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Is B.C. Government Yielding to Rome?

FOR a long time the Church of Rome has been carrying on a vigorous campaign in British Columbia with an eye to gaining government support for the church's sectarian and divisive educational program. Until recently we were persuading ourselves that at last Canada had one provincial government that would stand up to this attempted robbery of public funds. Alas! recent reports would indicate that our hopes were not too well founded and the government is prepared to surrender some privileges to the Bishops.

We base this preliminary observation upon a report carried on the front page of the second section of *The Victoria Daily Times* of March 9, 1955. Unless the newspaper report is incorrect we must conclude that the B.C. government has retreated somewhat. Here is the newspaper account:

SEPARATE SCHOOLS TAX ISSUE HANDED MUNICIPAL COUNCILS

Permissive Legislation Planned by Government

The Social Credit Government today proposed to dump the controversial issue of aiding Catholic separate schools in the laps of municipal councils.

An amendment to the Municipal Act allowing municipalities to exempt parochial schools from taxation "in whole or in part" was disclosed to the Legislature's municipal affairs committee this morning.

The amendment also grants municipalities power to exempt hospitals, charitable institutions and places of worship.

A behind-the-scenes battle appeared raging in the Social Credit group as a result of the amendment. The section allowing exemptions for hospitals, charitable institutions and churches was not included in the draft bill shown committee members this morning.

Hurried Talks

After hurried consultations in the corridor outside the committee room, members were informed these amendments also were to have been included.

Further discussion of the amendments will come Thursday. If recommended, the amendments will be put to the Legislature.

The section affecting Catholic schools was discussed at an emergency Social Credit caucus, Monday night. The caucus was called after the House adjourned at 11.30.

John Tisdale, the Social Credit member for Saanich, opposed the section, it was learned. He said the government was elected on a platform of "special privileges for none." The section reads: that municipalities by by-laws may provide for:

"Exempting from taxation in whole or in part, any piece or parcel of land or building within the limits of any municipality of which an incorporated institution of learning regularly giving to children instruction accepted as equivalent to that furnished in a public school is the registered owner, or owner under agreement, and which is in actual occupation by such institution and is wholly in use for the purpose of furnishing such instruction."

Vancouver Charter

Deputy municipal affairs minister J. E. Brown told the committee the amendments would bring the Municipal Act in line with the Vancouver Charter.

Under terms of the charter, parochial schools have mandatory exemption from taxation, as do charitable institutions, churches, and hospitals.

The amendment before the committee is "permissive" and must be acted upon by municipal councils to become effective.

Thomas Bate, Social Credit member for Vancouver-Point Grey, attempted to have the amendment referred to the Union of B.C. Municipalities, but his motion was not put.

A UBCM official termed the amendment "dynamite".

This does not mean that the government is giving direct aid to the Church of Rome but it does mean that tax concessions are to be made to the church if the municipalities so desire. We sincerely hope that this is not the first step toward the diversion of government funds to those whose one interest is the erection of a separate school system.

Yet it is true to Rome's usual pattern. She makes staggering demands, receives a small concession and will keep up her relentless campaign until she receives bit by bit what she desires.

Our first hope in this matter is that the measure will be defeated on the floor of the B.C. legislature. Failing this, we must confess that we can only foresee the Church gaining tax concessions in municipality after municipality as she carries on a war of nerves and nagging. Watch out B.C.; soon you may find yourself supporting the Pope's schools!

—L.K.T.

From Our Files

Thirty Years Ago, THE GOSPEL WITNESS, March 19, 1925 — Beneath the caption "Sunday's Services" was this thrilling account:—"Sunday was another day of overflowing blessing. One member remarked, 'Every Sunday seems to be better than the one that has gone before.' There were one thousand and twenty in the Bible School in the morning, three hundred and fifty-five of whom were in the Pastor's class. There was a great congregation entirely filling the church.

"The Pastor preached on 'Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself.' In response to the invitation to confess Christ, a large number came forward. The invitation was then extended to all students who were in training for Christian service, definitely to commend themselves to the Lord; and to look to the Holy Spirit for their field of service. It was an appeal to avoid reliance upon human recommendations and the influence of any sort of stationing committee. About fifty students responded to this appeal, and thus declared their readiness to get back to the New Testament principle of permitting themselves to be directed to their field of labour by the Holy Spirit Himself.

"Following this, a large number of young people came forward indicating their readiness to accept the responsibility of preparing themselves for whatever form of service they might be called to. We do not know how many came forward altogether, except that there was not room for them in the front and both aisles were somewhat crowded back from the front with those who thus declared themselves. Among those who came forward were many who confessed their faith for the first time, and applied for baptism and church membership.

"At the evening service the church was again filled. Nine believers were baptized—seven men and two women. The Pastor preached on, 'We ought to obey God rather than men.' When the invitation was given, one hymn was sung through completely without any response. Then there was a break; and rapidly from all parts of the building they came until twenty-seven were standing together in the front. There were many who came into the full light of the gospel, and a large number who there and then applied for baptism and church membership. Altogether, Sunday was a day when blessing came like a flood.

"A large number remained to the after-meeting; and after many prayers and testimonies, when the meeting was closed about twenty minutes past ten, a large number went forward to the organ and gathered around, singing the praises of God till eleven o'clock at night. There seems to be a large number of people in Jarvis who are determined to prepare themselves for that time when they will serve God day and night in His temple.

"All this means that again next Sunday evening a very large number will be baptized. Praise God from Whom all blessings flow!"

—L.K.T.

HAVE YOU ANSWERED THE EDITOR'S ANNUAL LETTER?

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

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SUNDAY IN JARVIS STREET

The Bible School and congregations on Sunday were thrilled to learn that the School has had fifty-seven new additions in the past two Sundays. This has been due to a systematic visitation program in which the teachers have made many new contacts.

In the morning Rev. H. C. Slade spoke and the people of God rejoiced as he dwelt on the theme of the precious Word of God.

In the evening Dr. Robert Dubarry spoke to the edification of all. One lady signified her desire to be baptized. At the conclusion of the evening service the Young People's Department sponsored a "hymn-sing". A good number joined in the singing of the songs of Zion and in giving testimony to the Lord.

—L.K.T.

A REMARKABLE RECORD

THE GOSPEL WITNESS extends hearty congratulations to an elderly reader in the Old Land, Mr. Philip Gay of Fife, Scotland, for a remarkable record of faithful attendance at "kirk". For over fifty years he has attended the church services on an average of twice every Sunday, although he has been deaf during this period. When asked why he attended so regularly, he replied, "When I go to church I go to worship God in spirit and in truth. While I am there I see and get a blessing just looking at the face of the minister, although I never heard a word he says."

Incidentally, March 16th marks Mr. Gay's ninety-first birthday. Such devotion to the Lord is an inspiration, in these days when many are forsaking the house of the Lord.

—O.L.C.

Great Talkers are proverbially little doers, and the more talk, the less work.

—C. H. SPURGEON

The Jarvis Street Pulpit

Why The World Hates Christians

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

Preached in Massey Hall, Toronto, Sunday Morning, April 2nd, 1939

(Stenographically Reported)

(This sermon is taken from our files of hitherto unprinted sermons, and is printed, verbatim as delivered. Dr. Shields has had no opportunity either to see or revise it since delivery).

"If ye were of the world, the world would love, his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."
—John 15:19.

WHEN I was a lad I was blessed with a good physician. That physician was my mother. She had a book, and it used to be a constant marvel to me how she managed to discover all our ailments in that book. But she did! She was able to diagnose our troubles, and prescribe a remedy. And it was only when some member of the family was critically ill that the doctor was called; and I am not sure but that an observant mother is still the best physician for little children.

We often have ailments in adult life, as Christians. We find ourselves often in difficulty. We are faced with problems which we are unable to solve. I suggest to you that we have a book which if carefully examined will define all our difficulties, diagnose all our ailments, and infallibly prescribe adequate remedies. I think an understanding of the text which I have read to you would solve many problems for Christian people in our day, and in all days, for that matter.

I.

THE TEXT SAYS THERE ARE CERTAIN PEOPLE WHO BELONG TO THE WORLD, AND WHO ARE LOVED BY THE WORLD. What is meant by the "world" here? Not, of course, the earth upon which we tread — its mountains and streams, its forests and meadows, and gardens of flowers — not that: but the world of men, of human society, the organized order of human life: men as a whole apart from Christ are of the world, and the world loves its own. It is said of that world which is apart from God that it lieth in the wicked one. The devil is called the god of this world. Though they do not name him as such, he is really the god whom worldlings worship, to whose will and purpose the worldling's life is conformed. Surely it is not difficult to believe that scripture which says that the world lieth in the wicked one.

Looking at the world generally to-day, wickedness is rampant, evil is everywhere at the flood. You cannot say that certain nations have any recognition of God: their God is the god of this world. Their god is none other than the devil himself. But we need not go to the nations that are torn with strife, or to those parts of the world where human liberty is now so generally being destroyed, and all that is of value in life-put in jeopardy: we can see the same principle in the world in which we live, in conditions roundabout us. Look into the various realms of society and it is abundantly evident that there is a power that is alien to God, that dominates the life of this community. It would be difficult to find some places

where the Lord of glory would be at home in the world. I say, you do not need to examine too closely, nor probe very deeply, to discover conditions of life which are utterly godless. It is said of men: "There is no fear of God before their eyes." And the world, as such, is a godless world, and the men of the world are ruled by the maxims of the world. Their standards of conduct are their own. Their ideals of character are such as they have themselves set up. Their standards are temporal standards. They look to the future only in so far as the future relates to this life; but they have no view of anything beyond this life. All their purposes, all their schemes, all their ambitions are within the boundaries of time, and they have no aspirations beyond. They are men of the world. We used to speak, almost as though it were little more than a pleasantry, of the devil as being the prince of the power of the air.

