

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES
AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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Editor: T. T. SHIELDS

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

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Whole Number 970

The Spirit of Christmas

We recently met with a devout Christian who questioned whether it is right for a Christian to nurse the idea of Santa Claus or Father Christmas. We had much sympathy with his point of view, involving his contention that we should endeavour to maintain the purity of New Testament Christianity.

It is true that Christmas, as an approximate anniversary of the birth of Christ, and Easter as a celebration of the anniversary of His resurrection, have been largely commercialized, and even paganized. But there is also a pagan flavour in the names of the days of the week. After all, Christmas involves an annual recognition of the fact that "Jesus was born in Bethlehem of Judaea in the days of Herod the king."

This writer remembers how he was thrilled at the idea of Father Christmas coming down the chimney, and yet felt not the slightest surprise that the writing on the various gifts so strongly resembled the handwriting of the head of the house. We cannot remember that those happy mornings when Father Christmas came, made us feel particularly irreligious. Nor can we discern in the memory of those visitations of love and good cheer, the slightest paganizing influence.

It would, of course, be well if the Christmas spirit could always prevail. But if it does not, surely it can do no harm for people to make a special effort to be kind at least once a year. Old Scrooge is still a reality; and the Bob Crachits who strive so hard to bring a little sunshine into the lives of Tiny Tims, are still to be found. And if the Christmas waits can make Old Scrooge see ghosts, and the Christmas bells can introduce him to the joys of a generous spirit, it is surely all to the good for the world at large.

Nor need these things blind us to the deeper spiritual realities of Christmas. After all, it is the season which commemorates the bestowment of God's greatest Gift to the world; and we are unable to see any inconsistency between the acknowledgment that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning", and the acceptance of the happy fiction of a Father Christmas miraculously descending the chimney without soiling his gorgeous clothes, or a jolly Santa Claus skimming over the snow with his reindeer and bells.

For ourselves, we earnestly hope that even in this warring world Santa Claus may still find time and freedom to pay his visits; and it is our hope too that he will pass none of our readers by.

THE BROADCASTING CORPORATION'S REPLY

Our readers will remember our letter in the issue of December 5th to The Canadian Broadcasting Corporation. We print below the Corporation's reply.

Protests against the use of the public radio for the propagation of the tenets of Rome have been made by others, always with the result that a courteous reply has been received assuring those who have protested that steps have been taken "to ensure that there is no religious criticism in CBC transmissions". But it makes no difference. The Roman Church continues to propagate its criticism of other bodies.

We do not intend, however, to be silenced. In future we shall have a stenographic record of the Catholic Hour, and shall let the Broadcasting Corporation know—and the public too—what is being said.

"Dr. T. T. Shields, Pastor,
Jarvis Street Baptist Church,
Toronto, Ontario. 55 York St.,
Toronto, Ontario,
December 17, 1940.

"Dear Dr. Shields:

"I have taken the liberty of postponing reply to your letter of December 4th until such time as its contents might be considered by our executive in Ottawa.

"I fear there is little I can usefully add to our letter of December 3rd, addressed to Mr. W. Gordon Brown. The Corporation is not allowed, under Regulation 7 (c) which forbids criticism of any race, religion or creed, to permit the broadcast of religious controversy.

"We have already given you an assurance that the type of material to which you have taken objection will not hereafter be broadcast on CBL and I would like you to know that due precautions have been taken to ensure that there is no religious criticism in CBC transmissions.

Yours faithfully,

(Signed) J. R. Radford,
Supervisor of Station Relations."

APPROVAL AS EXPRESSED ALMOST UNANIMOUS

We have had hundreds of letters approving the issue of December 5th, but we have received two of the opposite sort. One is from a lawyer in Sarnia, whose letter reads as follows:

LETTER NO. 1

Will. A. Donohue,
Barrister, Solicitor, Etc.
Imperial Theatre Bldg. Tel. 400.
Sarnia, Ont.
December 13, 1940.

"T. T. Shields, Esq.,
130 Gerrard Street East,
Toronto, Ontario.

"Dear Sir:

"The enclosed publication which I am returning herewith was received by me today.

"I think this must have been sent to me in error as I am a lawyer and not a psychiatrist, and thus am not able to offer any opinion as to the degree of insanity of the author of the same.

Yours truly,

(Signed) Will. A. Donohue."

We have ascertained that Mr. Donohue is a Roman Catholic, as of course his letter would indicate; and we are informed he was Chairman of the Separate School

Board—he may still be such. For the information of our readers we publish also our reply:

OUR REPLY

130 Gerrard St. E., Toronto, Can.
December 19th, 1940.

"Mr. W. A. Donohue,
Barrister, Etc.,
Sarnia, Ont.

"Dear Sir:

"I am in receipt of your letter of the 13th inst., returning the copy of the issue of THE GOSPEL WITNESS of December 5th. It was very good of you to return it after reading it. We have such a flood of applications that every individual copy is of value.

"No mistake whatever was made in sending it to you as a lawyer. It was, in fact, sent to all the lawyers of the Dominion, on the assumption that they were likely to be men of intelligence who were especially qualified to weigh evidence.

"I have the honour of the acquaintance of many gentlemen of your profession, and for them and their profession I have the highest respect. There are a few here and there, I am told, who, in the practice of their profession, when they are unfortunate enough to have a case which cannot be defended, resort to the practice of attempting to discredit the witness on the other side. I think I need not say more, except to add that assuming you were rather proud of your letter, I am printing it in this week's issue of THE GOSPEL WITNESS with this reply."

"With renewed thanks for your return of the paper, I am,

Very sincerely yours,

(Signed) Thomas T. Shields."

"P.S. Allow me to add that inasmuch as THE GOSPEL WITNESS which you criticize appeared in its true dress as an evangelical paper it would have been greatly to your honour had you frankly avowed your own Roman Catholic connection. Honourable soldiers usually put on their uniform before they draw their sword. T.T.S."

LETTER NO. 2

The second of the two letters to which we refer above was received from Mr. P. E. Brown, Principal of the High School at Arthur, Ontario. We need make no comment on Mr. Brown's letter other than that which we have made in our reply, both of which we print below for the edification of our readers:

HIGH SCHOOL,
Arthur, Ont.

P. E. Brown, B.A., B. Paed.
Principal

E. S. Small,
Secretary-Treas.
December 17, 1940.

"Rev. Dr. T. T. Shields,
Jarvis St. Baptist Church,
Toronto, Canada.

"Dear Rev. Sir:

"I received on December 14th a copy of your publication THE GOSPEL WITNESS. I must say that I was indeed surprised and disappointed at its contents.

"Knowing your high reputation as a Minister of a Christian Church, I was more than surprised to see that THE GOSPEL WITNESS contained nothing more than a vitriolic diatribe against the Roman Catholic Church in general and individual members of it in particular. It is indeed a severe censure on a Christian Church when its doctrines are apparently so unpalatable that a clergyman of your calibre fails to use even one line of his publication to teach the principles of the One who founded Christianity, but rather finds it necessary to heap insults and ridicule on the Roman Catholic Church in order to obtain a following.

"I feel, Reverend Sir, that at a time when Roman Catholics, Protestants and Jews are co-operating and

doing their utmost in Canada to prosecute this war as efficiently as possible, it ill behoves a minister of the Gospel to try to bring about discord as you are apparently trying to do. In the school of which I am principal, I have seen a number of boys, former graduates and even students, Catholic and Protestant alike enlist for active service at home and abroad. I am proud of the fact that to my knowledge there has never been any sign of religious discrimination in any form in this school, and I have no intention of allowing such publications as yours which caters to cheap sensationalism, to cause discord, when at the present time, more than at any other, we are in dire need of wholehearted co-operation and understanding.

"You will do me a distinct favour and honour, by removing my name from your mailing list of THE GOSPEL WITNESS.

Yours very truly,
P. E. Brown,
Principal, Arthur High School."

OUR REPLY

"Mr. P. E. Brown, B.A., B.Paed., 130 Gerrard St. E.,
Principal of the High School, Toronto, Canada,
Arthur, Ontario. December 19th, 1940.

"Dear Mr. Brown:

"I am in receipt of your letter of the 14th inst. in which you express your opinion of the issue of THE GOSPEL WITNESS of December 5th. You say:

"It contains nothing more than a vitriolic diatribe against the Roman Catholic Church in general and individual members of it in particular."

"I feel sure if you had read it impartially you would have found it a thoroughly well documented issue. It quotes documents of indisputable, historical accuracy.

"Frankly, the Roman Catholic Church is not a "Christian" church, to me, but a wholly pagan institution. However, it is not with its religious doctrines THE GOSPEL WITNESS of the date named treats, but with the political intrigues of the Papal Church which is in no sense truly "catholic".

"Since you say that the paper in question 'fails to use even one line to teach the principles of the One Who founded Christianity', I must assume, with gratification, that you read the paper through; and I am sure that not only 'one line' but the paper as a whole, in opposing the machinations of that system whose head blasphemously calls himself "the vicar of Christ", is doing a definite Christian service to all who would know the truth.

