

The Gospel Witness and Protestant Advocate

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Whole Number 1122

HOW THE POPE GETS RICH

THE Apostle Peter had bestowed upon him, long centuries after his decease, the title of "the first pope". It is a sobriquet that runs contrary to the Apostle's teaching, for he explicitly disavowed the claims implied by the word. "The elders which are among you I exhort," he wrote, "who am also an elder . . . neither as being lords over God's heritage." (I Peter 5:1, 3.) The popes whose fond boast is that they sit in Peter's chair, have so far departed from the spirit of him whom they name as their predecessor that they preen themselves on being lord of lords, and on holding absolute power in this world and in that to come. According to the inspired record of the Book of Acts, the Apostle Peter said, "Silver and gold have I none." His self-claimed successor could not make the same avowal, for he is the head of the wealthiest corporation in the world. The following communiqué taken from *La Semaine Religieuse*, official organ of the Archbishop of Montréal, will indicate how some of the pope's income is raised and from whence it comes.

Pontifical Collections

(From *La Semaine Religieuse*, the official paper of the Archbishop of Montreal.)

His excellency, Monsignor the Archbishop, communicates to the faithful of his diocese the following letter from His Excellency the Apostolic Delegate:

Delegatio Apostolica
No. 2075/43

Ottawa, Canada,
520 Driveway,
August 14, 1943.

Most Reverend Excellency:

I was most happy to transmit recently to the Secretariate of State of His Holiness, the amount of the important offerings collected for St. Peter's Pence, in the Archdiocese of Montreal during the last four years, and also the amount received during the Jubilee Year of the Sovereign Pontiff for the construction of the Church of Saint Eugene in the Eternal City, which will commemorate the occasion of His Episcopal Jubilee.

The large amount of these sums proves how lively is the devotion to the Head of the Church on the part of the clergy and the Catholic people of Montreal, and is at the same time a testimony to the great love of these faithful, which has a very special merit in these difficult days.

I have the great pleasure of assuring your Excellency

that His Holiness welcomed these generous acts with a particular gratitude, asking God to pour His graces abundantly on all the donors. He sends, in token of this paternal gratitude, a special Apostolic Benediction.

Believe me, etc.

Ildebrando Antoniutti,
Apostolic Delegate.

To His Most Reverend Excellency,
Monsignor J. Charbonneau,
Archbishop of Montreal.

It is shocking and disgusting to learn from this official Romanist source that French-Canadians are paying tribute to a foreign power in a territory under the control of our enemies. Roman Catholic papers in Quebec condemn International Labour Unions because they involve the payment of dues to an organization outside of the country. But how much worse it is to tax poor Canadians for the profit of the papal coffers that are already bulging with silver and gold that has been accumulated over the centuries from poor dupes whose ignorance and poverty has been ruthlessly exploited. What an outcry the Roman priests raise against Canadian Communists because they are under the control of foreign state. But every loyal Roman Catholic acknowledges the pope as Supreme Arbiter in matters spiritual and temporal, and there is no indication that the Vatican State intends to follow the example of the Comintern in dissolving its adepts from obedience to its dictates.

It is the Apostolic delegate who calls special attention to "the large amount of these sums" which he transmitted from Canada to Vatican City during the war years. Whether the word "ampleur", to employ the French word in the version of the letter from which we translated the above, means thousands or millions, we do not know. But it seems unlikely that the pope's representative in this country would misuse terms when describing his master's receipts: the amount transmitted from Montreal to Rome is no doubt a large one. Is it not passing strange that thousands of dollars, possibly millions, can be sent into enemy territory in the midst of war and bloodshed? Certainly Protestants are denied similar privileges. Our Union of Regular Baptist Churches received a request from a neutral consulate that we should re-imburse to its home government modest sums amounting to about \$50 a month, which it had expended in

(Continued on page 10)

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IS THIS TOLERANCE OR TREACHERY?

WE reproduce below a news item contained in a Roman Catholic paper published in Western Canada. It is made much of as an example of "religious amity". But is it? Read the item first, and our comments thereon afterward.

BAPTISTS GIVE OVER SCHOOL BUILDING THAT CATHOLIC CHILDREN BE EDUCATED

Temporary Quarters Given Free, Sign of Religious Amity in South City

ALEXANDRIA, Va., Sept. 6.—In an action without parallel in the history of Virginia, the First Baptist Church opened its educational building at 216 S. Washington Street to the Sisters of the Holy Cross who conduct St. Mary's academy. The former home of the academy, now in its 74th year, was taken over by the Alexandria hospital for a nurses' home. The school's new \$200,000 building will not be completed in time for the opening of classes Sept. 13.