I remember when I first came to Toronto some friends invited me to go out to Long Branch, or somewhere out there, to witness the exploits of Count de Lesseps as he flew in, his plane from some field out yonder into the city, around the city hall, and back again. And what a wonderful achievement it was! Great things were predicted. Possibilities of aviation were said to be very wonderful. Well I have no doubt that that science has brought some good to the world, but I think you have only to consider for a moment to conclude that the evil altogether outweighs the good. It is a wicked world.

Nor is it any better if you look at its recreational life, and consider the pleasures to which men are addicted,— Whether you look to Hollywood, and all the streams of evil which flow therefrom, or whether you think of man's addiction to physical pleasures, the beer parlours with all their train of evil. I am no pessimist, I am simply telling you that the Bible says that the world of men apart from Christ is a wicked thing. And there are some people who belong to the world. They are at home in the world. They are measurably content with the world. They have no ambitions beyond the world. In their view this wicked world is "a pretty good place".

Well then, those who are of the world are loved by the world. You will invariably find it so. There is a kind of freemasonry among men of the world. There is a common basis of mutual understanding. They have the same ends in view, similar ambitions. They are occupied by common ambitions. They look for similar rewards, and they are highly praised for their achievements as men

of the world. There is a proverb that nothing succeeds like success. I suppose that is true. If you succeed men will not trouble to inquire by what ladder you have climbed the heights, nor at whose expense you have obtained your fortune. The rich man, spoken of in the New Testament, died and was buried, and I suppose an oration was pronounced at his obsequies, and he was exalted as a great man, and his greatness consisted chiefly in the fact that he had done well for himself. Men will praise you if you do well for yourself. If you are of the world, the world will love his own.

And that is true religiously. The nearer professors of religion approximate worldly standards, the more popular they will be. Roman Catholicism is a very popular religion, and it is full of the pomp and vanity of this wicked world. It is the religion of the carnal man. It is made to suit the worldling. Other forms of religion that are called Christian, are equally worldly. When the church ceases to rebuke the sin of the world, when the church bears no witness against its wrong-doing, when the church membership, and its minister are "hail-fellow-well-met" with men of the world, welcomed at all their functions, people are disposed to think, and even to say that the world is getting better. No; the world is not getting better: the church is just getting worse. The church is toning down its standards. If you are a professing Christian and you are welcomed in worldly circles, and you are popular among men and women who know not Christ, it is no compliment to your religion. I do not mean to say that we should make ourselves awkward, and be wanting in amiability — not that. But no matter how you strive you will find that there will be offence, if you are a genuine Christian.

I was speaking with a friend once about a certain minister, who was frequently chosen to ask the blessing at luncheons and banquets, and all sorts of worldly affairs. In all these affairs he would be sure to be at the head table. In a certain company of business men this Christian man said, "One man said to me, 'That is the sort of minister we want — broad-minded.'" This Christian man said: "The sort of minister you want is one who will let you go straight to perdition and never say a word to warn you, one who will keep step with you in all your worldly and evil ways. But that is not the sort of minister I want." "If you were of the world, the world would love his own".

II.

BUT THERE ARE SOME PEOPLE WHO ARE NOT OF THE WORLD, AND MUST BE PREPARED TO ACCEPT THE CONSEQUENCES OF THEIR SEPARATION. But "ye are not of the world" said our Lord to His disciples. And that is true of God's people. They are a peculiar, separated people, who are not of the world. God separated Noah from the world of his generation, and saved him with a great salvation. God called Abraham to leave Ur of the Chaldees, separated him, and his seed after him from all peoples of the earth. And the Lord Jesus called His disciples that they might be with Him. They were not of the world. And if you are a Christian you do not belong to the world. You are not in your proper sphere, you are not in your divinely-appointed environment. You are entirely out of place if you are a Christian, if you are found in the world, and of the world. There is a sense, of course, in which we are in the world, we can-

not choose the time of our departure, but we are not of it. We are separated from it if we are Christians. That is inevitable, and the reason is that Christ has chosen us out of the world. The individual believer being called to Christ is called out of the world. He says "That is why I chose you, to separate you to myself from the world about you."

Oh, the religion of Christ is far more than the forgiveness of sins, than escaping from the consequences of our evil doings with admission to everlasting felicity in the world beyond: it is vastly more than that. We are called by Jesus Christ out of the world, separated unto Him. We belong to Him. How manifest that was in the days of His flesh! They forsook all and followed Him. They were marked men, every one of them. How evident it was during the apostolic era! The church as established in Jerusalem was a community that was as distinct and separate from the life that was roundabout it as a foreign colony in the midst of a great city. They owed allegiance to another Prince. They received laws from another Authority. Their lives were fashioned after different standards. They had a different outlook. They were guided by different motives. They had higher ambitions, and holier aspirations. They were a peculiar separated people. They had nothing to do with the worldly life about them. They were not welcomed to their feasts, nor honoured with their honour: they were entirely apart, because Jesus Christ had called them out of the world. That is what the word "Church" means — the church is made up of people who are called out. The true church is not made up of regenerate and unregenerate alike. The true church does not throw wide its doors to everybody. I read last night of five different churches of different denominations uniting for Lent, and attention was called to it as an evidence of larger liberality, and they were to meet in one church one night with some other minister to preach, and so on, and they were all to wind up in one church at the end of the week to observe what they called Holy Communion together. And some of the churches make no pretence of seeking a regenerate church membership. There is a mixture of the world, the flesh, and the devil. And it is a sign of progress when they all get together! No, no! It is not larger charity for each other, but a growing indifference to the things of God, and an utter disregard for the great verities of the gospel. When people cease to believe anything there is no reason why they should not unite with everybody else. It is the easiest way to union, and the church so formed becomes, morally, a cipher with the rim rubbed off. It counts for nothing at all. No: the true church is made up of people who have been born again, called out, separated unto Christ, called out from the world, having no affinity for that world which lieth in the wicked one, and having no love for it.

We are admonished to love not the world nor the things of the world. We are told that all that is in the world, the lust of the eyes, the lust of the flesh, and the pride of life—all these things are of the world. "But I have chosen you out of the world". He has called us from a condition of life which is excluded from His ministry and

**WRITE TO-DAY! YOUR GIFTS ENABLE
US TO EXTEND THE MINISTRY OF
THE GOSPEL-WITNESS**

from His intercession. Oh, think of that, you young people, if you are disposed to give your affection to the world, and the things of the world. I feel that I should be greatly impoverished were I deprived of the prayers of many of God's saints. I get letters from people I have never seen, saying, "I pray constantly for you." You do too. I trust we value each other's prayers. We are to pray one for another. We are to make mention of each other in our prayers. But there is something we must value more than that, for our prayers have value only as they are made efficacious, made effectual through the intercession of the Lord Jesus Christ.

But do you know there is a condition of life, a state of existence, which is excluded from the benefits of the intercession of Jesus Christ? In His high priestly prayer He said: "I pray not for the world." I do not want to live in that place for which Jesus never prays. I do not want to lay up my treasure in a place that is excluded from His interest, and from His intercession. You remember how Abraham prayed for Sodom that it might be spared for the sake of the righteous therein. But at last Abraham ceased to pray even for Sodom. But the Lord in His mercy saved Lot out of the overthrow. He called him out from the place that was consigned to death and destruction, to which no mercy could be shown, that became a fiery furnace upon which divine judgment fell.

My dear friends, this whole world lieth in the wicked one. It is under condemnation. And the day must come when in flaming fire God will take "vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." I do not want to be found in that place for which Jesus never prays. Just think of that. I wish I could just drop that simple truth into your minds this morning, so that you will ask yourself: "Am I included in the Saviour's prayers? Am I living within a sphere of life for which He constantly intercedes? Or have I turned my back upon it, and gone the way of the giddy world for which Jesus said, "I pray not'?" He has called us out of the world. Have you responded to His call? Are you separated unto Him? Never mind if people do not understand you — if they call you narrow and fanatical, and bigoted.

I have been in this city now for nearly twenty-nine years. I came to Toronto to be Pastor of one of the most prominent churches in the city. It used to be spoken of as the cathedral church. I used to be invited to serve on all committees, and, without my consent, was put on all the interdenominational boards of the city. I used to get invitations from all over. I said once to my assistant, "If I were to attend all these committee and board meetings I should have to resign my pastorate." They used to invite me to all their parlour meetings, and to their banquets, to say grace! Oh, how utterly empty the whole thing was! Well, will you understand me when I say that as churches more and more drifted away from the things of God, we tried to stand for the things of God, and we found the difference. I am not complaining. I should not go if I were invited, but I am never invited to anything any more. They have a big meeting somewhere of all the denominational presidents and secretaries, and all the rest of it, and they don't know that we are here! Yes, they do; YES! they do! There is not a preacher in this city who has forsaken this Book, and played traitor to his Lord, who does not know that we are here: "I have chosen you out of the world, therefore the world hateth you."