"If you interpret my strictures upon the Roman Catholic Church as "insults and ridicule", I suppose you must. I intend no "ridicule", for it is too serious a menace to the world's liberty to be so treated; and "insults" is too mild a word to apply to my descriptions and definitions—or I have failed utterly to accomplish my purpose. I have endeavoured, by marshalling irrefutable facts, to bring upon the Church of Rome the strongest possible condemnation as the enemy of all free peoples, and free institutions.

"Respecting the third paragraph of your letter, it is just because I am so positive that Roman Catholics are not 'cooperating and doing their best in Canada to prosecute this war as efficiently as possible', that I have written. I agree that it is a time in which all bodies, the entire citizenship of this country, should move as one in prosecution of the war. It is because the hand of the Papal Hierarchy in Canada is so manifestly retarding Canada's war effort, that I have written as I have done.

"Gladly and gratefully I recognize and acknowledge that there are hosts of individual Roman Catholics who are better than their Church; but taking the Roman Catholic population of the Dominion of Canada as a whole, its showing in this war, as in the last, according to enlistment statistics, is anything but reassuring in respect to the loyalty of the Roman Church to the British Empire.

"You say you have no intention of 'allowing such publications' to cause discord. The paper was not sent to you with a view to your circulating it, but merely as information to you as an individual.

"THE GOSPEL WITNESS in your opinion 'caters to cheap sensationalism.' I only wish I were free to publish a list of the names of the ministers of all denominations, and other professional men, including lawyers and educators, who have written, not only commending the issue you condemn, but ordering additional copies for their friends. I think even you would scarcely call them 'cheap sensationalists'.

"Your name was not put upon our mailing list for other issues than that which you received. I was not aware that publications of this or any other sort were circulated in high schools, as your letter seems to imply may be the case. If so, it would be interesting to learn what sort of publications you do 'allow'.

"In conclusion, will you allow me, intending no offence, to say that in my view, it would have been much more ingenuous on your part if you had frankly avowed your Roman Catholic affiliations, so that the authority of your letter might have been weighed against your prejudices. Honourable opponents usually put on their uniform before they draw their sword.

"I am,

Yours very truly,
(Signed) T. T. Shields."

HIGHGATE ROAD CHURCH IN WARTIME

Shortly before the outbreak of the war, we were anticipating a visit from our good friend, Rev. John Wilmot, Pastor of Highgate Road Church, London. Mr. Wilmot had booked his passage, but when events closed in so rapidly, and war seemed imminent, the shipping company requested him, with others, to yield their reservations to Canadians who were in England and anxious to get home. This Mr. Wilmot did, and did the more readily because he felt it was his duty, in view of the peril threatening, to remain with his people.

Mr. Wilmot's passage had been booked on the S.S. *Athenia*, on the very voyage during which she was torpedoed. We were profoundly thankful that it had pleased God to keep Mr. Wilmot off that ship.

Mail to and from England has for some time been quite irregular. We suggest to our readers that they suspend any criticism of their English or Canadian correspondents, as the case may be, for failure to write; they may have written and their letters gone to the bottom. But we received last week a copy of *The Outlook*, the quarterly publication issued by the Highgate Road Church; and we reproduce herewith some items which tell how Highgate Road carries on in wartime.

Our readers will note from the item below that incendiary bombs fell on the roof of the Lecture Hall of the church, and that later the church was considerably damaged by a land mine.

We remember that as soon as Mr. Wilmot received THE GOSPEL WITNESS with news of the great fire in Jarvis Street, he cabled a contribution, and later sent further funds. For this, we were most grateful. Sunday evening last in a few words we related the fact that Highgate Road Church had been damaged, and asked the congregation if they would like to have fellowship with Highgate Road Church by giving something toward its repair. A collection was taken after the regular offering had been received, which amounted to \$170.00, and we are sure that this is considerably short of the amount that will yet come in.

It occurred to us that some of our readers, thankful as we are, for a place of worship that has not been

bombed, would like to make some contribution to this offering for Highgate Road. We shall hold the amount received for a week or two, to give our readers opportunity to make some contribution toward it. We think there will be little difficulty in securing permission to send the funds for such a purpose, as already large sums have been sent for other urgent forms of relief in London.

We felt moved to this because all who are familiar with the ordinary difficulties belonging to the work of a church will recognize that under the circumstances described in the notes from Highgate Road, the difficulties must be greatly multiplied; and to carry on the Lord's work with large numbers evacuated, and evening services held in the afternoon, and with all the wartime demands for extra funds, must be a great undertaking.

In addition to this, we feel an obligation to Highgate Road because Mr. Wilmot has largely become the pastor of many of our soldiers overseas. We appeal therefore to our readers to send us what contributions they can, so that we may have a share in repairing Hitler's damage to Highgate Road Baptist Church.

OUR CHURCH IN WARTIME

Our Regular Services

These have been considerably affected by the incessant air raids on London. Since August 15th, when the first siren warning sounded during a meeting of our Deacons' Court, to our going to press, we have had about 300 such "alerts" in our locality. Sunday is no exception, and during service hours the warnings have come again and again. Some questioning and concern as to what would be our duty and wise action at such times seemed naturally to be resolved. At first, opportunity was given for any to leave who wished, but one or two only did so. We have, therefore, proceeded with the service, and usually the "raiders' passed" has sounded before the time of dismissal. The mental strain, however, leaves its mark. But my personal conviction is that since we assemble ourselves at our Lord's word "when the hour has come", we may confidently look to Him to have us in His keeping as we seek to give ourselves to worship, ministry and prayer. And that, whatever the eventualities, at such times, and at all times, God's believing people may say, and do say, "Our times are in Thy hands, Our God, we wish them there".

It has become necessary, however, in consequence of the earlier beginning of black-out and night raiding, to change the meeting time. For awhile, we met on Lord's Day evenings at 6 and on Wednesdays and Saturdays at 6. Now the second Sunday service commences at 3.30 and there is a service on Thursday afternoons (instead of Wednesday evenings), and on Saturday afternoon instead of the evening, at 3.30. We have made these changes with very much reluctance and regret. They necessarily preclude some faithful friends from attendance on the week-days. Thursday is early closing day, however, and Saturday afternoon is the free time for others. Let us, therefore, so arrange our domestic and other duties in our control, so as to attend the services at these earlier hours.

Evacuated Members

We miss our absent friends. Several have returned for occasional week-ends. A few came home permanently; some have left again since the raids became intense. The faithful remembrance by those who are away in sending their offerings and gifts to the funds marks their attachment to their home church and appreciation of the privilege of membership at Highgate Road Chapel. Needless to say it is a real encouragement to those who must abide by the staff. Doubtless they have learned the blessing of regular proportionate, cheerful laying aside as taught in Scripture. The "tenth" is not a considerable percentage, and we would again exhort one another to direct our giving by this rule, and then

whether ours is the privilege of attendance or the necessity of absence, the church will suffer no lack. "Give, and it shall be given unto you."

The Sunday Schools

At the Chapel and Mission Hall, after the return of some scholars during the comparative quietness of London following the initial evacuation, it became possible for a few months to arrange a few classes and to recommence school order. The large majority of scholars have been away all through, however, and since the raids commenced with intensification, only a few are able to come. The teachers have maintained contact with those in their classes by letter, and by the arrangement of studies in the Scriptures sent by post. We were able to hold very happy Saturday afternoon outings in August on Parliament Hill Fields, and at the Zoo, for the two schools respectively. The pity is that so many parents who still have their children at home seem careless about their religious education, and they are allowed, if not even encouraged, to spend the Sunday School hour in pleasure rather than in learning piety. This, perhaps, is very general, though in London it may be more prevalent than elsewhere. May the war, like the law, be our schoolmaster to bring us to Christ.

Air Raid Damage to Our Buildings

On Friday night, September 13th, a number of incendiary bombs were scattered in our district, and one pierced the roof of our Upper Lecture Hall setting aflame floor and forms. Providentially the pastor observed the flames through the window and with the assistance of a deacon the fire was extinguished before great damage was done. Two buckets of sand subdued the foe and water put out the flame. The place seemed filled with noxious fumes and the entire hall coated with powder. The remains of the bomb are entombed under the repaired floor, as a memorial to Herr Hitler!

On Thursday, September 26th, the exterior of the Chapel was considerably damaged from the explosion of a land mine. Several plain glass windows and others with leaded cathedral glass were blown out. These have been temporarily repaired with boarding. But the heaviest damage from blast was to two pinnacles which were severed from the buttresses and cast on to the roof, probably a ton and a half of masonry. They had embedded themselves in the slates, and were removed piecemeal, nearly a hundred slates being renewed. Other pinnacles were shaken and cracked, but these still stand—pointing upwards to the heavens, and indicating "whence cometh our help"!

Casualty and Distress

Sudden death came to our member, Mr. D. J. Drabwell, through the same land mine explosion which damaged the Chapel. With his wife he had gone to stay with a friend having temporarily to vacate their home on account of a delayed-action bomb. Mrs. Drabwell was seriously injured and removed to hospital, but is now recovering. Their friends also suffered death and injury. Mr. Drabwell was blind, but he was always of a cheerful spirit and his earnest prayers in the Prayer Meeting and repeatedly spoken words of appreciation for help received from the exposition of the Scriptures as he "received with meekness the engrafted word" we hold in memory with thankfulness to God. Illumination and satisfaction are his "with Christ which is far better". We tender our sincere sympathy to his widow and friends.