The entire third floor of the Baptist institution will be taken over by the nuns. The facilities include 12 fully equipped school and faculty rooms. Students in the elementary and high school grades will be housed there.

It is hoped that the nuns' new building will be completed some time this fall. Construction was held up for some time because necessary priorities could not be obtained. The entire project cannot be completed now, for the War Production Board ruled that only the necessary classrooms and offices can be given priorities at present.

The space in the Baptist building was offered free to the nuns for as long as they may need it. The gesture is

a remarkable tribute to the religious amity that exists in the city and is a startling reversal of an incident that happened here many years ago. In 1795 a man named Jeremiah Williams, predecessor of the First Baptist pastor in Alexandria, was arrested for preaching without a license. That was when the state law of Virginia recognized an established Church (the Anglican). Nearly 150 years later the spiritual descendants of a group whose rights had been violated in turn become benefactors in a situation that spells nothing but tolerance, amity, and generosity.

Robert G. Whitton, administrator of the Alexandria hospital, made the original request that the Sisters of the Holy Cross be given the use of the Baptist building. Mother M. Rose Elizabeth, the superior general of the society, approached the Baptist pastor, the Rev. Dr. Ernest F. Campbell, concerning the use of the Sunday school. The members of his board of trustees or deacons were unanimous in voting to make the space available. The congregation of 1,650 immediately agreed to the proposal.

Everyone at all informed of what education means to the Roman Catholic Church, will know that Baptists have given over the use of their building for the teaching of the tenets of Roman Catholicism. Romanists everywhere and always insist that their children shall not be exposed to the contagion of Protestantism. These same Sisters of the Holy Cross, and the Hierarchy behind them, would not allow any of their pupils to attend a "mixed" or "neutral" school even if there were no other. It is the teaching of Rome always that Romanists are contaminated by association with Protestants. Did anyone ever hear anywhere of Roman Catholics lending their building for use by Protestants? In a somewhat extended experience, we cannot recall a single instance.

When Jarvis Street Church was burned, Cooke's Presbyterian Church graciously offered us the hospitality of their spacious building; and, at the same time, a score of other churches did the same thing. We gratefully accepted the hospitality of Cooke's, and were grateful also for offers made by other churches. But all these churches believed that Jarvis Street, in School and Church, would teach the fundamentals of Evangelical Christianity. Is it an example of "religious amity" to lend a building, built by Baptists, and presumably dedicated to the cause of Evangelical Christianity, for use by the anti-Christian system known as the Roman Catholic Church?

Baptists did not give over a school building that Roman Catholic children might be "educated". In their ignorance, they may have thought they were doing so. But actually they yielded their building for use in the propagation of the principles of Antichrist.

Why? We know nothing of the First Baptist Church, Alexandria, Virginia, except that they must be profoundly ignorant of the history of the Roman Catholic Church; and equally of its genius. At the same time, they must be devoid of any conviction respecting the principles of the gospel of grace.

To this have some Baptists come, that they are willing now to hold fellowship with the unfruitful works of darkness. "How are the mighty fallen!"

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OF THIS ISSUE

HEADS, THE POPE WINS — TAILS, WE LOSE

THE Roman Catholic Church is adept in the fine art of fishing in troubled waters. Its head, the pope, is one of the astutest and most unprincipled of diplomats. It is well known, for instance, that the present pope while in Germany before his enthronement, as Monsignor Pacelli, lent his aid to the establishment of Hitler's party in power. He and his predecessor acclaimed the Fascist régime in Italy as providentially designed to further the interests of the Roman Church. Now that it is apparent to the members of the hierarchy that they backed the wrong horse, they brazenly seek to ingratiate themselves with the future victors and coolly prepare to seize the lion's share of the spoils of war. A further example of their tactics is found in the following dispatch which appeared in the papers recently:

Suggest Cardinal Rule Germany

New York Times Special to The Globe and Mail
Copyright

Stockholm, Nov. 14.—A plan for one of Germany's Roman Catholic Cardinals to be chosen to head the post-Hitler régime until the Reich found a democratic balance has been advanced in anti-Nazi circles at Berlin, according to advices received here today.