III.

OH, TO BE SHUT UP TO JESUS CHRIST IS NO LOSS. Moses was learned in all the wisdom of the Egyptians, and mighty in word and in deed, and he was offered the highest position the world could give. He was called the son of Pharaoh's daughter. He might possibly have succeeded to the throne, I do not know. But he refused it. When he had come to years, when he was given discernment and saw the vanity, the folly of it all, he said, "I don't want it." He chose rather "to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."

Oh, there is wealth to be with Christ. You need no sympathy for being called out of the world. It is a thousand times better to be with Him. But the world will hate you. Do not be surprised, do not reciprocate its hatred. Do not be bitter. Ask God to keep the springs of life sweet.

And remember that you belong to another world, another life. You owe allegiance to another King. There was a man clothed in sackcloth and ashes, who cried with an exceeding bitter cry even before the king's gate. He was the representative of the people who were delivered up to death, and who were hated for what they were. Who would belong to Mordecai or to his people? The day was dark. But there was a book somewhere. And one night the king could not sleep, and he turned the pages of the chronicles of the kings, and he saw a story there of a service an inconspicuous man had rendered. He called his chamberlains and said, "What has been done to this man? Has he ever been rewarded for that service?" They said, "No; nothing has been done for him. In fact, he is now in sackcloth and ashes at the king's gate." And the king said, "Who is in the court?" They said, "The king's chief counsellor, Haman." He said, "Bring him in to me." And when Haman came in he said: "What shall be done unto the man whom the king delighteth to honour." You know the story: he was to ride on the king's horse, and wear a gold chain about his neck, and wear the king's ring upon his hand, and a herald was to proclaim as he rode through the city, "Thus shall it be done to the man whom the king delighteth to honour."

Are you on the Lord's side? Do any of you feel as though you were despised and rejected of men? You say, "Oh, I try to do my little bit. I went out last week and I visited my scholars. I talked to them and to their parents about Christ. I did a little bit, but I do not think it is very much. But I did a little." You ministered to one of His little ones, did you? And you came this morning — you were a little tired when you wakened, and you said, "I wish I could rest this morning, but I must not: I must go — and you have ministered again to His little ones? You tried to bring a cup of sparkling water, the water of life from the eternal springs, and you don't know whether or not it did any good. Let me tell you, it is written in the Book of the One Who has chosen you, and some day, oh, some great day He will ask, "What shall be done unto the man whom the king delighteth to honour?"

Let us live for that day. Never mind the present.

I wish I could ask you to sing it, I wish it had been on our hymn sheet this morning. It came to me last night as I was meditating upon this, and I think I shall

quote it to you: we sing it often. Can we sing it sincerely:

"Jesus, I my cross have taken,
All to leave and follow Thee;
Naked, poor, despised, forsaken,
Thou, from hence, my all shalt be.
Perish every fond ambition,
All I've sought or hoped, or known,
Yet how rich is my condition!
God and heaven are still my own.

"Let the world despise and leave me,
They have left my Saviour too;
Human hearts and looks deceive me;
Thou art not, like them, untrue.
And while Thou shalt smile upon me
God of wisdom, love, and might,
Foes may hate, and friends may scorn me:
Show Thy face, and all is bright.

"Man may trouble and distress me,
'Twill but drive me to Thy breast;
Life with trials hard may press me,
Heaven will bring me sweeter rest.
Oh, 'tis not in grief to harm me,
While Thy love is left to me:
Oh, 'twere not in joy to charm me,
Were that joy unblest by Thee!

"Haste, then, on from grace to glory,
Armed by faith, and winged by prayer;
Heaven's eternal day's before thee,
God's own hand shall guide thee there.
Soon shall close thy earthly mission,
Swift shall pass thy pilgrim days;
Hope soon change to glad fruition,
Faith to sight, and prayer to praise."

Let us pray:

O Lord, we thank Thee for the joy of fellowship with Thee, for the satisfaction we find in Thy holy presence. Help us all to see that the compensations of Thy grace far outweigh all the attractions of the world.

Bless our meditation to all Thy dear children this morning, particularly to the young people, men and women, and boys and girls, to whom life's day seems long, and its pleasure anything but evanescent. Oh, give them the perspective of faith, a discernment of the spirit, that we all may be willing to follow Thee whithersoever Thou wouldest lead us.

We ask it for Thy name's sake, Amen.

"SURE I WOULD BE SAVED"

DURING the past weekend our newspapers in Ontario have carried the story of the rescue of a brave miner from the depths of the earth. He had been working in an old section of the mine and was there trapped by a rockfall. After spending nineteen long hours in a confined space, surrounded by rock, he was taken to the surface and there expressed his conviction that he was sure from the first moment of the harrowing experience that he would be saved from the jaws of death. One paper headlined the story with the words at the beginning of this article—"Sure I Would Be Saved".

The sight of these words and the sentiment which they expressed reminded us of the necessity of certainty in the spiritual realm. No one accused that miner of presumption because he was sustained by the conviction that he would eventually be rescued; indeed, on the contrary, the press, his fellow workers and the mine officials applauded his presence of mind, courage and spirit. Yet it is generally thought that anyone who professes certainty about the salvation of his soul is proud or presumptuous.

On what did this young man base his conviction that he would be rescued. If he were asked, he would probably declare that he could place his finger upon no tang-

ible evidence or assurance but that he had a "feeling" that he was not destined to a rocky tomb. The believer in the Lord Jesus Christ has a surer foundation upon which to base the cherished conviction of his heart that his soul is eternally saved. He may turn to the very oracles of God, the Bible, and there read the unchanging promises of the God Who never lies. Writ large for him are the declarations of a sovereign God and upon these he may rest for time and eternity.

We note, however, that the intrepid miner, while in the trap, thought of his rescue as an event of the future—"Sure I Would Be Saved." He could not declare—"I am Saved" for the presence of the rock about him was visible evidence that he was trapped at the moment. The Christian has another testimony. He may humbly declare "I am now saved from the wrath to come." At this moment, every believer is delivered from a future event. Paul expresses this great truth in I Thessalonians 1:10 where he speaks of "... Jesus, which delivered us from the wrath to come." In other words the believer is here and now secured against a terrible day of judgment that is to fall upon the earth. In this sense then he is already saved.

As the trapped miner awaited rescue at the hands of his friends he could say—"I am being saved." Likewise the believer, while already saved from the penalty of sin, can say, "I am being saved from the power of sin." As each day passes, God works His perfect work in our souls and we draw closer to that coronation day when sin shall have no power over us. If some believer reads this and confesses that the state of his soul is little improved from day to day, he might well examine himself for there should be more evidence of a growth in grace.

Finally the trapped man could declare "I am saved!" All obstructions were removed from about him and now no longer is he confined in his rocky cell. Finally, too, when life is over the believer will rejoice in the knowledge that he is saved from the very presence of sin.

While it is true that we are not saved from the presence of sin until life is over and we see our Saviour face to face, nevertheless from the first moment of trust, we should be characterized by an unwavering conviction that the One Who has begun a good work in us will perform it until the day of Jesus Christ because He has promised so to do. May all who read these words be thus truly persuaded; should any not have this assurance, may they be led to look to the crucified One Who is the ground of all true assurance. "Look unto me and be ye saved, all the ends of the earth: for I am God, and there is none else."

—L.K.T.

A REGRETTABLE ERROR

The Editors of THE GOSPEL WITNESS lay no claim to infallibility and are therefore prepared to admit mistakes. One error was especially serious in last week's issue. In the account of the work at Owen Sound, the article informed startled readers that Pastor Brown and his people dismantled their tent "early Sunday morning, September the twenty-fifth." Obviously the account should have read "early Monday morning." Our apologies to the Owen Sound people; we trust that they have not incurred the displeasure of the local branch of the Lord's Day Alliance!

—L.K.T.

JOHN R. MOTT

(This article is copied from "The Christian Beacon" of February 24. It is written by the Editor of "The Beacon", Dr. Carl McIntire who is President of the International Council of Christian Churches. It deals with the passing of John R. Mott, the first honorary president of the modernist World Council of Churches. Readers of "The Gospel Witness" will note with amazement the last part of Dr. McIntire's article which deals with Dr. Mott's regard for the Editor of "The Gospel Witness."—L.K.T.)

JOHN R. MOTT is gone.

John R. Mott died January 31, 1955. He was 89 years old and would have been 90 in four months. As no other man, he is entitled to the salutation, "Mr. Ecumenical". His capacities and activities were simply stupendous. A layman who was never ordained, he was named by acclamation the honorary president of the World Council of Churches at its formation in Amsterdam in 1948. He has without doubt done more to shape the course of church history in his generation than any other one man.

When one sits down to study his life and activities, he could only wish that all the energies and faculties of Mott could have been used for the building of a true ecumenical movement instead of the inclusivist "tower of Babel" which is emerging. He accommodated himself to the current of his day as the inclusive concept of the church won its victories, and he became the dynamic force to mold and associate these elements into the world-wide structure as we see it in our day.