Several of our members have suffered through damage to or demolition of their homes. Mr. and Mrs. Whitehorn were spared most providentially, while two new friends, who a few days before the sudden destruction of the property, had taken a flat in their house, Mr. Brooks and Mrs. Eagle, having come to London from Margate by reason of the effect of war peril, shared the miraculous escape. The home of Mr. and Mrs. Camp likewise was destroyed, though they were saved in their shelter; and we now learn that Mr. and Mrs. Lowry's home at Wembley is roofless! A number have suffered materially in greater or less degree through bomb blast. Those of us who are preserved and are strong must bear the infirmities of those who suffer and are weak, and the friends who have so willingly shown hospitality and rendered comforting service will by no means lose their reward.

The Jarvis Street Pulpit

THE RELIGIOUS SIGNIFICANCE OF THE ROUT OF THE PAPACY'S ITALIAN ALLIES

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, December 15th, 1940

(Stenographically Reported)

"I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn:

"Lift not up your horn on high: speak not with a stiff neck.

"For promotion cometh neither from the east, nor from the west, nor from the south.

"But God is the judge: he putteth down one, and setteth up another.

"For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them."—Psalm 75:4-8.

That Psalm asserts that God is present in the lives of men as the sovereign Ruler of all the earth, but even by many religious people God has long been regarded as an absentee God. That He has any direct personal interest in and control of human affairs has quite generally been implicitly or explicitly denied. In respect to the material world, it is assumed that He released certain principles, certain potentials in the remote undated past; and that these, like faithful servants, in obeying the laws of their own nature, have produced the present cosmic order.

Nor, it is alleged, has He wrought differently in the moral and spiritual world. There was a moral potential too, and that by its own inherent tendencies has developed or evolved conscience, and the whole human conception of morality.

The Bible is supposed to be the product of that moral momentum, insofar as its ethical content is concerned. Its excursions into the sphere of natural phenomena, and into the fields of human history, are supposed to reflect the limitations of the knowledge of its writers; and are now to be husked as ears of corn, or freed of its outer unedible shells like cocoanuts or walnuts. The Bible is to be analyzed, and such divine elements as human reason can identify may be conserved. The supernatural events related by the Bible belong, it is said, to periods of human infancy when legends and fairy tales could be palmed off on immature minds as facts.

In this place we believe nothing of the kind. We believe the Bible to be the divinely inspired, infallible, and supremely authoritative word of God. Frankly I confess my faith: I believe the Bible to be true. I remember hearing the late Dr. Dinsdale T. Young, of Central Hall, Westminster, London. I heard him twice, and as he opened the Bible in the pulpit he was wont to say, "And now we shall hear from this infallible Book of truth, the Word of God."

That, I fear, is confessed in comparatively few pulpits in Toronto or elsewhere to-day. In this place we do not believe that God is an absentee God. Neither do we believe that the clock of prophecy has stopped. The principles of the Book are as potent as ever; and just as the forces of General Sir Archibald Wavel leaped, as Mr. Churchill said "at one bound", across seventy-five miles of desert and suddenly and without warning introduced themselves to Graziani's forces, just as the prisoners of the *Altmark* were thrilled with the cry,

"The navy is here", so in ways equally real, and sometimes more startling, and with consequences much farther reaching, after being long invisible, inaudible, and apparently removed from human affairs, God suddenly proclaims His presence and manifests His power. For thus it is written: "These things hast thou done, and I kept silence; Thou thoughtest that I was altogether such an one as thyself; but I will reprove thee and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces and there be none to deliver."

It seems to me that it is important and imperative that we should learn to discern the hand of God in current history, whether of the individual or the nation. How Australian and New Zealand people must have been thrilled to hear of their sons' exploits in Egypt! How interested Canadian manufacturers were because Canadian-made equipment was employed! And I noticed the Toronto papers all called attention to the fact that the Royal Air Force in Egypt is under the command of the Brilliant Canadian aviator, Collishaw. — That is as it ought to be. By all means let us be thankful if even indirectly we are allowed to have a part in these great matters. But it is still more important that we, as Christians, should be able to discern not only that the Australians and New Zealanders and Indians and Britishers were there, not only that Canada was represented: we ought to be able to see, and ought not to be slow to say, that God was there too; that God had a hand in that great victory.

I do not consider that these Sunday evening services in which I speak to you on the war are services where religion is at a discount. The newspapers tell us nothing about God. The newscasts tell us nothing about God. The military and naval communiques say nothing about God. And it is right that those of us who, through the medium of His Word, see something of His handiwork should call attention to the fact that God is present now, having His way among the armies of the earth.

I have repeatedly expressed the conviction that in the intrigues and treacheries which have marked the activities of the Fifth Columnists in France and Spain and Belgium and Czechoslovakia and Austria, the sinister hand of the Papacy may easily be discerned. Every new development only deepens that conviction. I have recently read a work by a distinguished Frenchman. He says that when he got to Tours to which place the French Government had moved, Weygand burst

into the room with other counsellors and said, "Paris is in the hands of the Communists. Riots have broken out everywhere; the Communists have taken possession of the President's palace." One of the ministers got on the telephone and called the Prefect of Police in Paris. He said there were no Communists celebrating there, and no riots, that the President's palace had not been attacked—there was not a word of truth in it. Weygand came in demanding an armistice because it was useless to hold out further.

This French writer says of Weygand the traitor that even Clemenceau, the French tiger, said, in his day, of Weygand, "He is in with the priests up to the neck." So he was. This writer says he questions whether Weygand was called back from Syria to relieve the situation in France; that it looks more probable to him that Weygand was summoned for the express purpose of completing the ruin.

A Toronto newscaster last night, speaking of Mussolini's treachery, said that he had betrayed and grieved the Pope! What nonsense! The idea of the Pope's impeccability seems to obsess a great many people who are not Catholics, including Premier King. Even as a man, apart from his office, what of the Pope? Everyone knows the present Pope was Secretary of State, and that he was never surpassed in his unscrupulous manipulation of things. Italian Fascism is Catholic action.

Italy from the days of Garibaldi was Britain's friend. We must not forget that the Papacy received its deadliest blow in modern times in Italy itself; and that for more than half a century successive Popes sulked in the Vatican because a complete separation between church and state had been effected, and because Italy refused to recognize the temporal power of the Pope. It was Mussolini who recognized and restored the temporal power of the Papacy. It was Mussolini who made it possible for the Pope to confer Vatican citizenship upon his whole diplomatic corps throughout the world, thus to secure for them the immunity of neutral diplomats, for the development of their Fifth Column intrigues wherever they might be.

If we were sure that Italy is as thoroughly regimented as Germany, it would be a dark prospect—if Spain and France and Italy were now completely subjugated and absolutely dominated by the Papacy.

I have no knowledge of the Albanian and Egyptian campaigns other than you all possess; but I can make my own deductions, as you can. And I ask, Is there no providential significance in the Albanian situation? Go back but a few weeks. Think of the earthquake in Rumania. I know we must be wary of attributing such phenomena to divine interposition. Earthquakes are natural. Notwithstanding, we have some biblical records of earthquakes that are attributed to the direct act of God. I do not know what damage was done—not much has been said about it. But it at least retarded the supply of oil to Germany, and in all probability made the oil fields of Rumania more combustible than they otherwise would have been.

But how often has God interposed! How often have you seen the principle of the combat between David and Goliath repeated, when God has arisen for the deliverance of His people! The Bible is full of it: Samson with the jawbone of an ass; Shamgar with his ox-goad; Gideon with his three hundred,—with lamps, pitchers, and trumpets; David with no sword in his hand, but only a shepherd's sling and stone. It is very

often God's way to use "the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, . . . yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." Thus, unexpectedly, surprising even those who knew her best, one of the smallest of the European powers, with a total population less than that of Ontario and Quebec, accepts the challenge of Mussolini, and goes forth to the battle. Is there nothing extraordinary in the fact that Greece has not suffered a single defeat? She was ill-equipped. She had little of what is supposed to be indispensable to military success in these days. Few, if any, tanks; few airplanes; scarcely any ships—and yet believing it were better to die as free men than to live as slaves, making use of what they had, expert in the employment of such weapons as were theirs, they set the battle in array. And the back of Greece is not broken yet; while the feet of the Italians seem to have become as agile and as swift as those of roes upon the mountain! Is there nothing in this to awaken our wonder, our admiration?

Someone says, "But the R.A.F. is helping, and the Royal Navy is helping." True! True! But do you not think there is another factor in it all? I am myself convinced that God is helping, the God of the nations. "God is the Judge. He putteth down one, and setteth up another."

Why does not Germany help Italy? She would have had to violate—and would now have to violate—the neutrality of Yugoslavia or Bulgaria, or both, to come to the help of Italy in Albania. If she did, what of it? It would open the way for the R.A.F., established now in Crete, to co-operate with God's earthquake in Rumania—and it would be very much like another earthquake! Even now the oil fields of Rumania are in danger by fire.

Some people shrug their shoulders and say, "I do not look for God in things like that." Poor blind souls! Do you not wish you could?

"Thrice blessed is he to whom is given
The instinct that can tell
That God is on the field,
When He is most invisible."

