wilderness to wander fruitlessly until a new generation should arise. They "rebelled" against the Lord and provoked Him, as the Scripture says. And the New Testament comments upon their sad apostasy. "With whom was he grieved for forty years? was it not with them that sinned? . . . So we see that they could not enter in because of unbelief."

According to the Word of God, hopefulness is not merely a matter of a cheerful nature or a habit of optimism, it is a bounden duty as well as the glorious privilege of all who profess to believe in God. My old professor of Greek used to love to call attention to some commands of Scripture that are commonly regarded as invitations, that may safely be refused or accepted at will. "It's not an invitation," he would say, "it's a command." We think in this connection of Paul's triumphant joy expressed in the Philippian Epistle: "Rejoice . . . and again I say unto you rejoice!" Here is genuine unalloyed optimism, for this letter was written from a Roman dungeon by a prisoner already condemned or about to be condemned, as he thought. But the burden of his epistle is "Rejoice"! How can he rejoice in these dark shadows, in this thick darkness without any faint echo of human voice to reassure him? "Rejoice in the Lord," Paul the aged writes. We marvel at his word "Rejoice" without noting what accompanies it, but the faithful apostle sees in the gloom of his fearful prison a heavenly light, the presence of the Lord who stands by Him. And with this great reality in his mind's eye he writes, "Rejoice in the Lord!"

—W.S.W.

Bible School Lesson Outline

Vol. 17 Fourth Quarter Lesson 9 November 29, 1953

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

SAUL'S FIRST VICTORY

Lesson Text: 1 Samuel 11:1-15.

Golden Text: "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain" (Psa. 127:1).

1. The Heavy Tidings from Jabesh: verses 1-5.

In response to Israel's demand for a king (1 Sam. 8:5, 19-22) the Lord chose young Saul, the son of Kish, to be their first ruler. After being privately anointed by Samuel the prophet (1 Sam. 10:1), Saul, upon whom the spirit of the Lord fell, was publicly proclaimed as king in the presence of the whole congregation assembled at Mizpeh (1 Sam. 10:9-25). Although hailed with gladness by the people as a whole, the sons of Belial insulted the new monarch (1 Sam. 10:27), and seemingly it was this opposition which prevented him from assuming immediately the duties of his high office. Not until he had proved his worth as a commander was his position recognized and ratified by the whole nation of Israel.

Then emergency which called forth the latent powers of the new king was an invasion of the Ammonites. These people were descendants of Benammi, the son of Lot by carnal union with his daughter (Gen. 19:38). Although related thus to Israel by blood (Deut. 2:19), the profane Ammonites, excluded from the congregation (Deut. 23:3), had troubled the Jewish people throughout the years (Judg. 3:12, 13; 10:7). They occupied the territory east of the Jordan and east of Gilead, the possession of the tribe of Gad. In spite of their being subdued by Jephthah the judge (Judg. 11) they had again invaded the province of Gilead. Their threats had provided the occasion for Israel's request for a human leader who would go forth with them to battle (1 Sam. 12:12).

Nahash the Ammonite, whose name means "Serpent," re-

sembles Satan, the chief adversary of the Christian, in that he returned again and again to harass Israel, even although at times he was subdued (Luke 4:13; 22:28; John 4:30; 1 Pet. 5:8). He encamped against Jabesh, one of the chief cities of Gilead, the territory which adjoined the land of Ammon.

The men of Jabesh made a hasty offer of complete surrender; they did not wait to ask counsel of the Lord (Josh. 9:14; 1 Kings 22:4), nor did they show any disposition to combat evil. "Safety first" may be a good motto in cases of physical danger, but "obedience first" is a more appropriate motto for the Christian, living in the midst of spiritual dangers. We are commanded to resist the enemy (Jas. 4:7; 1 Pet. 5:9).

The insolent terms offered by Nahash, if accepted, meant that the men of Jabesh would not merely be mutilated, but they would be disqualified for military service, and be forever incapable of subduing their conquerors. Their presence in the congregation would be a source of disgrace and reproach to all Israel. Satan leaves his mark on all his victims; one cannot tamper with sin without being mutilated in spirit, if not in body, and without bringing reproach upon himself and upon others. The cruelty of Nahash is exhibited by those who would subdue others to enhance their own position.

When the messengers from Jabesh arrived at the city of Gibeah, Saul's city (1 Sam. 10:26), they announced the heavy tidings to the people, whereas the king heard the news indirectly and incidentally, showing that he was not yet recognized by all as the official leader of Israel.

II. The Wise Leadership of Saul: verses 6-15.

As the Holy Spirit came upon Saul when he was consecrated as king (1 Sam. 10:6, 10), so also did the Spirit descend upon him to prepare him for service (Judg. 3:10). Nor is this anointing by the Holy Spirit inconsistent with the righteous indignation of Saul against the enemy of the Lord and of His people (Mark 3:5; Eph. 4:26). To tolerate wickedness is a sign of spiritual weakness; love does not rejoice in iniquity, but in the truth (1 Cor. 13:6).

The method used by Saul to assemble the children of Israel to battle was one commonly used in those days. The distribution of the pieces of the sacrifice implied that all who received the portions must accept responsibility for remedying the prevailing conditions (Judg. 19:29, 30). The burden of impending slavery rested equally upon all the tribes.

The prompt and severe measures which Saul adopted proved to be most successful. Israel gathered "with one consent" or "as one man". Such unity of aim, purpose and action is necessary in these days, if we would drive back the enemies which threaten the church of to-day (Acts 1:14; 2:1, 46; 4:24).

Saul used wisdom and foresight in planning the campaign. The battle commenced at an early hour, and the army was divided into three sections (Judg. 7:16), each with its own service to perform (Neh. 3:1-5; Mark 13:34). Victory was possible through the help of God on the basis of the two principles of unity and diversity, as illustrated in the body of Christ with its many members, but one Head (Rom. 12:5; 1 Cor. 12:12; Eph. 4:1-7).

In the hour of triumph the people enthusiastically lauded their king, whom before many had simply tolerated, or slighted or rejected. They vowed vengeance against all who still repudiated him, but Saul was generous in the hour of victory; he was willing to forgive his enemies (Luke 23:34; Acts 7:60).

The time was now ripe for the solemn ceremonies and sacrifices which would confirm the kingdom, establishing the reign of Saul, recognized at last by the nation as a whole. The kingdom was proclaimed anew at Gilgal, a fitting place, since its name and history signified the rolling away of reproach (Josh. 5:9). In the purpose of God, our Saviour has conquered all our foes, removing from us the reproach of sin (1 Pet. 2:24), and He has fittingly taken His place at the right hand of the Father (Psa. 110:1; Heb. 1:1-3; 8:1).

DAILY BIBLE READINGS

Nov. 23—Saul Anointed King	1 Sam. 10:1-8
Nov. 24—Saul Prophesying	1 Sam. 10:9-16
Nov. 25—Saul Proclaimed as King	1 Sam. 10:17-23
Nov. 26—Saul Rejected by His Enemies	1 Sam. 10:24-27
Nov. 27—Jonathan's First Victory	1 Sam. 14:1-15
Nov. 28—David's First Victory	1 Sam. 17:32-51
Nov. 29—The Saviour's Victory	Psalms 110

How to Say

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