It was his book, *Evangelization of the World in This Generation*, published in 1900, that set aflame a whole generation of young people, and I must say that it had a very great influence upon my own mother. Here was a vision of world evangelistic action for Christ!

Mott was a brilliant speaker, a commanding personality. None could see his height, his long, shaggy eyebrows, deep-set eyes, and his easy manner, without likening him to a gentleman of the old school. It was his fire and zeal that launched the Student Volunteer Movement, the World Student Christian Federation, and gave the leadership to the International Committee of the Young Men's Christian Association. The International Missionary Council was his brain child. He was responsible for the Edinburgh Conference in 1910, the first of its kind ever to be held, where the Roman Catholic Church was recognized as a sister Christian communion. The delegates from the Protestant churches in South America were excluded because the Roman Catholic Church was doing the job of Christianizing South America. Mott envisioned the whole world situation and with tact, gentleness, kindness, emphasizing co-operation and other graces, he set out upon his travels. An indefatigable migrant he became, and he has had personal touch with the councils of churches organized on the mission fields in land after land.

There was a triumvirate to which Mott belonged; John R. Mott, Robert E. Speer, and Sherwood Eddy. Speer became the great mission leader and headed up the Board of Foreign Missions of the Presbyterian Church in the U.S.A. Never ordained, like Mott, he, too, was a commanding personality, but Speer lived to see a shadow fall across his life's testimony in the great struggle over the Board of Foreign Missions of the Presbyterian Church in the U.S.A. and the formation of the Independent Board for Presbyterian Foreign Missions. My path crossed his when he undertook to answer the overture

charging modernism in the Board of Foreign Missions; which I had presented to the West Jersey Presbytery. He prepared the memorandum reply, which we then answered and sent out to elders and ministers, some 36,000 copies. Had Speer stood in the breach when the question of modernism arose, under his direction the story would have been a different one. But instead, he defended the modernism, sheltered it, and was placed in the position of attacking brethren who, under divine compulsion, were speaking up for the faith.

My path also crossed Mott's. I saw him in Amsterdam in 1948. In the American Hotel, where he was staying, I saw a steady stream of ecumenical leaders seek him out. In fact, his mind dominated the Amsterdam Assembly. When I made my first journey to South America in 1949, I immediately ran into the "Mott activity" and heard of this pioneer visitor to land after land to form federations and councils to be the arm of the International Missionary Council. I heard the firsthand testimony of how he came, the way he spoke, ingratiating himself, winning confidence, bringing together all groups and all shades of opinion on the basis of co-operation. His arguments prevailed and his offers of financial assistance were accepted. He seemed to know every mission board, every mission personality, every mission leader, and missionary. He had a memory that apparently was inexhaustible. He could command their money, too.

He was a giant personality and those who follow in his train do not compare. He lived long enough, however, like Speer, to see another movement arise to challenge the nature and basis of the co-operation which he had built. He lived to see the day when the inclusive concept found forces rising to challenge it and a battle was joined by the Twentieth Century Reformation movement. But there never came from him, so far as we know, any hard or harsh words as we have heard so frequently from other leaders. How different he was from Visser 't-Hooft, the general secretary of the World Council of Churches, or from Samuel McCrea Cavert, who was used to build the Federal Council of Churches. There we have seen men of lesser stature and we have felt and heard their bitterness. Not so with Mott.

John R. Mott had close friendship with Cleveland Dodge, who had a wealth of money, and in this alliance Mott was able to find financial backing for his projects. One reputation which Mott has had through the years is that Mott could get the money—which he did.

Mott was at Evanston, and one saw him honoured above all as the honorary president, and yet before the Evanston Assembly he addressed an amazing letter to Dr. T. T. Shields, vice-president of the International Council of Christian Churches. Dr. Shields has been the great evangelical warrior par excellence! It was Dr. Shields who took part in the formation in Amsterdam in 1948 of the International Council of Christian Churches and roomed in the same hotel where John R. Mott stayed. Shields

made the first journey around the world in the trip to Bangkok in 1949, when the whole struggle of the Far East was so clearly joined, and it was at this point that John A. Mackay completely lost his composure and claimed that the leaders of the International Council were not Christians.

Dr. Shields, in May 6, 1954, issue of THE GOSPEL WITNESS AND PROTESTANT ADVOCATE, which he edits, quotes in full a letter he had received over the signature of John R. Mott. Dr. Shields did not at that time reveal that it was Mott's letter, but anyone who read his introduction could hardly doubt who it was; for Shields wrote: "I received a letter from one of the most famous, if indeed, not the most famous and influential Protestant religious leader in the world." Dr. Shields showed me the letter and we discussed its significance at length. The letter follows:

"Dear Dr. Shields:

"Your vitally important paper, THE GOSPEL WITNESS AND PROTESTANT ADVOCATE, reaches me regularly and commands my sympathetic attention. The last number, notably the one containing your sermon on 'The King of Glory Shall Come in,' has moved me more profoundly than any of the many vital numbers. With all my heart I thank you and thank God for this highly important and deeply moving message. Never was your faithful witness more needed, near and far, than in the period through which we are now passing.

"With highest regard,

"Yours sincerely."

THE GOSPEL WITNESS, which John R. Mott read, as he indicated, gave reports month after month concerning developments, the rise of the Twentieth Century Reformation movement, which challenged the very thing that Mott himself had spent his life building. Yet, Dr. T. T. Shields' sermon on "The King of Glory Shall Come In", touched the heart of John R. Mott. We shall publish in full this sermon in the *Christian Beacon*.

Think of calling Dr. Shields and all his testimony "your faithful witness". How could Mott write such a letter? The Canadian Council of Churches' leaders do not feel that way! Shields is president of the Canadian Evangelical Protestant Council! In these latter months as Mott faced death and came nearer to that line of departure, it was the fundamentalist, separatist testimony of Dr. Shields, who presented this precious meat of the Word, that was used to touch Mott! And Shields reached Mott from *outside* of the ecumenical circle!

How different Mott's attitude is from that of the *Christian Century* and the others who are following on, promoting the things Mott advanced. Of course, Dr. T. T. Shields himself is the prince of preachers, the Spurgeon of our day. Shields spread a table similar to what Mott partook of in his youth. None can read Shields' penetrating messages, expounding the Scripture with the most select English and an abundance of the choicest poetry, without having his whole personality moved. Mott's letter to Shields will probably be an enigma to many of the top leaders of the ecumenical movement. It is so different from the attitude of the Oxmans, the Sherrills, the Caverts, and the Visser 't Hoofts.

Had all of Mott's gifts been used for the rallying of the Christian forces in behalf of a true, consistent witness to the Protestant faith and an ecumenical movement in the true sense of the word, the picture on the earth

today would have been entirely different and the judgment of church history on the work of John R. Mott would undoubtedly have been of a different character. Now the work of Mott must be counteracted and undone if the true Gospel, the true church, and the true missionary cause is to be preserved and advanced. One only reads over again his letter to Dr. Shields—"commands my sympathetic attention," "With highest regard," and similar phrases—with unanswered questions.

John R. Mott is gone.

A BEGGAR HERE, A PRINCE IN HEAVEN

"Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented."—Luke 16:25.

Well, you see a man *may be beggared for this life, but be a prince in eternity*. A cluster of old rags was the entire property of Lazarus. His bare feet and ulcered legs were an invitation to the brutes—his food the broken victuals that were pitched out by the housekeeper, half-chewed crusts, rinds, peelings, bones, gristle—about the last creature out of which to make a prince, yet for eighteen hundred years he has been one of the millionaires of heaven. No more waiting for crumbs. He sits at the same table with the kings of eternity, himself one of them. What were the forty years of his poverty compared with the long ages of his royalty?

Let all the Christian poor be comforted. Your good days will be after a while. Stand it a little longer, and you will be all right. God has a place for you among the principalities. Do not be afraid of the dogs of distress: they will not bite — they will help to heal. Your poverty may sometimes have led you to doubt whether you will have a decent funeral: You shall have grander obsequies than many a man who is carried out by a procession of governors and senators. The pall-bearers will be the angels that carried Lazarus into Abraham's bosom: The surveyors have been busy. Your eternal possessions have been already laid out by God's surveyors, and the stake that bounds the property on this side is driven into the top of your grave, and all beyond is yours. You can afford to wear poor clothes now, when for you in the upper wardrobes is folded up the royal purple. You can afford to have coarse food here, when your bread is to be made from the finest wheat of the eternal harvest. Cheer up! Weeping may endure for a night, but joy cometh in the morning.

—TALMAGE

THE TEST OF GODLINESS

The test of Godliness is power. The man who is like God in holiness, in love, in goodness, will have some of God's power. He will be a sun, around which, like celestial bodies around their solar centre, smaller characters will revolve. His life will be forceful, magnetic, and crowded with results. His influence will be resistless, for men will look at him and say, "He is a good man." He is, for God is in him.

—BEECHER

NEWS OF THE EDITOR

The condition of Dr. Shields remains largely unchanged from last week. He has rested well but is still in a greatly weakened condition. We covet the prayers of GOSPEL WITNESS readers on his behalf.

—REV. H. C. SLADE, Associate Pastor

AMONG THE CHURCHESwith **H. C. SLADE****Delhi — In the Heart of the Tobacco Country**

THE town of Delhi (population 5,000) is aware of the fact that a new citizen has come to this area. He is Rev. John Dexter Greenleaf, the new pastor of Bethesda Baptist Church. From what we have learned, it would seem that Brother Greenleaf hardly waited to "get settled down" before he commenced to work.