Greek successes have stiffened the resistance of Yugoslavia and Bulgaria and Turkey, and I rather think have made even Stalin himself a little less nervous. Do you not see how very often God works, not only in "mysterious ways", but in a very specific way, bringing help from most unexpected quarters. And there has been a reaction in Italy herself. Nothing succeeds like success, and nothing fails like failure.

Look at the Egyptian campaign and see if you cannot see God there. The British part in that campaign was originally planned for execution in collaboration with France. The French-African Empire was on the western boundary of Libya, and Britain was anxious about the Suez Canal with all it involved for India and the traffic of the world. The collapse of France left Mussolini nothing to fear from the west, and enabled him to throw his entire force in the direction of Egypt.

The biblical history of Egypt is a record of miracles. Egypt has long been a theatre that has witnessed the wonders of the Lord. Indeed, the entire record of the Old Testament singles out the passage of Israel through the Red Sea in their exodus from Egypt as the greatest of all miracles. Again and again the people are bidden

to remember what God did in the land of Egypt. Egypt was one of the workshops of the Lord Himself.

Now we find Egypt threatened by Mussolini's armies. He penetrated seventy-five miles beyond the Libyan border. Egypt was long under British suzerainty, then was given her independence. By treaty she is supposed to be an ally of Britain. When Mussolini violated Egyptian neutrality, Egypt did not declare war; perhaps she was advised not to do so. At all events, you have a relatively small number of British Empire troops — Australian, New Zealand, Indian, and troops from Britain herself, putting the Italian armies to rout.

I talked the other day with an American about the transportation of some thousands of British fighting men from England to the Middle East. He said, "What! You mean to say that England can afford soldiers for the Middle East? I thought she needed them all at home." How little some people know about the British Empire.

I remember crossing the prairies some years ago in company with an Australian Senator, who was not very fond of Canada, and with an American. The Australian could not see why people would come to Canada instead of going to Australia. He was not in a very happy mood. Theodore Roosevelt was then President of the United States, and I greatly admired him. We fell in with the American one day, and I found out he was a financial man from New York. I thought he would like to hear his President well spoken of, but when I spoke appreciatively of Theodore Roosevelt, he said, "Oh, he is an impossible man", and went on to tell me all the things Mr. Roosevelt had done that he ought not to have done. He was against big business, against the railroads. I ventured an opinion, and he said, "I am not surprised you should think as you do. But our country has its own peculiar problems; it is such a vast country. No one living in a smaller country can very well appreciate the problems that inhere in our immense territory." I said, "I suppose not!"

One day I sat at luncheon in the dining-car with this American and the Australian Senator. I remarked upon things as we passed; but I had been saving up for my American friend; I knew my time would come. I said to him, "This is a great country, with its almost limitless prairies. I have often wished I were a rich man." "What would you do?" "One thing I would do would be to establish some kind of foundation that would give prizes for proficiency to high school students. I would train them in geography. After all, you cannot know any country without travelling in it." "No," said the American, "I suppose not." "For instance," I said, "there are thousands of Canadians who do not know the United States might be set down in the Dominion of Canada, and it would leave a very respectable margin all around." The man from the big country looked at me and said, "Do you mean that? I did not appreciate that fact." I said, "I was under the impression that you did not realize that." I did not tell him, of course, that parts of Canada are rather cold!

Said this man the other day, "Can England afford soldiers for Egypt?" I said, "Oh yes. We have more people than you have." "What!" "About five hundred millions all told; you have about one hundred and thirty millions. There are a lot of us when all the sons come home." And now some of them are in Egypt. Mussolini thought to force a passage to the Suez. Had he done so, Hitler would have been emboldened to risk

the opposition of the Balkan powers, to join with Mussolini.

How did Britain get her forces where they are? How? You have heard of the *Queen Mary*, and how she slipped out of New York? You heard of the new *Mauritania*? After a while they were reported somewhere in the Indian Ocean. Then there was another ship, *Queen Elizabeth*; and she too slipped out of New York for parts unannounced; and I suppose most of you have forgotten her. I do not know where she is—the Admiralty did not tell me—but I have a pretty shrewd idea what she is doing. Why were we able to gather a force in Egypt? Why did Britain become master of the desert? *Because she was mistress of the sea.* Only two or three British divisions! And they have turned to flight an Italian force estimated as composed of three or more army corps. And that is all to the good.

I want to lead you to the religious significance of this matter. I do not see how Italy can recover herself in Libya. She cannot obtain reinforcements: The British Navy will scarcely assist her in that! Unless the papist Weygand should rally the forces of the French African Empire, and attack. If that were done, it would mean we should be at war with France. Hence it looks like the beginning of the end for Mussolini.

As the victory spreads it will make possible the liberation of Ethiopia from the Italian yoke. The victory in Albania seems to be ever on the increase for the Greeks. It is not easy to see how Mussolini can recover himself there without German assistance. I say, all that is encouraging from the natural point of view, as a purely military exploit. We glory in the achievements of Greece, and in the almost unexampled feat of our armies in Egypt.

But I want you to think of what it would mean religiously if it had been otherwise. If Italy could have succeeded, their victory would have established the Papacy in absolute supremacy in Spain, in France, in Italy, in Northern Africa; and would have put an end to evangelical missionary work wherever the Italian flag should fly. It must have resulted, had they been successful, in the subjugation of Palestine. The Italian bishops some time ago petitioned Mussolini to crown his great career by handing over the Holy Land to the Pope. I do not see much prospect of that at the moment.

That brings me to a further consideration. We have all had our little joke about Mussolini's ability as a runner. I confess I enjoy it. I saw it first in an American paper that when Mussolini said, "Nothing will stop me", there were few who really understood what he meant, but that he was splendidly living up to his predictions! I have no pity for him. "Hitler's little confederate", as Mr. Churchill called him, is just as vicious as Hitler. I am only fearful that, should he sue for peace, he should be allowed to escape the just judgment that should fall upon him.

But we are disposed to forget the good points about anyone who becomes our enemy. I remember walking with a very godly man some years ago when he spoke of someone whose lapse we all deplored. He said, "There are some good things about him. Do you remember when a boy at school you were required to write in a copy book?" I replied, "I remember, but those who try to read my writing now would never believe it!" "You copied the page so well, kept it clean—and then there was a big blot. You turned the pages back, and you

found the blot went all through the book to the beginning. Even the clean pages you were so proud of were blotted like the rest. Is not that a parable of life? What says the Book? "But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die."

I fear that so far as Italy is concerned, we may not be wise, nor wholly just, in our judgments. I have had many strange experiences myself, but I rather like, when I see a man turning away from the things of God and behaving unworthily—I like to cherish the memory of what he was in his better days, and to hope that by the grace of God he will come back again. I remember one man who left this church, and then came back again; when he came I was able to say to him, "We are all glad to have you home again; we never did anything but love you anyway. We never locked the door, but always left it on the latch." "I was foolish ever to go away," he said. Do not forget the glorious pages of Italy's history.

I am inclined to believe that the Italians have not been regimented as the Germans have. I do not believe that Mussolini has anything like the power over his people that Hitler has over his. I like to think of the Italy of Garibaldi's day rather than the Italy of Mussolini. While the Fascist poison has spread widely enough, I grant you, I believe there are indications that there are many in Italy who have proved immune to that inoculation. Badoglio and others seem not to have been very enthusiastic about Mussolini's adventures. It is generally believed that his former Libyan commander was murdered, and that his death was no accident.

But why do I say this? I remember a friend of mine—I was quite young at the time; I mean, younger. He said something to me that I did not at the time appreciate. I wanted his photograph, and he gave me one, saying, "I do not have photographs taken now. I do not think a public man should have photographs taken after he has passed fifty." "Why not?" "Why advertise the fact that you are getting older?" There is something in it. I begin to appreciate his point of view more than I did then!

Let us think of Italy as she was; and as, by the providence of God's good grace, we may again see her. The armies of Greece and Egypt were both numerically inferior to the foe against which they fought. Why the collapse? Have you stopped to ask that? I am sure that God was with us.

But there is something else that encourages me. I am glad to believe that the Italians could and would be better soldiers than they appear, were their hearts in it. I think there are some indications that they did not want to be there. The generals surrendered easily. One European expert said, "The collapse of Italian forces in Albania means one of two things: either their morale is very low, or it is very high." I incline to the latter belief. I believe they were so surfeited with Fascism that they said, "We will not fight." You remember David's dictum? "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou has defied." The

spirit of an army, what we call its "morale", its spiritual intangible qualities, its readiness for the fray, is even more important than guns and tanks. Give men the best guns and tanks in the world, but if they do not want to use them, they will easily be subdued. It appears to me that if in Albania and in Egypt the Italian forces had had their hearts in the conflict, they would have made a better showing; if they had resolved not to fight, it is to their honour, and full of encouragement for us. For it may be symptomatic of an internal condition in Italy, which may promise a very early turn of the tide; and perhaps the early elimination of Italy as a combatant, from the war.

It may indicate also that the influence and power of the Vatican in Italy itself is not as great as we have feared. The Papacy is not on the increase. She is becoming increasingly aggressive to the point of violence, and when she is being beaten she is like any other beast of prey, and fights more viciously than ever. The Church of Rome has no such influence to-day as she had in the middle ages. I do not believe she is winning, even in Quebec. I believe there are far more defections than converts. They may not be turning to God, or to any form of Protestantism, but there are tens of thousands turning away from Rome even in our own country. If the collapse of the Italian armies in Albania and in Egypt be largely due to their want of enthusiasm for the campaign in general, and their secret opposition to Mussolini and his policy, it may indicate a condition which will have far-reaching effects upon the life of the world.