The proponents of this idea argue that the Allies would not approve of military rule or a monarchy, but that a stable government would be needed at once until democratically chosen leaders appeared.

Public support of a Catholic prelate as Reich Chancellor would be assured, they believe, from the fact that a recent survey showed 50 per cent. of all Germans were now Roman Catholics, although before the war Catholics numbered only a third of the population.

It is not difficult to identify the circles in Berlin from which the above rumour emanated. The tone of it reminds one of the forced and unnatural modesty of rough-and-tumble politicians who blushing announce at election time that "they had been constrained by their numerous friends, much against their will, to run for office". The numerous friends, of course, everyone versed in such manoeuvres knows to be none other than the candidate himself, who thus employs the third person as a purely grammatical fiction to announce that he is nominating himself as a candidate. Reports such as the above could only be published through the care of Romanists themselves, who have a penchant for dabbling in politics and bedevilling the affairs of men and nations quite over and above their theological errors. Indeed their religious perversions, especially those relating to the papal claim of temporal authority, force them into the political game. They love to toy with the idea of a revival of a Holy Roman Empire, of a state in which the pope would be the real ruler with a puppet king or kings under his thumb as a convenience to collect his taxes and wage his wars for him. They love to remind us of the large number of Roman Catholics in Germany and elsewhere, though to perspicacious minds the fact that the Reich is now in majority Roman Catholic may explain more than the above dispatch suggests. It may explain why Hitler is in power, and why the nation is still supporting him.

To those who have read the lessons which history has to offer of the ruthless cruelty and unsparing rapacity

of Cardinals in temporal offices of government, the above suggestion will not offer any allurements. But it serves to publicize the conquests of the Roman Church and to bring its high pretensions before the public who are innocently unsuspecting of the far-reaching designs of the unscrupulous diplomats of the Vatican. For that reason the ecclesiastical authorities palm it off on our newspapers who print it free of charge, when by rights it should be paid for at the usual commercial rates and headed by the word "Advertisement".—W.S.W.

SUCCESSSES IN FRENCH-CANADIAN VISITATION

REV. W. J. WELLINGTON has been able to greatly extend his visitation work by means of a car, now getting into places which were hitherto impossible to reach. The following account written by Mr. Wellington proves that visiting the homes of French-Canadians is of immense value and always produces gratifying results:

"Since last writing, it was our joy to point one young man (a French-Canadian) to Jesus Christ. He had received a Gospel of Matthew from one of the missionaries of the Shantymen's Association, while in the lumber camp last winter. Having read it several times his soul had been evidently searching for light. When contacted last week (during an itinerary made possible by the car) he grasped the truth with seeming clarity and signified his personal trust in the Saviour then and there.

"People are looking for more reality than they have found in Romanism.

"One very old French lady with big tears rolling down her face, cried, 'I am going to die soon and have no certainty of going to heaven. I have sinned.' With joy the way was indicated and though peace did not come to her at once, we are fulfilling our promise to her in that she is being continually prayed for. 'Seek,' says the Son of God, 'and ye shall find.'

"New Testaments are much in demand in Val d'Or now. Could you send another fifty?

"Last week again another trip was made covering between three and four hundred miles. That car is certainly a God-send.

"In visiting those of a certain farming community one hundred and fifty miles away, where the Word of God had been distributed to a number of homes, it was our privilege to preach the Gospel to a few who gathered in a kitchen to hear it.

"There were some elderly people in this meeting who, many years ago had received a New Testament and had heard the Gospel but who did not understand the way of Salvation.

"Those who are praying for us would have been quite encouraged to hear the remarks and see the bright looks upon the faces of the listeners. They seemed to grasp, at least mentally, the simplicity of the Truth and even to be happy in it. May eternal life be truly their experience.

"I am amazed to see the effect upon some through the reading of the Scriptures — not that I ought to be surprised, for the entrance of God's Word giveth light. Indeed divine light is evidently shining upon some who have been led to seek. Though they have heard but rarely they have read much of the written Word.

"All of these, however, need visitation. The Lord has ordained that mankind be reached through the personal contact of those whom He has already saved, as Andrew first findeth his brother Simon and brought him to Jesus. Oh, how this French-Canadian field needs labourers, who labour together with Christ."

"CATHOLIC" EDUCATION

AN INDICTMENT

Moral Degeneracy, Political Dictatorship, National Disruption

By L. K. KENTISH-RANKIN, M.A.