The new pastor comes to us from Lansdale, Pennsylvania, where he preached for a number of years. Prior to this he preached in the hills of Kentucky where his experiences were decidedly unusual and varied. He comes to Canada now because he feels at one with the doctrinal position and practice of our brethren in the Conservative Regular Baptist Association.

In coming to Delhi, the new pastor follows Rev. Samuel Dempster under whose able and energetic ministry the work was built up. Brother Dempster is now engaged in a promising pioneer work in the strategic city of Kingston. Prior to his leaving Delhi, an attractive building was opened there to serve as the centre of operations for the consecrated workers of the church.

The population in the Delhi area is largely European with large representations from Belgium, Poland and Hungary. The Roman Catholic Church exercises a considerable influence over these people and is therefore a force in the community. Indeed we learned from Mr. Greenleaf on Thursday evening that the priest exercises an unusual power in public bodies. This fact of the foreign element plus the influence of the Roman church means that the church in Delhi is confronted with a great challenge in seeking to reach these people with the gospel.

In order to be free of the blood of all men, the pastor has instituted a regular, systematic door-to-door visitation on Sunday afternoons. The workers have as their primary object, not inviting people to church, but presenting the gospel to every resident in the area. Be-



Pastor John Dexter Greenleaf

cause this is the apostolic pattern, we are confident that it will yield apostolic results.

Since Mr. Greenleaf arrived six weeks ago, there have been six additions to the church membership, and one more person has professed faith in Christ. A week of evangelistic meetings has done much to reach the town with the gospel and to make the populace aware of the existence of Bethesda Baptist Church.

We were impressed with the pastor's emphasis upon a sound teaching ministry for the regenerate membership. He is obviously determined to build solidly upon a Biblical basis. Conversion of sinners and a deepened spirituality of the saints are the desires of Brother Greenleaf's heart.

Attention Readers Near Delhi!

This Sunday, March 20, will be a big day in the Delhi church. The students of Toronto Baptist Seminary will be in charge of the evening service at 7:30. We urge all readers within reasonable driving distance of Delhi to make an effort to be at this service. You will then have an opportunity to worship the Lord with the members of this small church and to meet the pastor.

The work at Delhi is partially supported by the Conservative Regular Baptist Association, which is responsible for an increasing number of pioneer works. As the Lord sends in the funds, we are determined to open even more centres that His gospel may be preached, sinners converted, saints edified and strong New Testament churches established. If you can help financially, send all contributions to The Secretary, Conservative Regular Baptist Association, 337 Jarvis Street, Toronto 2, Ontario. All are asked to help by praying the Lord's blessing upon these Biblical testimonies.

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PREPARATION FOR A LONG JOURNEY

What if a man going to San Francisco should make preparation for his journey from Brooklyn to Hoboken, and no further. Would you not call him a fool? But here is a man about starting on an everlasting journey, and yet he postpones his preparation until the very last moment of time. The distance from here to the grave is smaller when compared to eternity, than the distance from Brooklyn to Hoboken is small compared with the thousands of miles between here and San Francisco. Here is a man who thinks only of the three or four yards of human life, and regards not the millions of furlongs stretching out into the infinite.

—TALMAGE

St. Patrick Was a Baptist

Sermon by Rev. John Summerfield Wimbish, D.D., Pastor Calvary Baptist Church, New York

The sermon, "St. Patrick Was a Baptist", was delivered to a thronged congregation at the Calvary Baptist Church of New York City by the pastor, Dr. John Summerfield Wimbish, on March 12, 1952, just a few days before the phenomenal St. Patrick's Day parade.

On the historic day 95,000 people marched up New York's fashionable Fifth Avenue and an estimated 1,500,000 spectators lined the streets. On the steps of St. Patrick's Cathedral stood Cardinal Spellman and other ecclesiastics to witness the spectacle. Further up Fifth Avenue, the reviewing stand bore such dignitaries as Mayor and Mrs. Vincent Impellitteri, former Postmaster General James A. Farley and scores of city and state officials and military and church leaders.

The message was offered to a world-wide radio audience and there has been an unprecedented demand for it.

SAINTE PATRICK WAS A BAPTIST. After a cautious and critical study of reputable writings, I am thoroughly convinced that he was not affiliated in any way whatsoever with the Roman hierarchy.

It is indeed magnanimous of our Catholic friends to give this humble missionary of ours such prominence on their scroll of illustrious saints. Think of it: they have even erected cathedrals in his honor. However, we feel that it is time to sweep the cobwebs of superstition and the dust of legend off this dear old preacher of the Cross.

To most of us, Patrick is a mythical being, vaguely associated with a serpent exodus from the Emerald Isle. Other misconceptions are that he was Irish, that he was an emissary of the Pope and that his name was Patrick. All of these are false. He was not Irish, he was in his honored grave 175 years before his name was even mentioned in Catholic writings and his real name was *Sucat*, which means "warlike" in Modern Welsh. For the sake of simplicity, throughout this message we will refer to him as *Patrick*.

Let us consider first of all

1. Patrick's History

The libraries of the world contain innumerable biographies of Patrick which we cannot accept as valid. An examination of the facts will reveal that the honored historians of the hierarchy have not always been characterized by honesty, and during the Middle Ages such a web of superstition was spun around this evangelistic zealot that his real self has been distorted in the minds of millions. Most of these traditions and myths may be found in the seven ancient lives of Patrick, assembled and published in 1647 by John Colgan under the title *Trias Thaumaturga*.

There are two documents by Patrick which are recognized by all parties as being genuine: his "Confession" or "Epistle to the Irish" and his epistle to the Christians under the cruel king, Coroticus. Then, too, we should mention the *Lorica* or *Hymn of Patrick*, originally written in Latin and known as *The Breastplate*. These authentic writings in an irrefutable way support our convictions concerning the Apostle to the Irish.

Patrick, in his own "Confession" tells us that he was a Briton, not an Irishman. He first saw the light of day in the town of Dumbarton on the River Clyde in the south of Scotland about the year 389 A.D. His father was a Christian deacon and his grandfather a clergyman in the ancient church of Britain, which had never come under the yoke of Rome. These facts in themselves practically crush the claims of the papacy.

At sixteen years of age, our hero was captured by a

band of Scottish slave-dealing pirates who sold him to the Druid chieftain, Milcho, who reigned in the north of Ireland. For six years Patrick herded the cattle of this ruthless pagan chieftain. In his "Confession" he tells us: "*When I was a youth, I was taken captive before I knew what I should desire or seek, or what I ought to shun.*"

It was during this time of servitude in the bleak forests of northern Ireland that Patrick turned from his frivolous ways and came into a knowledge of Christ as his own personal Saviour. Of that period he says, "*Frequently in the night I prayed and the love of God and His fear increased more and more in me.*" Possibly it was while a hidden onlooker of the weird Druid ceremonies that he was inspired of God to become a missionary to these heathen people.

He relates how, after six years, he managed to escape from his master and, after a tortuous journey over sea and land, returned to his people in Britain. It must have been a beautiful home-coming as his mother embraced him once again and his father, in amazement, learned of the lad's experiences. They had long before given him up as dead.

Like the great apostle Paul, he received a clear and personal "Macedonian call" from the Lord of harvest to preach the Gospel in the land of his former captivity. Patrick described his call in these words: "*Again, I was in Britain with my parents, who received me as their son, and besought me to promise that, after the many afflictions I had endured, I would never leave them again. And then, truly, in the bosom of the night I saw a man as if coming from Ireland, whose name was Victoricus, with numerous letters, one of which he gave me, and I read the beginning of the epistle, containing the Voice of the Irish.*"

"*And while I was reading the beginning of the epistle I thought in my mind that I heard the voice of those who were near the wood Focluti, which is near the western sea. And they shouted thus: 'We beseech thee, holy youth, to come and live amongst us.' And I was greatly pained in my heart, and could not read very much more; and thus I was proved. Thank God, that after many years the Lord performed to them according to their entreaty.*"

From these words it is evident that his call to go as a missionary to Ireland was not from any Pope or representative of the Roman Church. If our hero had been an agent of Rome, surely Popes Sixtus or Leo, who were his contemporaries, would have informed the Roman constituency of the astounding work being performed by Patrick and his co-laborers.

Dr. J. Lewis Smith, in his scholarly treatise, "*Patrick of Ireland Not A Romanist*," says, "We have in hand now

140 letters of Pope Leo the Great and we have not found a line written by him or any other Pope or any other man rejoicing over the wonderful additions to the Roman Church by Patrick and his disciples."

Patrick, like Paul, "had the mighty ordination of the nail-pierced hands." The *Book of Darrow*, one of the oldest of Irish manuscripts, says nothing about his being an ecclesiastic of Rome and in his letter to the Christians under Coroticus and in his "Confession" Patrick makes no mention whatsoever of his being consecrated as a diocesan bishop.

Dr. Hamilton, in his book, "*The Irish Church*," says this of Patrick's confession letter: "There is not a faint Roman tinge about it. It is . . . thoroughly evangelical." And Dr. Todd says: "The Confession of St. Patrick contains not a word of a mission from the Pope Celestine."