Remember Rome is neither invulnerable nor invincible. The Reformation dealt her a terrible and almost a mortal blow. The French Revolution in another way dealt her a severe blow in France, for it made France largely anti-clerical although France did not turn to God. Just as France broke from the Church following the Revolution, so perhaps when it becomes apparent that notwithstanding all the Papacy's intrigues in Spain, in France, in Italy, in North Africa, in Egypt, in Czechoslovakia, in Austria, in Belgium, and in Poland—when it becomes at last apparent that notwithstanding all her machinations she has gone down to ignominious defeat, there may be a reaction from this reign of darkness; and who knows but the doors of the world may be flung wide for the greatest missionary enterprise the world has ever seen. I share the hope expressed by Dr. Bingham in this pulpit last Thursday evening, that we may yet see the greatest religious revival the world has ever known. "God is the judge: he putteth down one, and setteth up another. For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same."

Notwithstanding the rottenness of France, the corruption of her statesmen in every way; notwithstanding the blunders of British statesmen who played into the hands of the dictators, notwithstanding our initial losses, I believe that our God is even now making bare His arm, and is beginning to do what He has done again and again when He has said to the incoming tide of evil, "Hitherto hast thou come, but no further; and here shalt thy proud waves be stayed." The Spanish Armada was the Pope's navy, and the Lord Himself blew it off the sea quite as much as Drake and his guns. The Papacy's armies are on the run in Egypt, in Albania. We cannot boast: we can only pray that the victory may be continued—and I believe it will be. I should not be

at all surprised if we hear great news before Christmas.

If we had eyes to see at this hour, if we could see as I believe discerning historians will see, when all the far-reaching consequences to the involved nations in the present conflict shall appear—if we had such eyes to see, we should know that these are pregnant days, days in which God is working, and working mightily notwithstanding our sin and our folly, and all our unworthiness.

Sometimes we imagine we are very clever, and that we can do without God—and the Lord allows us to try. Do not be too proud, too conceited. This world by wisdom has sought to get along without God, and a pretty mess we have made of it. And then at last in His abounding grace the Lord Himself steps in and delivers us—as I believe He is delivering us now.

Let us walk humbly with God. Let us seek His grace and power for ourselves. I pray that you may know God in the only way that anyone may know Him. You cannot know God from the Bible. "What!" You cannot know Him *without* the Bible, I know. This is the record that God has given to us of His Son. We must know the Book, but knowing the Bible we must know it as something more than a book. *Through its medium we must come to know the person of the Lord Jesus Christ.* One is not saved by a mere mental assent to the truth of the Bible: one is saved by believing on the Lord Jesus Christ as the living Saviour. There is no other way of knowing God but by knowing Him. "No man cometh unto the Father, but by me." But to know the Lord Jesus Christ, through Him to have access to God, to be able then to move the arm of the Almighty, that is the highest privilege any of us can know.

Do you know Him? "The blood of Jesus Christ, his son, cleanseth us from all sin." Have you got past all ordinances, even church membership, right through to Jesus Christ Himself? Can you say, "I know that the Bible is true because I have met the Author of it. I know Him and live with Him every day"? That is our testimony. I beg of you, believe on the Lord Jesus Christ, and thou shalt be saved; and, being saved, we may every one of us have a large part in the ministry of intercession, bringing victory to the forces of righteousness, and a righteous peace to this war-torn earth.

Let us pray:

We thank Thee, O Lord, for so many tokens of Thy favour. We acknowledge that we deserve none of them. We have merited by our folly and wickedness nothing but the judgment of God, but in the midst of wrath again we see Thee remembering mercy. Be pleased, O Lord, to strengthen the armies of righteousness throughout the world, that so the tyrants may be subdued, and once again we may live in the enjoyment of a righteous peace.

Amen.

THE SPECIAL R. C.—FATHER LANPHIER REPLY ISSUE

Since the issue of this number THE GOSPEL WITNESS mail has attained the proportions of a flood. Hundreds of letters continue to pour in ordering extra copies. We are grateful to all who, in addition to paying for the copies ordered, have sent something over to help pay the great expense of printing the extra edition and mailing it throughout the Dominion. We still have a supply on hand. Send in your orders at once.

HOW THE ANGELS FIGHT AND NURSE AT MONS, DUNKIRK—AND EVERYWHERE

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

Preached in Jarvis Street Baptist Church, Toronto,
Sunday Evening, November 10th, 1940

(Stenographically Reported)

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

—Hebrews 1:14.

Until the miracle of Dunkirk, the Allied retreat from Mons in the first Great War was recognized as one of the greatest achievements of all military history. The enemy commander testified that he knew of nothing to equal it. Our troops, by every principle of military estimation, ought to have been overwhelmed and utterly defeated, but instead they successfully withdrew.

Those of us who are familiar with the history of that time will recall that there were stories current in all the newspapers and magazines of the day, to the effect that that retreat was accompanied by many supernatural manifestations, and there were not wanting those who attributed it to direct divine intervention. Men who would not ordinarily be rated as religious men—not one, but great numbers of them—declared that they were accompanied in their retreat by angelic horsemen; and one officer despatched riders to discover who these horsemen were, but on arrival they saw no one.

And now in this day similar stories are in circulation, of angelic appearances and supernatural deliverances. Of course I know the Sadducees' spirit and attitude are common to many in our day: the Sadducees declared their disbelief in the existence either of angels or of spirits. They were naturalists as opposed to supernaturalists. They believed none of these things. It would be very easy for us to dismiss all such stories by saying they belong to the realm of fairy tales, that such angels as were seen—or as were believed to be present—were really the creations of vivid imaginations, and were born of the necessity of the hour, the feeling of the men that only angelic help could save them.

Since that time the wonder of the retreat from Mons has been entirely eclipsed by the miraculous deliverance of more than three hundred thousand men amid conditions that would have been reckoned to be impossible, the deliverance of more than three hundred thousand from what is frequently spoken of as "the hell of Dunkirk". And yet I dare to believe that there are not a few here this evening who will find no difficulty in believing that behind these stories, and underlying them all, there is a basis of historic truth.

I shall direct your attention to the teaching of the Bible, for that is our supreme authority. Those of you who believe the Bible to be the Word of God would be able to testify, "I too, have had my retreat from Mons, and I have had experiences concerning which I seldom speak, but experiences which can be accounted for only on the assumption of the presence and intervening power of God Himself." Ah yes, some have even had their own personal Dunkirks. If you were to give your testimony

this evening, you would say, "By all natural standards of estimation and reckoning, I ought not to be here—and it is not to my credit that I am. But Someone intervened, and some Power not my own delivered me."

We hear little about the angels in our day even from those who profess to believe the Bible. I fear that some people have quite unconsciously relegated that doctrine of Scripture to the realm of the speculative and unprovable, and feel that it is scarcely worth contending for. I very often recall days of fellowship which I enjoyed years ago with a very godly man, a ripe scholar who manifestly walked with God, and held commerce with the Skies continually. He frequently surprised me by some of his remarks; sometimes a kind of holy ejaculation. One day as we were walking in the woods together, talking of the things of God, he slipped his arm through mine and said, "You know, I find in my heart a great love for God's holy angels." They were very real to him; he had had experience of their ministry.

If we believe the Bible we shall have to believe in the existence and the continuing ministry of angelic spirits to those who are heirs of salvation. And was there ever a day when men needed the help of God and of the angels more than they do to-day? I fear that many have tried to get along without Him and without them; but there come times in the experience of individuals and of groups of people and of nations too when men become convinced that they need such ministry as is promised to us in God's holy Word. I am going to talk to you very simply this evening and remind you of some things that, subconsciously, at least if you have read the Book, must already be in your minds.

I.

I begin by saying that **THE REALITY OF ANGELS AND THEIR MINISTRY MUST BE ACCEPTED IF WE BELIEVE THE BIBLE.** It is not an outworn and obsolete doctrine, it is still an integral part of the holy Book which, from Genesis to Revelation, is a revelation of God's ways with men.

The angels are not men, they are spirits, spiritual beings. We believe in the Father, the Son, and the Holy Ghost. We believe in the present, personal ministry of the Holy Spirit in the believer's life; but I speak this evening, not of the Holy Spirit only, but of spirits, spiritual beings, for that is, what our text and context says they are: "Who maketh his angels spirits, and his ministers a flame of fire."

The text I have announced tells us that these angelic spirits are especially commissioned and sent forth to minister for "those who shall be heirs of salvation". They are spirits who are subordinate to Christ. The argument of this great chapter is that the Lord Jesus is God, and in proof of that thesis this divinely inspired writer declares that the angels, great in power and might, are yet subordinate to the Lord Jesus: "For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee . . . when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him." So that the angels are inferior

to Christ; and yet wonder of wonders, in relation to the factual experience of the incarnation, our Lord Jesus was made "for a little while" inferior to the angels; for "he took not on him the nature of angels; but he took on him the seed of Abraham." He stepped down from the throne, He took a lower rank. Though He "thought it not robbery (or a prize to be grasped at) to be equal with God . . . made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." And in relation to the heirs of salvation, these angels are made our servants. It is no fiction, dear friends, that you and I have angels for our ministers; they are sent forth to minister "for them who shall be heirs of salvation". In the economy of grace, while the touch of God Himself is wholly indispensable to salvation and it is for ever true that He has reserved a point at the genesis of life for His own direct appearing, yet He has been pleased in the execution of His purposes of grace, to call into His gracious service the angels of God whom He sends forth to minister "for them who shall be heirs of salvation."