INTRODUCTORY

EVIL RECORD OF CLERICAL AND OTHER TEACHERS

IRELAND (Eire) with its gross ignorance, religious hatred, rebellion and treachery is a fair sample of the fruits of "Christian Brothers' " education. But its moral aspect is even more serious. In this book "Rome in Many Lands" the Rev. Charles Isaacson dealt with "their influence on the morals of young girls and little children" basing his remarks on a work by M. Paul Desachy (1899) called "*La France Noire*"—"Black (Clerical) France" which makes and supports by documentary evidence most damaging statements against the moral conduct of the Religious Orders "among which the most guilty and injurious to the common weal are the 'Christian Brothers' who have the care of most of the Church Schools in France." M. Desachy compiled a list of the convictions for 1897 and 1898 for criminal immorality towards young children recorded against priests and "Christian Brothers," with full details of the trials and punishment inflicted. He quotes 15 cases in 1897 and 13 in 1898 and a still larger number for the uncompleted year 1899. Sentences ranged from one to twenty years penal servitude. "Terrible cases have been reported even in later years of so awful a character that they cannot be described in these pages." A case of heartless cruelty on a large scale at the Good Shepherd Convent at Nancy resulted in 10,000 francs damages to one victim on Appeal, the Convent being also dissolved. I have no reason to suppose that the Christian Brothers were concerned in this case at Nancy. Such a list of recorded crimes is but a faint indication of the state of affairs wherever these monks were in control.

EDUCATION AS A MEANS TO ROMISH ABSOLUTISM AND TREASON

The feudal, caste, politico-ecclesiastical kingdom of the "Pope-King" has for centuries been "at outs with" Christianity, civilization, democracy, progress, with liberty of worship, of speech, of thought, of the press,—in short, with human freedom in all its aspects. This is common knowledge and is proved by history, by Rome's formal pronouncements such as the Council of Trent Decrees (1545-63), Pius IV's Creed (1564), Pius IX's Syllabus (1864) and the Infallibility Decree (July 18, 1870), by its unchanging principles, by its perpetual practice, by its recent re-assertions. It is impossible that her propaganda and education officials would or could teach anything contrary to the above.

Falsely claiming to be the visible Kingdom of Christ and also the only true Church—the Pope being Christ's viceroy and Peter's successor, and as such, "the last, sole, supreme judge on earth of what is right and wrong" (Manning)—and "holding upon this earth the place of God Almighty" (Leo XIII)—the Church in Rome has been engaged since A.D. 190 (Bishop Victor) in building up this claim; in subjugating to itself not only Christen-

dom but the whole world; in consolidating itself against mankind; in conspiring against Christ.

As *Hobbes* declared:—"The Papacy is the ghost of the deceased Roman Empire sitting crowned upon the grave thereof." No less is it "Satan's travesty of the Kingdom of Christ."

Her religion, mainly derived from Babylon, is a "cloak of malice" directed to the supreme end of enslaving the human race to her Brahminical, celibate, caste Priesthood. Her Canon Law, Celibacy, Confessional, Conventualism, "Index," Indulgences, Inquisition, im-"Moral Theology" of Liguori, Military and other Religious Orders, Missions, Massacres, Worship, Wars and Education are just weapons for destroying the intellect, drugging the senses, searing the conscience, undermining the virtue, terrorising the spirit, and restraining the activities of man.

She is, as *J. A. Froude* said, "the enemy of the human race," of everything that raises man above the brute. Only when man is 'pithed,' paralyzed and prostrate can Rome's kingdom come. To achieve her end she effaces the image of God, defaces the Person of Christ, and sells men's souls to Satan. The negation of God is turned into a system of government. The R.C. *Dr. Von Döllinger* declared (March 28, 1871): "The endeavour to realise this 'Kingdom' of the world has cost Europe rivers of blood, has degraded whole countries; would lay the seed of incurable decay in the new kingdom (German Empire, 1870) just built up."

Gladstone affirmed ("Vaticanism") "That Rome has legally extinguished Right; has equally repudiated modern thought and ancient history." "The effect of the dogma of Infallibility (1870) was to place the entire Christian religion in the breast of the Pope, and to suspend it on his will" ("Rome and the Newest Fashions in Religion"). "Rome has retracted nothing; she has refurbished every rusty tool she was thought to have disused" ("Vatican Decrees" 1874). *Pope Boniface VIII.* (1294-1303) declared the Pope "carries all rights in the shrine of his bosom."