We are certain that Patrick was a product of the Celtic Church, noted for its purity of Biblical doctrine, and not an "obsequious tool of the Romish system." Yes, we are positive that Patrick's call to go to Ireland as a missionary was from God Himself and not from Pope Celestine.

This leads us to examine

II. Patrick's Mission

At forty years of age, the amazing Patrick began his magnificent work on the Emerald Isle. His mission field was wild and primitive. The people who inhabited its primeval forests were animists and they worshipped such things as trees and stones and wells. They believed that spirits dwelt in these idols and they sacrificed their little children on heathen altars to appease the gods and to secure, so they thought, better harvests.

About a year after his arrival in Ireland Patrick did something that called much attention to his ministry. The *Encyclopedia Britannica* tells us that he challenged the "royal authority by lighting the Paschal fire on the hill of Slane on the night of Easter Eve. It chanced to be the occasion of a pagan festival at Tara, during which no fire might be kindled until the royal fire had been lit."

Ah, this should put iron in our blood! Glorious, audacious Patrick challenged all the forces of hell. Not a little flame did he kindle, but a bonfire! All the people were transfixed and King Loigaire was amazed at his daring and said: "If we do not extinguish this flame it will sweep over all Ireland." This prophecy proved true for it seemed that a holy fire fell from the altar of heaven and for years there were such tears of repentance as have seldom been witnessed by the angels of glory.

When the flames of the great conflagration on Tara's hill, ignited by Patrick, illumined the countryside, the king was curious to see what kind of mortal this Patrick could be, and he sent for him. The Druid priests were infuriated and declared they would destroy the preacher by sorcery if he dared to come.

But in the dim light of that Easter morn, in the year 428 A.D., the valiant hero of the Cross and his assistant missionaries marched boldly into the presence of the monarch and told him that Christ was the light of the world and preached Jesus crucified and risen from the dead with such persuasive eloquence that the king was born again by the Spirit of the living God.

We are told that Patrick and his company advanced toward the Irish sovereign arrayed in white and carrying

crosses and singing the evangelist's hymn in all its majestic cadence:

"I bind to myself today,
The strong power of the invocation of the Trinity;
The faith of the Trinity in unity;
The Creator of the elements.

"I bind to myself today,
The power of the incarnation of Christ
With that of His baptism;
The power of His crucifixion
With that of His burial;
The power of the resurrection
With (THAT OF) the ascension;
The power of His coming
To the sentence of judgment . . .

"I bind to myself today,
The power of God to guide me,
The might of God to uphold me,
The wisdom of God to teach me,
The eye of God to watch over me,
The ear of God to hear me,
The Word of God to give me speech,
The hand of God to protect me,
The way of God to prevent me,
The shield of God to shelter me,
The host of God to defend me,—
Against the snares of demons,
Against the temptations of vices,
Against the lusts of nature,
Against everyone who would injure me,
Whether far or near,
Whether few or with many.

"I have set around me all these powers,
Against every hostile, savage power
Directed against my body and my soul;
Against the incantations of false prophets,
Against the black laws of heathenism,
Against the false laws of heresy,
Against the deceits of idolatry,
Against the spells of women, and smiths, and Druids.
Against all knowledge that blinds the soul of man.

"Christ protect me today,
Against poison, against burning,
Against drowning, against wound,
That I may receive abundant reward.
Christ with me, Christ before me,
Christ behind me, Christ within me,
Christ beneath me, Christ above me,
Christ at my right hand, Christ at my left,
Christ in the fort (when I am at home),
Christ in the chariot-seat (when I travel),
Christ in the ship (when I sail).
Of the Lord is salvation;
Christ is salvation;
With us ever be
Thy salvation, O Lord!

"Christ in the heart of every man who thinks of me,
Christ in the mouth of every man who speaks to me;
Christ in every eye that sees me,
Christ in every ear that hears me."

After the king believed, Patrick won and baptized multiplied thousands of converts and ere his thirty-three years of ministry were finished, all Ireland was evangelized. Innumerable churches dotted its hills and valleys and from their ranks sent forth zealous missionaries to proclaim the message of redemption with incomparable passion to the pagan tribes of Scotland, England, Germany and Gaul.

In his second lecture on Ireland, John L. Stoddard states: "During the sixth, seventh and eighth centuries, especially, this farthest boundary of the Continent held aloft and kept aflame the torch of Christian faith, and

glittered like a star upon the dark horizon of the western world."

Even so cautious and reliable a historian as Green, in his *"Short History of the English Bible,"* says: "For a time it seemed as if the course of the world's history was to be changed; as if that older Celtic race which the Roman and German had swept before them had turned to the moral conquest of their conquerors; as if Celtic and not Latin Christianity was to mould the destinies of the Church of the West."

This was the beginning of the golden age of Ireland. It is forever true that when the Holy Word of God is opened and preached to the people, the chains of illiteracy and vice are broken.

The real Patrick was a Bible-reading, Bible-believing, Bible-preaching missionary and it was the unadulterated Gospel of the Son of God that lifted the Irish out of the darkness of paganism into the glorious light of the Truth.

Hands that once grasped the sword were now folded reverently in prayer. The heathen stone idols, known as *Cromlechs*, that once marked their graves gave way to the cross of Jesus. Druid paganism was crushed and the "buffer state of Europe" became known as the "Isle of Saints".

Odriscol, who, incidentally, was an Irish Catholic, in his work entitled, *"Views of Ireland,"* says: "The Christian church of that country, as founded by St. Patrick and his predecessors, existed for many ages, free and unshackled. For 700 years this church maintained its independence. It had no connection with England and differed on points of importance with Rome."

It was not until the year 1172 A.D., at the Council of Cashel, that Henry II of England and the Pope prevailed over this people and another great victory was won for the Roman Catholic hierarchy. But from the days of Patrick to the fateful Council of Cashel, many glorious victories were won for the cause of Christ by the Irish Christians.

Study the pathetic history and you will be as firmly convinced as I that Catholicism has been more guilty of blighting the Irish than the invasion of the Danes from the North or the failure of the potato crop in which one-fourth of its entire population was destroyed. It takes no student of world economy to discover that wherever the Vatican holds sway the masses are kept in superstition and poverty. Stoddard says that: "Some terrible vampire has, for a thousand years, been draining the life blood of Ireland," and he attributes it to the geographical location of the little isle. But if any person will, with unbiased mind, examine the record, he will be thoroughly assured that an intellectual and spiritual gloom settled upon the Emerald Isle when Romanism kidnapped the Irish Church.

Then I would refer you to

III. Patrick's Theology

You will notice that throughout the sermon I have not labelled him "Saint" Patrick. We Baptists do not refer to our preachers as "saints".

None of the many volumes in my library and others at my disposal sheds any light on the beatification and canonization of this "Patron Saint of Ireland". So, as a final resort to secure this information, one of our staff members called the research librarian of one of the leading Catholic universities in our city. He was very gracious but after searching through *The Catholic Encyclopedia*, the *Dictionary of Saints*, and several other vol-

umes, he reported that Patrick was neither beatified nor canonized for it was not until about the 1200's that the *Papal Bull* was issued which set forth the requirements for sainthood. Consequently, Patrick, along with Augustine and others, was engulfed by the Romish system without the formalities usually attendant such procedures:

Realizing that at least four miracles must be accredited to a candidate for this exalted position, our worker probed further to discover what miracles Patrick had performed, whereupon the librarian said: "Well, the only miracle I could find was that on one Easter day shamrocks sprang from a wound in his body. If that actually happened, it was a miracle!" And our staff member replied, tongue in cheek: "Yes, if that *actually* happened, it *certainly* was a miracle!"

The Roman Catholic Church down through the years has been very adept at "saint-making", but this old preacher was certainly not one of them. "I, Patrick, a sinner" — that is the way the "Patron Saint of Ireland" begins his own "Confession." He starts his letter to Coroticus in the same striking manner.

The late Dr. Ironside reminds us, "Whatever others may have thought of him or may think of him today, Patrick knew himself as a sinner and found salvation where only sinners find it, in the finished work of the Lord Jesus Christ."

Rome's most notorious theft was when she seized bodily the apostle Peter and made him to be the infallible head and founder of her system of error. Imagine Peter, who in humility said to Cornelius: "Stand up, I myself also am a man," placed on a pedestal as a "Vicar of God on Earth." It would have been exceedingly difficult to convince Peter of his infallibility shortly after he heard the cock crow.

But surely alongside the theft of Peter stands this brazen act of Catholicism—that of enrolling the great missionary preacher of Ireland among her saints. He is pictured for us as a croziered and mitred Roman prelate, whereas his very own words show us that he was far removed from such pretensions. This is the way Patrick speaks: "I knew not the true God . . . The Lord opened the understanding of my unbelief . . . I was not worthy . . . Love of God and fear of Him increased more and more . . . By the help of God so it came to pass . . . Because of His indwelling Spirit who hath worked in me until this day . . . Let who will laugh and insult . . . Though I be rude in all things. . . I baptize so many thousands of men . . . the Lord ordained clergy everywhere by means of my mediocrity . . . The Lord is mighty to grant to me afterward to be myself spent for your souls."