I know He has sent us forth, I know He has said, "As my Father hath sent me, even so send I you," and "Go ye into all the world and preach the gospel to every creature," but the Great Commission to evangelize the world was given to angels not less than to men; for they are our companions, and accompany us in all our efforts, and their special ministry is to minister to the heirs of salvation.

Do you remember what the Lord Jesus Himself said of the relation of angels to little children? It is lovely to see a mother minister to her child, and sometimes where a mother can afford it, to have her tender ministry reinforced by the kind hands of a skilled nurse. As you watched the nurse about her work you could not help feeling that she had fallen in love with her charge, and that she had come to love the child only second to its mother. Ah, but do you know that Jesus Christ said that the children have their special angels. When He warned against despising one of His little ones, or offending against one of them, He said, "Their angels do always behold the face of my Father which is in heaven." By which I feel certain He did not mean that the spirits of little children transported to the heavenly land are given a place of special advantage. He meant rather such angels as are specially commissioned to care for them are of a superior rank, and they do always behold the face of the Father. Angels have a large place in the life of those "who shall be heirs of salvation."

Again it is said of those who fear God that "the angel of the Lord encampeth round about them that fear him, and delivereth them." Sometimes you have seen outside the residence of some man of importance, whose life may be in danger, policemen or military sentinels guarding the house, just as the sentries stand guard at Buckingham Palace. You have thought it would be rather fine to be of such value as to necessitate policemen's looking after you twenty-four hours of the day. But the Bible says that that is exactly what the Lord does. We heard in this place the other Sunday morning

the lovely childish voice of Princess Elizabeth. When she was a very little girl, and they called her what she called herself, "Lillibet", she occasionally went out into the palace yard; and she noticed that when she got near the iron palings the sentries always came to attention and saluted. One day she ran frequently until the sentries were nearly worn out saluting. She liked to see them salute, and she clapped her little hands; until at last her nurse, in mercy to the sentries, had to call her in.

All the children of God are princes of the blood. They belong to the royal household; and so it is said the angel of the Lord encampeth roundabout them; the angels are always on sentry duty. Many of us would not be here this evening were that not so: "He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." Angel ministries always attend the children of faith.

There is another lovely word at the close of the epistle from which our text is taken, where the writer contrasts the special privileges of those who enjoy the fuller revelation of the grace of God in Christ, with those of earlier days. We do not now come to the mount that cannot be touched, "but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven." I have seen calendars or printed directories designed to set out the names of all the officers of a church, the minister's name, the names of secretary and treasurer, of deacons, elders, organist, choirmaster—and all the rest of it. Some such directories are quite impressive. They give the impression of its being a large organization. I have never yet seen a calendar upon which there was written, "And in addition to all these, in the service of this church there is an innumerable company of angels". But that is the teaching of Scripture; that is why this church is here. Otherwise it would have been blotted out long ago, but the angels look after us.

II.

I should like you to think for a moment of THE RELATION OF THE ANGELS TO THE PERSON AND WORK OF OUR LORD JESUS CHRIST. You remember *it was an angel who announced to Mary the marvellous news that in the providence of God she was to become the mother of the Messiah for Whom the world was waiting.* It was the angel Gabriel who came to her and revealed to her that tremendous truth. By and by when Jesus was born in Bethlehem of Judaea, the same night in which the shepherds were keeping watch over their flocks, "Lo the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people . . . and suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." The angels were the first "waits", the first of all choirs to sing the Christmas anthems.

This Babe grew up, and as a Man He went into the wilderness and was tempted of the devil. You remember what the devil said to Him? "You should be immune to all attacks, exempt from all harm. You could throw yourself down from the pinnacle of the temple, for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." But the angels did not appear, and Jesus did not call for them—but they were not far away. "Then the devil leaveth him, and, behold, angels came and ministered unto him."

Then at last—how often between we do not know—the deep, black night of the world's great woe dropped down and He entered into the depth of that which was comparable to the outer darkness, and "being in an agony, he sweat great drops of blood." But there came an angel and ministered to Him. Perhaps the drops of blood were wiped away by angelic hands.

He died at last and was buried, and when the women went to anoint His body on the morning of the third day, saying among themselves, "Who shall roll us away the stone from the sepulchre", when they arrived they found, not the disciples, but the angels; for an angel came down from heaven and rolled away the stone and sat upon it. It was the angels that announced His resurrection, as they had announced His birth; so that during the days of His flesh, the angels had a large share in the ministry of our Lord.

And you remember too that *He is the Medium by which the angels ascend and descend.* Jacob—I anticipate the Old Testament record for a moment—saw a ladder set up upon earth, whose top reached to heaven; and he saw the angels ascend and descend upon it, communication thus being opened with the Skies. He did not know the significance of the ladder, but it was our Lord Who said to Nathanael, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." It was through the meritorious work of our Lord Jesus, anticipated and promised from the foundation of the world, but manifested in these last days for us—it was through Him, and because of what He is and what He has done that Heaven has stooped to help us, and the angels are available for our deliverance.

Then of course *the angels are to attend Him when He comes again.* He shall appear "with all his holy angels with him". And He shall send forth His angels, and they shall "gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." Do not forget that the Word of God has much to say about what angels have yet to accomplish.

III.

Let me now cite A FEW BIBLICAL EXAMPLES OF ANGELIC MINISTRY. It may encourage us to hope for similar visitations in our own lives to recall how the angels ministered to human weakness. I do not know any sadder story in the Bible than the story of Hagar and Ishmael. Poor Hagar, cast out with her son! And when the water was spent in the bottle, and she was ready to lie down

and die in the wilderness, when human voices were silent, an angelic voice called to her: "What aileth thee, Hagar?" Her eyes were opened, "and she saw a well of water" in the wilderness.

God's angels are *very tender and very skilful nurses*. They know how to minister to people who are all but spent, who feel they have just about come to the end of things. No, not yet! It may be that your friends have forsaken you, but not the angels. They still stand by.

There is another story that is a favourite of mine. It is the story of a preacher, a preacher who had a very hard life—as all true preachers have. I know they can have an easy time if they want to, but not easy if it is to be faithful. Elijah had a hard time. He had to testify against a king, and against the people of his generation—and against Jezebel. He had his great triumphs too. You are all familiar with the story of the victory of Carmel, and of how Jezebel gnashed her teeth and said "So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time." And this valiant man, when once the victory was over, collapsed, and "went for his life, and came to Beersheba—and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, it is enough; now, O Lord, take away my life; for I am not better than my fathers."

I heard a preacher when speaking to other preachers, tell a story. He heard a famous preacher preach on one occasion and really surpass anything he had ever heard him do before. At the conclusion of the sermon—it was at a conference in the summertime—the man reporting it said, "I went up to shake his hand for I knew him very well, and to tell him how much I had enjoyed the address. He was almost abrupt to me and said, 'I can not talk with you here, if you want to talk with me, follow me out.' Together we hurried away. The people were coming to shake hands with him, but he escaped out of a back door. They walked into the country and at last, almost out of breath he said, 'We may rest a little now.' 'I just wanted to tell you that you preached marvellously to-day,' said the other. 'I know it,' he replied, 'that was why I was afraid. I knew God was there, and I did not want to spoil the handiwork of the Holy Ghost. So-and-So,' he continued, 'the greatest gift that a preacher can have from God is someone before whom he can safely make a fool of himself.' 'What do you mean?' 'I refer to the danger of the moments of reaction after a great victory. The preacher is only a man and may collapse and say things he ought not to say.'"

That was Elijah's experience, and the Lord took him away to the wilderness—and did not trust even Obadiah, another prophet, to speak to him; nor even his own servant; but sent an angel to be his nurse. The angel put him to bed, and let him sleep. Mr. Spurgeon once preached to twenty-three thousand in Crystal Palace—not by wild guessing, but numbered by actually passing through turnstiles. He preached on a Thursday afternoon, then went home and went to bed. He slept all Thursday night, all Friday forenoon, all Friday afternoon, all Friday

night, all Saturday morning; and Saturday afternoon he awakened. He always spoke of that Friday as his "lost day".

The Lord sent an angel and put Elijah to bed, and let him sleep; and then wakened him and said, "Here is some food for you." Elijah had a meal prepared by an angel's hand. Then the angel sent him back to bed again, and he had another long sleep. Again the angel wakened him and gave him a second meal, and he "went in the strength of that meat forty days and forty nights unto Horeb the mount of God." Thanks be to God for the angel of the Juniper tree! It is dangerous to have anyone about when one reaches that spot—but we can trust the angels.