Ignorant or deluded people hug the idea that Rome has "changed," has moved with the times, is now tolerant, charitable, liberal. It is not so; their unprincipled and foolish tolerance of Rome simply gives it a free hand to destroy them and every hard-won liberty, every sacred institution. *Pope Pius IX.* declared "its Definitions are irreformable and its judgments irreversible"; "its Moral Theology is uncensurable." *Pope Leo XIII* (1886) and *Bishop (Cardinal) Vaughan* declared:—"The Church's Constitution is unchangeable and everlasting." *Leo XIII.* "Little Syllabus" (1899) reaffirmed the principles of the reactionary Encyclicals "Quantâ curâ" (1864) and "Mirari Vos" (1882; *Gregory XVI.* *Bernard Vaughan* (S.J.) (1903) said: "The Jesuit Society never had been and never would be reformed." The Inquisition—secretly set up in Ireland in 1832 (Bull "Elapso Proxime" 1751)—is the same in spirit and procedure as in 1358; every Papal apologist or

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The Jarvis Street Pulpit

HITLER'S FUNERAL PYRE READY!

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, October 27th, 1940

(Stenographically Reported)

"For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it."—Isaiah 30:33.

(NOTE: Because of the Editor's absence from the city this week—leaving before he could revise the sermon of last Sunday evening—we reprint as being particularly appropriate just now a sermon preached in October, 1940, and published in THE GOSPEL WITNESS at that time.)

WHILE war destroys much that is of great worth, simultaneously it discloses virtues and vices which were in peace concealed. War sheds a revealing light upon every aspect of life. Just as the forces it releases, in the twinkling of an eye, reveal the several qualities of the materials composing the object they strike, so the stress of war differentiates between the various values of life, and tests all our theories and philosophies in the crucible of experience.

Because this is so, the evil of war is not wholly devoid of some compensating blessings. A fire may destroy a citadel of vice, and thus clear the way for the erection of a place of honest industry, or a school, or a house of worship. The fires of war in America scorched the soul of a great nation; but at the same time they dissolved the fetters of its slaves, and cauterized a social cancer that would have consumed it.

The bombs that have been rained upon London have indiscriminately destroyed buildings new and old; and the fires they have kindled have revealed the fallacy and folly of attempting the "appeasement" of evil; and the impracticability and anarchistic potentiality of the philosophy of pacificism.

I venture the opinion that in no sphere of thought will the war prove more revolutionary than in the realm of religion. In the last generation or so, an assumption, which is never wholly absent from the inherently rebellious and presumptuous human mind, has become more than ordinarily manifest and articulate: an assumption to the effect that the world had become like a completed and furnished house, sufficiently self-contained and independent to be able to dispense with the services, and even with the presence, of its Architect and Builder. Hence, religious thought and teaching and practice have become increasingly humanistic, magnifying human independence at the expense of divine sovereignty. In the court of human judgment it had secured a decree *nisi* in its proceedings for divorce between earth and heaven, and, presumptuously, but confidently, awaited the promulgation by the court of human wisdom of a decree of absolute divorce, which would free man from all obligation to God, and from all fear of judgment at His hands.

But the war has proved as devastating to these multi-form modern political and religious theories as a German bomb to a greenhouse. Political "appeasement" was called political "realism"! The war showed it to be as unreal as a mirage. The doctrines of pacificism, by a qualitative analysis in the test-tube of experience, with

war as the reagent, have been shown to be a compound of illogic and intransigence, in some cases combined with not inconsiderable ingredients of selfishness and cowardice. The theories of a preponderantly humanistic religion which boasted of their tenability, their rationality, and substantially, by the raging winds and fires of war have been demonstrated to be as tenuous as a spider's web, as irrational as the phantasies of a delirium, and as devoid of the substance of truth as the baseless fabric of a vision.

Only a couple of years ago, Mr. Churchill was by the many respectfully rated as a political anachronism—as out-of-date as an ox-goad or a thresher's flail. The war has elevated him to the position of supreme leadership of the greatest Empire of all time, in the most menacing hour of the world's history; and has made him the champion of all lovers of freedom in the world, and the paramount human hope of Civilization.

The Bible too has been regarded, even by religious leaders, if not as a literary anachronism, at best as a repository of obsolete, and in some cases, archaic ideas; interesting, as the relics of vanished empires in a museum — and almost equally useless. But the war is restoring, and will yet completely exalt, the Bible, not only to the premiership among books, but to the supreme position as the one and only Word of Wisdom for the determination of human courses in individual, national, and world, affairs; as revealing the only One Who can bring this world back to sanity, to righteousness, to peace—and to God.