How humble, how deeply spiritual was Patrick. And though we as Baptists may not agree with every method he used, we do know he cherished all the leading principles that we accept.

Whereas the Roman Church dates its beginnings from the day when Jesus Christ said: "Thou art Peter, and upon this rock I will build my church," we know that the hierarchy was not set up until many years later when the Emperor Constantine looked with favor upon Christianity.

For four centuries after the resurrection of Jesus the fire of God had spread. It was a period of glory and conquest. The preaching of the Cross was overcoming the world. There was bitter persecution, but the blood of the martyrs was the seed of the Church. But then Constantine and Theodosius wedded the Roman Empire to

Christianity and made it the state religion. That was one of Satan's greatest triumphs and one of the worst calamities that has ever befallen the Church of the Living God. That was the beginning of the Roman Catholic hierarchy.

Now, when did Baptists begin? No exact date can be set and we are proud of that. Some say that we came into being with John Smyth in the year 1611. It is true that the title "Baptist" was not affixed to our churches until about that time; however, all of us know that there were many Democrats before Thomas Jefferson was ever born, but the Democratic Party began with that great exponent of democracy.

In order to consummate the adulterous union between the Roman Empire and the Christian Church, Constantine, in the year 313 A.D. invited the churches to send their representatives to a council. Although many groups accepted, thank God there were some churches that did not respond. The people called "Baptist", that is, those who remained faithful to Christ and spurned the Emperor's proposal, never entered that unholy wedlock.

We as Baptists claim that the principles of our church date back to that day when the "heavens were opened" and a "voice from heaven" said: "This is my beloved Son, in whom I am well pleased." As someone has well said: "Baptists have no founder but Jesus and were born the day He stood with John the Baptist in the Jordan River. They recognize no human authority, no human creed. Their faith was functioning before the Pope came to Rome. They were Protestant before the Reformation or Luther was born."

Permit me to parallel the beliefs of Patrick and those of the Baptist Church.

1. BAPTISTS RECOGNIZE CHRIST JESUS AS THEIR HEAD AND FOUNDER. "He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence." (Col. 1:18). As far as I know, we are the only group of Christians who holds that Jesus, during His personal ministry, constituted His Church.

Patrick was a Baptist. No one can read his writings, especially the "Breastplate", without knowing that he exalted Christ and secured his authority from Him. Christ was all in all to him. Have no fear, this old warrior of the Faith never bowed the knee to mortal man.

2. BAPTISTS ACCEPT THE BIBLE AS THE ONLY RULE OF FAITH AND PRACTICE. They believe that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (II Tim. 3:16). To them, the Bible is the final authority. Baptists know that the real sword of the true Church is not the keen Damascus blade that pierces the vitals and severs the head of the non-believer but it is, as Paul told the Ephesians, "The sword of the Spirit, which is the word of God." (Eph. 6:17).

Patrick was a Baptist. It was the sword of the Spirit he wielded against the pagan Druids. His writings overflow with Scripture. One hundred thirteen references or quotations from Holy Writ may be found in his two epistles and his alphabetical poem and, incidentally, there is never a mention of the merits of saints, salvation by sacraments, the Eucharist, relics or holy places, and you will search in vain for any superstitious teaching about the Virgin Mary and the heathenish doctrine of purgatory.

3. THE POLITY OF THE BAPTIST CHURCH IS CONGREGATIONAL — THAT IS, ALL MEMBERS ARE EQUAL. "One is your master, even Christ; and all ye are brethren." (Matt. 23:8).

Patrick was a Baptist. Any scholar worthy of the name, making an impartial study, will tell you that his form of church government was not diocesan and emphatically not papal. Our hero preached the Gospel from the Word of God, established an indigenous church, baptized believers and ordained clergymen.

Patrick was also "Baptistic" when it came to the matter of:

4. REPENTANCE, FAITH AND CONVERSION BEFORE BAPTISM. In the "Tripartite Life of Patrick," the author marks this quotation concerning Patrick's views of the great commission of our Lord. He says: "Go, ye, teach. Meet is the order of teaching, before baptism. For it cannot be that the body, receive the sacrament of baptism, before the soul receives the verity of faith."

Patrick was a Baptist. Like them he believed

5. ONLY IMMERSION IS BAPTISM.

There is no intimation anywhere in Patrick's writings that he baptized infants, but there is mention of the fact that he immersed adults. Patrick, like the Baptists of this modern day, followed the New Testament mode of baptism by immersion. A great scholar, Dr. William Cathcart, in his *Baptist Encyclopedia*, says: "There are strong reasons for believing that Patrick was a Baptist missionary and it is certain that his Baptism was immersion."

Now, if we could journey to the Emerald Isle today, we could show you the Wells of Talmah in which he baptized many converts, sometimes thousands in a day. Thomas Moore, in his history of Ireland says: "The convert saw in the baptismal fount where he was immersed the sacred well at which his fathers worshipped."

No less an authority than Archbishop Usher says: "Patrick baptized his converts in Dublin, including Alpine, the king's son, in a well near Saint Patrick Church, which in after ages became an object of devotion."

Patrick, himself, was immersed in one of these fountains. The "Tripartite Life of Patrick" says: "A Church moreover was founded over that well in which Patrick was baptized, and there stands the well (fountain) by the altar."

Patrick was a Baptist. Yes, our Catholic friends have given this early missionary-evangelist of ours a rather exalted place in their galaxy of ecclesiastics but in doing so they have denied him his rightful place in history as a valiant apostle of the true Christian faith.

If there is any Irishman whose memory is more revered than that of Patrick it is Daniel O'Connell, the great "Liberator". The impressive monument erected in his honor stands in Dublin today. It consists of a fine statue of O'Connell, beneath which Erin, freed from her chains, is represented as grasping with one hand the Act of Emancipation while with the other she points upward to the figure of her "Liberator". As O'Connell brought political freedom to Ireland so Patrick brought spiritual freedom. Would that another Patrick could arise today and, with an open Bible, thunder forth against the bigotry and superstition that hold multitudes enslaved.

For Younger Readers

TORN IN HALF

A STORY FROM FRANCE

Some years ago a colporteur might have been seen wending his way through the forest to the door of a country cottage in France. Arrived, he greeted the woman within and offered a New Testament for sale.

Jeanne hesitated. Would the priest approve? That was the question. Still she wistfully eyed the neat little volume.

"Do not be troubled, Madame," urged the colporteur. "The priest would sin against God if he prevented you reading of the love of the good Christ."

At last she produced 50 centimes, and, taking the book, said, "I cannot refuse, Monsieur, but may I be pardoned if I sin."

Presently in came Jacques the charcoal burner, her husband. After his tea Jeanne rather timidly produced her book for his inspection. As she rather feared, he was tired and cross, and upbraided her for spending his money in this fashion.

"But," said she, "the money is not all yours, Jacques. I brought my dowry when we married. The half franc was as much mine as yours."

"Give me the book," shouted Jacques in a temper. He snatched it from her hands. "The money was half yours and half mine, you say. Very well, the book is the same. Voila!" He opened the book roughly, tore it in two pieces, dropping one in his blouse and throwing the other to Jeanne.

Several days later, Jacques sat in the forest by his charcoal fires. He felt lonely. Suddenly he remembered the torn book. He would investigate it. His rough fingers had divided it in Luke's gospel. He began at the very beginning: "And will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son."

Spellbound he read to the end of the story, and then a dozen questions presented themselves. What had he done—the poor lost son? Why was he exiled? Where had he been? What induced him to return? The questions haunted him. "I wish I had the beginning of the story," he sighed. At first, pride prevented him asking Jeanne for her part of the book.

Meanwhile Jeanne lived her monotonous days and used her leisure moments poring over her part and spelling out its contents. She began to delight in it, but when she reached the end, her interest was doubly quickened. That younger son—his waywardness, his journey, his sin, his misery, the wonderful change in his thoughts: "I perish with hunger. I will arise and go to my father." There the story stopped.

But what happened? Did the father welcome him? Her tender heart longed for a satisfactory answer. She even cried over the story, but she could not screw up her courage to consult Jacques.

The days passed. On one, however, the rain poured down with extra vigour, and Jacques came home feeling specially weary. He ate his soup and bread for supper as usual, and at last he blurted out, "Jeanne, you remember the book I tore in two?"

"Oh yes," said she, half fearing.

"My part had in it a wonderful story, but only the end of it. I cannot rest until I know the beginning of it. Bring me your piece."

"Oh, Jacques! how wonderful!"

"Why?"

"The same story is ever in my mind, only I lack the ending. Did the father receive the willful son?"

"He did. But what was it that separated them?"

She brought her piece and knelt by his chair. Together they read the whole of the beautiful parable, and the Spirit of God, who had been working in both their hearts, caused its hidden meaning to dawn on them. That was the first of many Bible readings by the firelight after the soup and bread were eaten, and both have yielded hearts and lives to the Lord Jesus Christ.

To them the parable of the prodigal son was an absolute novelty. To you it is probably quite familiar, but has it ever raised in your mind the questions that it did in theirs?

—World Conquest

Bible School Lesson Outline

Vol. 19 First Quarter Lesson 13 March 27, 1955

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

ISRAEL OVERTHROWN

Lesson Text: 2 Kings 17:6-18.

Golden Text: "Because ye have forsaken the Lord, he hath also forsaken you."—2 Chronicles 24:20b.