There is another lovely story. Did you ever watch a Christian die? Did you ever see a soul just quietly sink to rest in simple trust in Jesus? There is a story in the Bible of a man to whom this world denied any comforts. He never had anything. Life was always unkind to him. He was grateful even for the ministry of dogs that came and licked his sores, thankful for crumbs that fell from the rich man's table. The poor beggar at last died—and do you know what the Bible says? He was "carried by the angels into Abraham's bosom". Sometimes we read the account of a funeral in the paper, the funeral of a prominent man. There were so many active pallbearers, and so many honorary pallbearers—but the only service they can render is to carry an outworn body to the grave, and leave it there. But God's angels are bearers of another order, they carried the redeemed spirit of a poor beggarman into the presence of God.

I do not wonder that my friend who knew his Bible said, "I love God's holy angels, don't you?" Do you love them for all they have done, and for all they are going to do for you?

The angels sometimes commission us to pray. I wish I could get more of you to pray. Sometimes I wish I could get more of you to come to prayer meeting. But it is no use for me to try: you will not come at my call. But some day you will; some day you will pray again,—when the angels come, when the angels tell you that there is a shadow hanging over someone you love. Then you will begin to pray, my brother, my sister. Abraham did. When the angel came and said, "Abraham, do you see that storm-cloud hanging yonder?" "Yes; it is over Sodom—and Lot lives there." "Shall I hide from Abraham the thing that I do? Abraham, that cloud is going to break; the storm will break presently." And Abraham began to pray. The angels teach us to pray. May they teach us all to pray.

Sometimes they commission God's servant to fight. Joshua had his commission from Moses. He was bidden to be strong, and of great courage. But before the great battle there came an Angel. I think it was *the* Angel of the covenant. And you remember how Joshua trembled? The angels of Mons? This was an Angel that came before the battle from which there was to be no retreat. Joshua tremblingly said, "Art thou for us, or for our adversaries?" He was afraid to do battle against such an One. How he must have been encour-

aged when he heard that mysterious Stranger say, "Nay; but as captain of the host of the Lord am I now come". Whether British officers saw angels at Mons, or not, I am sure that Joshua saw angels roundabout Jericho; and they gave him the victory.

The angel came to *the timorous Gideon* as he threshed wheat to hide it from the Midianites. Gideon believed in "appeasement" until an angel said, "The Lord is with thee, thou mighty man of valour." Saul tried to dress David up in his armour, but I think that day the angel said, "Gideon, I am going to dress you up for the battle; I am going to put the divine panoply upon you, the whole armour of God, so that you will be able to stand." And how gloriously Gideon did stand when commissioned by the Angel!

There are *many cases in the Bible of God's giving His angels charge concerning men who fought*. I see men here in uniform. We have many in the armed forces. You may come to difficult situations in your military experience. It may be in the air, it may be on the sea, it may be on land; but do not forget that the angels minister everywhere. We do not know the particulars, but we hear of a large enemy force entrapped in the Greek mountains. There is a story in the Bible of a man who had no army, and he was caught, besieged in a place called Dothan. That night Elisha slept soundly—more soundly than his servant. In the morning his servant looked out and saw multitudes of the enemy roundabout the city. They were cut off from all relief. The servant said, "Alas, my master! how shall we do?" And Elisha said, "Fear not: for they that be with us are more than they that be with them", and he prayed to the Lord: "Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." The angels of Mons in the Old Testament! And so they encamped roundabout Elisha, and delivered him.

I have before spoken to you of that deliverance of Jerusalem when the angel of God smote the Assyrian host of one hundred and eighty-five thousand men, so that instead of a living, fighting army, when God's people arose, "they were all dead corpses." The Bible is full of God's deliverances of the faithful. You soldiers will be in many places of temptation—as we all are, whether in the war or not; but particularly you men of our armed forces, and for your faithfulness you may find yourselves like Daniel in the den of lions. Do not forget that God did not save Daniel out of the den of lions: He allowed him to bear his full testimony, and with his windows open toward Jerusalem to pray three times a day "as he had done aforetime"; and then allowed him to be cast to the lions. But when his enemies expected that he had been devoured they looked into the den—and Daniel was quite well, Thank you. No harm had come to him, and he explained it: "My God hath sent his angel, and hath shut the lions' mouths." I have imagined someone's sympathizing with Daniel and saying, "That was a pretty severe experience you had, Daniel, to be cast to the lions." I think he would have said, "I did not mind it. I would

not have missed it for anything." "Why?" "I have had some experience with the angels, but there was One I wanted to meet; and it was worth being among the lions to see God's Angel come and shut their mouths."

God will put us in many places where we shall need the angels. Do not forget they are available for us. There is also the story of the Hebrew children in the fire, and the Angel walking in the midst of the flame, so that they came out without even the smell of fire upon them. You who go forth to battle, see that you know Christ and that you go out to the war with angels for your ministers. They may not always forbid the privilege of laying down one's life, but they will see to it that you will be able to say, "For me to live is Christ, and to die is gain."

The angel opened the prison door to Peter as he awaited execution at a later time. On "the same night", the night before the morning when Herod was to have his way, a light shone in the prison, and the soldiers who were keeping guard were paralyzed. The chains fell off, and the angel said to Peter, "Follow me." They went out, and when they came to the iron gate that led to the city, locked and double-barred, it "opened to them of its own accord"; and the old record says that Peter "wist not that it was true which was done by the angel; but . . . when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews." And when he went to the house of John Mark, where many were gathered praying, he learned they had sent an SOS to Heaven, and God in answer to their prayer had sent an angel.

You who go down to the sea in ships, and do business in great waters, do you see the works of the Lord, and His wonders in the deep? I remind you that there is *no storm that can sweep the sea that is too severe to prevent the angels coming to help you.* There is a story in the Bible of a man who was on shipboard during a tremendous storm, when everyone was terrified. The ship began to break to pieces, and for three days they had seen neither sun nor stars, and "all hope that they should be saved was taken away". I suppose the Admiralty would have said of that ship, "It must be presumed to be lost." *They*, at least, presumed they were lost—all but one man. He stood forth in the midst of the storm, while the winds howled through the rigging, and the waves were breaking over the deck and carrying everything loose away, and said "I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve." That was before the days of wireless, before a ship could send out an SOS signal; but there was someone on that ship who had sent an SOS to the Skies, and more quickly than any British destroyer could come alongside, there came an angel and said, "I will see you through. There will not be the loss of any man's life but only the ship." And all escaped safe to land. Do not forget the angels when you are at sea.

But what does it mean other than that *you and I may well pray that God will send His angels?* They are available for our help. The Lord Jesus said: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? I could have reinforcements at any moment if I asked for them." He did not need them just then, but we do; and we should often pray for them.

Some of you are anxious about someone who is unsaved. You would like an expert to go and see that man or woman, to try to lead that soul to Christ. I do not know how many come to me and say, "I wish you would see So-and-So." How anxious we are to do so! How we long sometimes for the touch of power that we could cast out demons! Sometimes when we have done our best, we are not sure that we have succeeded. But the angels never fail.

I remember an afternoon service in London when I was Pastor there, when our people were visiting about, seeking to lead people to Christ. This particular afternoon we met for prayer, and there was a stranger in the meeting, a woman whom no one knew. At one stage of the meeting she rose and said, "I have come to-day because I have heard that this church believes in prayer. I am a brokenhearted mother and, I need help. I wonder if you would pray for me? May I tell my story? I have a son, a very wayward son, and I do not know where he is. I have lost track of him for a long time. Day and night I think of him, and day and night I pray for him. I have not the slightest idea where he is, and I have had no letter for a long, long time. I wonder if you would help me to pray, that somehow God would find Him?"

I promised we would, and there was one woman present, a marvellous woman who seemed to be on terms of great intimacy with Heaven. She got up immediately to pray. She commended this brokenhearted mother to God, and I remember one phrase of her prayer. She said, "Lord, we do not know where this boy is, but Thou knowest; and Thou hast servants everywhere. Did not the Good Shepherd go after the lost sheep until He found it? Please find this mother's son for her, and find him for Thyself and save him." We prayed together, and the meeting broke up.

Some weeks later the woman came to a Sunday evening service, and at the after-meeting said, "I have a testimony to give. A few weeks ago I came into your meeting as a stranger." There she repeated what she had told us, and then continued, "After years of silence I have just heard from my son. He told me he was going along the street in an American city, and he heard a street preacher preaching. The word of God went like an arrow to his soul. He found someone later to direct him, and he has just sent word to me to say he is happy in the Lord. He has been baptized, and joined a church; and now is setting his face toward further Christian service."

God has angels everywhere, everywhere. His angels await His call. There is an authentic story in Mr. Spurgeon's life of a woman who came to him at the Tabernacle and said "My husband is a sailor. He sails the

seven seas. So far as I know he is away somewhere now in the Pacific. He is not a Christian, and I am concerned about him. I pray for him, but I wondered if you would join me in prayer for his conversion." Mr. Spurgeon said, "Let us kneel down here and pray." I have been in the vestry often where that prayer was offered. He prayed, and then said to the woman, "When you hear of the conversion of your husband, tell me."