I. The History of the Disaster from the Human Standpoint: verses 1-6.

The strong Eastern nation of Assyria was at this time making a bid for world power. The first direct attack upon Israel was made during the reign of Menahem, the king of Israel, about 50 years before the final overthrow (2 Kings 15:19, 20). King Menahem averted the danger by offering a bribe, which acted merely as a temptation to further aggression by the Assyrians (2 Kings 15:29). The Israelites were reduced to weakness and forced to pay tribute (2 Kings 17:3).

Hoshea, the 19th and last king of Israel, was probably the best king in the whole line from Jeroboam. It is worthy of note that while the Kingdom of Judah boasted many good kings, the kings of Israel were without exception evil men.

Hoshea attempted to free his people from the Assyrian yoke. His motive was pure and his rebellion justifiable, but his method was wrong. Good King Hezekiah of Judah had also rebelled, but he trusted in the Lord and was given the victory (2 Kings 18:5-8). Hoshea made the mistake of relying upon Egypt, rather than upon God (2 Kings 18:21; Isa. 30:1-7; 31:1-3). Had he united with Hezekiah, the disaster might have been averted. The Lord alone is our Strength (Psa. 89:18; 107:10-13; Isa. 33:22).

The King of Assyria punished Hoshea for withholding tribute by casting him into prison (Mic. 5:1). His namesake, the prophet Hosea (Hosea and Hoshea are the same in Hebrew), compares this sudden destruction to the rapid disappearance of foam on water (Hos. 10:7). The Assyrian King then marched against Samaria, Hoshea's capital city, besieged it for three years and finally captured it (2 Kings 18:9, 10; Isa. 28:1-4). The remaining tribes of Israel, the people of Samaria and of the remaining towns were deported to Assyria, according to the ancient policy of transplanting conquered peoples to a foreign land in order to prevent them from uniting again to regain their independence (Lev. 26:32, 33; Deut. 28:36, 64; 29:26-28; 2 Kings 18:11). This took place about the year 722 B.C.

Some of the Israelites had already been taken to Assyria, especially the tribes which had settled on the east coast of the Jordan (Numb. 32:33; 2 Kings 15:29). They had desired to be the first to settle that land, and they were the first to be captured by the foe.

The deportation was almost complete, more complete than the later deportation of Judah (2 Kings 25:12). The captivity of Israel was also final, as the ten tribes were almost

lost to sight in Assyria and never returned to the land as a distinct people. Individuals alone returned with the people of Judah.

II. The Philosophy of the Disaster from the Divine Standpoint: verses 7-18.

Thus did God punish His people for their disobedience to His laws and commandments (Deut. 28:15, 25; 2 Kings 18:12; Psa. 78:58-62; Isa. 30:12-17). The children of Israel were a highly privileged people (Deut. 4:32-35; 33:29; Amos 3:2), making their rebellion against the Lord a sin of the deepest dye.

The sins of the people for which judgment came upon them are listed in the sacred record, and the Lord is thus vindicated for His dealings with them in righteousness (Deut. 32:1-6; Psa. 111:1-3).

(1) The sin of compromise (verse 8); they refused to remain separate from the nations in the midst of which they lived (Deut. 12:29-32; Psa. 106:34, 35). God calls upon us to be separate from the world and from worldliness (John 17:15; Jas. 4:4; 1 John 2:15-17).

(2) The sin of deception (verse 9). They pretended to obey Jehovah, but in reality they were secretly doing that which was not right. Hypocrisy is the sin which Christ denounced in scathing terms (Matt. 15:7-9; 23:13-33).

(3) The sin of idolatry (verses 9-12). Notwithstanding God's repeated prohibitions concerning the worship of idols, they continued to indulge in this practice (Exod. 20:4; Deut. 4:15-19). The Lord must have the first place in our lives (Luke 14:26, 33; 1 Cor. 10:14; 1 John 5:21).

(4) The sin of rejecting the warnings of God, given through His prophets (Neh. 9:30). Elijah, Elisha, Jonah, Amos and Hosea were among those who preached repentance and attempted to lead the people back to God. God in His mercy pleads for His wandering children to return to Him, but His love is frequently rejected (Rom. 2:4). Great will be the condemnation resting upon the many in our day who refuse to hear the word of the Lord, and who repudiate His faithful messengers (2 Chron. 36:14-17; Isa. 30:8-10; Acts 7:51-53).

(5) The sin of worshipping the gods of the heathen nations (1 Kings 9:6, 7; 14:22-24; 2 Kings 17:33). The Israelites refused to worship Jehovah as the only true God, but turned also to the gods of the heathen — to Baal (1 Kings 16:31; 22:53; Psa. 106:37, 38; Acts 7:42, 43), to the hosts of heaven (2 Kings 21:3; 23:5), to Moloch (Lev. 18:21; 2 Kings 16:3) and to others. The Lord our God is a jealous God, and His glory will He not give to another. (Exod. 20:1-5; 34:14; Deut. 4:23, 24; Josh. 24:19-23; Isa. 42:8).

Daily Bible Readings

March 21—War between Israel and Judah.....	1 Kings 14:1-31
March 22—War between Jeroboam and Abijam.....	1 Kings 15:1-8
March 23—War between Baasha and Asa.....	1 Kings 15:16-24
March 24—War between Israel and Benhadad.....	1 Kings 20
March 25—Samaria Besieged.....	2 Kings 6:24-33
March 26—Sins of Israel.....	2 Kings 17:18-23
March 27—Confusion in Samaria.....	2 Kings 17:24-29

ALTERNATIVE LESSON

(By request Alternative Lessons on the general subject of "Giving" will be outlined for the last Sunday in March, April and May)

Lesson Text: Exodus 35:20-29; 36:1-7.

Golden Text: "And they brought the Lord's offering to the work of the tabernacle."—Exodus 35:21.

I. The Offerings Presented to the Lord: Exod. 35:20-29.

The offerings of the people were presented in loving response to the command of the Lord, as given through Moses, to meet a definite need (verses 10, 20, 29). This commandment was given side by side with the command to keep the sabbath (verses 2-5). Who are we to pick and choose which of the Lord's command we shall obey? He is sovereign. The resources of the Lord are unlimited; He does not need our service or our offerings (Psa. 50:10-12), but He graciously allows us the privilege of experiencing the blessing which comes from whole-hearted, loyal, obedient, generous giving (Mal. 3:10; 2 Cor. 9:5; Phil. 4:17).

That offering will be acceptable which is given from the

heart (verse 21). A formal, careless tossing of a coin into a plate is of no value in the Lord's sight; as we purpose in our hearts we are to give (Exod. 25:2; Judg. 5:9; 1 Chron. 28:2, 9).

It is the Lord's own gifts to us that we return to Him (verse 21; 1 Chron. 29:14; 1 Cor. 4:7). All that we have is from Him, to be used for His glory.

The people brought their offerings confidently, knowing that they were to be used for the erection of the Lord's tabernacle. We do wrong to give the Lord's money to support a cause which is not according to His will, and His Word, or for His glory.

The offerings were wisely given; each man brought that which was suitable to his own state (verses 22-28; Exod. 28:3; 31:6). Differing in quality and quantity, the materials presented each filled a particular need. Rich and poor, nobles and common people, men of many talents and men of few talents all co-operated (1 Cor. 12:1-7). All gave as the Lord had prospered them (2 Cor. 8:11, 12). Some are inclined to withhold small gifts, others to withhold the larger gifts. A Christian family by the name of Little gave so generously to a church that the Pastor asked to know the secret. The father replied, "Every Little helps."

No one gave grudgingly, but all gave joyfully, cheerfully (1 Chron. 29:6, 9). Notice the number of times the word "willing" occurs in these chapters.

II. The Offerings Administered for the Lord: Exod. 36:1-7.

Of what use would all these materials have been, had there been no skilled workmen to construct the tabernacle? Wise-hearted consecrated men are needed in the church to administer the Lord's money. On this occasion the Lord had equipped two leaders, Bezaleel and Aholiab, taught of God that they might teach others and take the lead in the work of erecting the Lord's tabernacle (Exod. 35:30-35; Neh. 13:13; 2 Tim. 2:2).

The money was presented regularly each morning and used as it was needed (verse 3). Some give to the Lord spasmodically, or haphazardly; they are generous sometimes and lax sometimes. The Scriptural method of systematically laying aside the Lord's offering will produce greater practical results, as well as greater blessing (1 Cor. 6:2).

When each person did his or her duty, the donations were even more than sufficient (2 Chron. 31:7, 10; 2 Cor. 8:3, 4), and so would they be in our day, if all the Lord's people presented to Him their tithes, and after that, their free-will offerings in gratitude for His many mercies (Mal. 3:8). This story in "The Baptist Examiner" gives a lesson in giving:

Nannie had a bright silver dollar given her. She asked her papa to change it into dimes.

"What is that for, dear?" he asked.

"So that I can get the Lord's part out of it." And she got it into smaller coins, she laid out one of the ten. "There," she said, "I will keep that until Sunday."

"Why," said her father, as he heard the last one jingle in, "I thought you gave one-tenth to the Lord?"

"I said one-tenth belongs to Him, and I can't give to the Lord what is His own, so, if I give Him anything, I have to give Him what is mine."

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