Months later the woman came again, and the man with her. She said, "Mr. Spurgeon, in this room we prayed together for my husband's conversion, and he is here to tell you how marvellously God answered our prayer." The husband was a deckhand, an ordinary seaman. The day's work was done, and he had not much to occupy him so he sat on the battened hatch of the ship somewhere in the Pacific. There was a breeze blowing, and it picked up a piece of newspaper and sent it across the deck to his feet. He picked it up, and it was a fragment of one of Mr. Spurgeon's sermons in which he explained the way of life to sinners. The man read it, and telling Mr. Spurgeon, he said, "Then and there I was converted to God." The Wind that bloweth where it listeth carried the message to his feet. He noted the time, and they reckoned it up, and allowing for the difference in time, as nearly as they could make out, it was in that same hour in which Mr. Spurgeon and the man's wife prayed in Old London, that one of God's angels moved with the wind and brought the message to that sailor-husband, applying it to his heart.

Why do we not believe in God and expect Him to do things through His angels? In time to come we may have heavy tidings before the war is over; we may have experiences when we need much fortitude. Are they not having it in London to-day? Do you not think the angels are busy among the ruined buildings of London, in the hospitals, everywhere? I think God's angels must be especially busy just now. I have an idea they have all been "called up", that the Lord of hosts has mobilized His army. However many our tanks and airplanes, "the chariots of God are twenty thousand, even thousands of angels." We are promised more than twelve legions: the chariots of God are ready, and even now they are on the way. If our ears were attuned to heavenly sounds, we should hear the rumble of the chariot wheels; the shout of victory would be in our ears.

I bring you this message this evening, and bid you remember, that however hardpressed we may be individually, or as a nation, our sufficiency is of God. He has plenty of angels; and when they go forth to the battle, what a victory we shall have! May God help us to believe in Him, not in the angels. Do not forget my text says, *they are sent forth*. "He maketh his angels spirits, and his ministers a flame of fire." But they are all under orders. If you are to have the help of the angels, you must petition the angels' God, for He is exalted above the angels, and when He commands they do His will, "hearkening unto the voice of his word." So as we present our petition to High Heaven, the Lord of hosts will give His orders to His angels. Thus God will cause us to triumph in Jesus Christ. Amen.

Bible School Lesson Outline

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

Vol. 4 Fourth Quarter Lesson 52 December 29th, 1940

BOAZ THE KINSMAN-REDEEMER

Lesson Text: Ruth 4.

Golden Text: "Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day."—Ruth 3:18.

For Reading: Ruth 2, 3.

I. The Land Redeemed—verses 1 to 12.

Ruth the Moabitess, although a stranger and a foreigner, had found favour with the wealthy Boaz, in whose fields she had been gleaning (Ruth 2:9-17, 20; Eph. 2:11-13). He loved her greatly, and determined to secure her for his own. The name "Boaz" signifies "alacrity", an appropriate appellation in this case, as he readily and quickly performed that which he had promised (Ruth 3:13, 18). So did our Lord set His love upon us, unworthy though we are (Tit. 3:5), nor will He rest until He has fully accomplished His purpose concerning us (Josh. 21:45; 23:15; Rom. 4:21; Eph. 1:9-11; Phil. 1:6).

It was possible for Ruth to rest because her Boaz would not rest. She was relieved of the burden of seeking to obtain her inheritance because another had undertaken to do so on her behalf. We may safely rest in the faithfulness of our God and in the finished work of Christ our Saviour (Matt. 11:28-30; John 17:4; 1 Pet. 5:7).

Boaz was both willing and able to redeem Ruth and her husband's patrimony. And yet, something more was required; he must follow the recognized legal procedure. Justice as well as kindness would be required. According to the laws of the time he assembled the principals of the case, the elders and the people at the gate of the city (Gen. 23:18), which was the public place of justice, and corresponded to the Court House of our day (Deut. 21:19, 20; Psa. 69:12; Isa. 29:20, 21). Our Lord has made provision that our salvation should rest upon a sure foundation (Heb. 6:19); the One Who justifies believers is Himself just (Psa. 119:137; 145:17; Rom. 3:26).

Boaz must first establish his right to purchase the inheritance of Ruth by meeting and disposing of the claims of a rival kinsman (Lev. 25:24-28; Jer. 32:6-12). In the natural course of events another would have had the authority not merely to take possession of the land, but also to raise up seed in the name of Mahlon, the deceased husband of Ruth (Deut. 25:5, 6; Matt. 22:24). The ceremony of removing the shoe from the foot of the first claimant symbolized the fact that he surrendered his right, transferring the responsibility to the next of kin (Deut. 25:7-10). Our Redeemer is the Father's beloved Son, our elder Brother, our near Kinsman (Heb. 2:10-16). On the cross He nullified the claims of sin, the law and Satan, all of whom had dominion over us (Rom. 3:23, 24; 6:14, 18; 8:2-4; Col. 1:12, 13; 2:14, 15). He satisfied every demand and justified us completely (Acts 13:39; Rom. 5:1; 8:29-34).

Boaz was not ashamed to declare before them all that he had purchased Ruth's entire inheritance, and that his title to claim her was now absolute (Acts 20:28; 1 Cor. 6:19, 20; 1 Pet. 1:18, 19). Even so, our Redeemer will acknowledge His Bride in the presence of God and the whole assembly of angels and archangels (Matt. 10:32).

The elders and the congregation pronounced a blessing upon the union of Boaz and Ruth, praying that the Lord would give them riches and honour. The child of God is the heir of the riches and glory of Christ (John 17:22-24; Rom. 8:17; 1 Cor. 3:21-23; Eph. 1:13-18).

II. The Line Restored—verses 13 to 22.

Naomi had been greatly mistaken when she imagined that she should be called "Mara" (meaning "bitter") as indicating that her life in Bethlehem would henceforth be barren and joyless, holding nothing for her but vain regrets and sad memories (Ruth 1:20, 21). The Lord looked graciously upon her, purposing that the royal house of Judah should be perpetuated (Psa. 45:16). So far from dying out, the family

name was to be restored, and it would blaze forth in greater glory than would have been possible had the Lord not intervened.

Ruth was the great-grandmother of David, and hence the ancestress of the Messiah (Matt. 1:3-6; Lk. 3:31-33). Had she not made her noble decision and left the land of Moab, she would probably never have had a place in the royal line. Her faith was abundantly rewarded.

UNION NEWS

Home Missions in the Realm of King Boreas

A visit to our great North Country where the thermometer has been hovering around fifteen and twenty degrees below zero, is almost enough to convince a Torontonian that his native city lies in the banana belt. Nevertheless, though we are some five hundred miles nearer the North Pole, life goes on quite normally. One day last week when the sun was shining brightly the temperature rose to about zero, and Mr. Frey and I went for a long walk to visit the homes of some of his Sunday School boys and girls. We enjoyed the afternoon thoroughly and remarked on the mildness of the weather! It is true, believe it or not, that one does not feel the cold quite so much as farther south, on account of the dryness of the air.

In Kirkland Lake, Mr. Frey has worked wonders with the Sunday School. When he first suggested to his teachers that they set an attendance of fifty as their goal, it seemed next door to impossible. That was only three months ago. A week ago, when I was with him there were ninety-two present. Many of the children come from a new district cut off from the town where there is no Sunday School or Church. A special Sunday School bus provides a way for these kiddies to get in, and both they and their parents are most enthusiastic about the Sunday School.

While the believers here are not many in numbers, it is a great joy to meet those who have come to the Lord Jesus Christ through the testimony supported by our Union. There is a spirit of prayer and expectation for greater things among them. Mr. Frey has found a number of French-Canadian families whom he visits and hopes to hold meetings in French in the New Year.

My stay at Noranda has been most pleasant. First of all because of the inspiration of the Pastor, Mr. W. Russell Slade, another of our Seminary graduates. No greater satisfaction can come to a teacher of the Seminary than to see how this school of the prophets demonstrates its usefulness through the life and words of its students. Brother Slade has seen much blessing during his two years here. There is a fine group of young people actively interested in the work of the gospel, a Sunday School and a great weekly children's service. I found the church engaged in a week of prayer when I arrived last Thursday, and was happy to share the warm spiritual atmosphere. On Friday we had one hundred and twenty-five children to see the pictures of the West which we made the occasion for a gospel service. There were Chinese, Italians, Yugo-Slavs, French-Canadians, and many other tribes and kindreds represented. On Sunday the fine church building was almost filled, and the service, as usual, was broadcast by the local station. We pray that the Lord will richly bless the ministry of this church in north-western Quebec.

Mr. Slade speaks in glowing terms of his predecessor, Rev. Stanley Wellington, the founder of this church. Eleven years ago Mr. Wellington came to this town, or rather to this "camp", as it was then, directly from the Seminary. He remained nine years, and with no outside help except the support of a godly Christian woman who had a missionary vision for the North, he built a fine church building on the most strategic location in the twin towns of Noranda and Rouyn. There were only a few thousand people here when Mr. Wellington commenced his labours: there are now some twenty thousand persons in the immediate neighbourhood of these fine modern towns. Thank God for such missionary vision as this that led a woman to consecrate her purse to the gospel which had saved her. And thank God for Seminary men such as Brother Wellington, now doing a fine work at New Toronto and Long Branch.

W. S. WHITCOMBE.

“WHAT SHALL I GIVE FOR CHRISTMAS?”

Once more people are beginning to ask, “What shall I give for Christmas?” Immediately it flashes into every one’s mind, This is the second Christmas of the war, and we must be practical, exceptionally practical, in our giving; we must give something of present worth, and something that will be of worth throughout the whole year.

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