"A glory gilds the sacred page,
Majestic as the sun;
It gives a light to every age,
It gives but borrows none."

This ancient text gives a light to this age, and to this hour. The sun which our airmen try to put behind them in battle, the moon whose light shows them their targets in enemy lands, are the same which shone on Eden's beauty. The myriad stars we see above us are the same which gave Abram a numerical standard by which to estimate his seed. The chemical elements in the soil, the laws of assimilation and growth, which produce the world's harvests to-day are the same as those which filled the storehouses of Egypt in Joseph's plentiful years. The inexorable laws of the moral universe which brought a flood upon the ungodly of Noah's day; which called fire and brimstone from Heaven upon

Sodom and Gomorrah; the inescapable Nemesis which threw Ahab and Jezebel to the dogs; the holy, ironic, justice which, in the days of Ahasuerus, transposed the gallows and the throne, and their respective subjects, making Haman an abiding symbol of the inherent destructiveness of pride, and Mordecai the symbol of humility's unflinching reward; the breath of God which, through the angel, froze the blood in the veins of Sennacherib's nine score thousand soldiers, and made the intended battlefield a silent morgue; the angel who smote the vainglorious Herod and converted his proud flesh into food for worms; the concentrated might of Deity which broke the seal of the Caesars and raised Incarnate Righteousness to the throne of the universe—these, these, are the immutable, invincible, inexorable, eternally triumphant, realities of a morally-ordered universe, which have their Source and Spring and everlasting potency in the Eternal God.

I.

Let me give you AN EXPOSITION OF THE LANGUAGE OF THE TEXT. There was adjacent to Jerusalem, and hard by what was called Mount Zion, a valley known as the Valley of Hinnom, or of the son of Hinnom, which opened out into an oblong space which was the site of "Tophet". The valley of Hinnom was a place where the dead bodies of malefactors were cast, where offal of all kinds was deposited. It became the receptacle of carcasses, and criminals' corpses in which worms were continually generating. A perpetual fire was kept to consume this putrefying matter; hence, it became the image of that awful place where all that are unfit for the holy city are cast out, a prey to the ever-gnawing "worm" of conscience from within and the unquenchable "fire" of torments from without. Hinnom or Gehenna is used by our Lord as a figure of that place of future retribution "where the worm dieth not, and the fire is not quenched."

"Tophet", as I have said, was a part of the valley of Hinnom; the site of the image Molech, a Canaanitish fire-god. It had a hollow brass humanlike body with an ox's head, with hands stretched forth to receive. It was heated with fire within; and when thoroughly heated, the worshippers put their babes into its red-hot arms, and so caused their seed to pass through the fire to Molech.

Apostate Israel worshipped this heathen deity; and thus, it is said, "sacrificed their sons and their daughters unto devils." So Stephen, in his indictment of Israel's historical apostasy, quoted Amos as saying, "Ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them." Josiah, king of Judah, in the great reformation accompanying the revival following upon the discovery of the book of the law "defiled Topheth" by assembling the images and other idolatrous paraphernalia, with the bones of the priests who had officiated in their idolatry and burning them there, as it is said, "that no man might make his son or his daughter to pass through the fire to Molech."

Tophet derived its name from *toph*, the drums which were beaten to drown the shrieks of the children put into the arms of Molech; or perhaps from *tuph*, meaning to spit—perhaps in allusion to the spitting fire. Others see in the word some kinship to a word meaning "burning", and still others to a word meaning "filth". Whether

etymologically or not, *de facto*, Tophet includes them all. The *filth* of the valley, the continual *burning*, the *spitting* of the spurting flames, and the *drums* designed to drown the shrieks of the victims embraced in the arms of the fiery god—what an appalling figure!

Such a Tophet has been prepared "from yesterday". Yes, the fires of to-day's tortures were laid in our yesterdays. But here *Tophet is prepared for the world's mightiest empire*. Yes; God is sovereign over the nations: "Fear before him, all the earth; the world also shall be stable, that it be not moved. Let the heavens be glad, and let the earth rejoice: and let men say among the nations, The Lord reigneth." And "he shall judge among the nations, and shall rebuke many people."

It is for Assyria this Tophet is prepared, but especially "for the king it is prepared." There are many historical examples of the exemption from post-war judgments of the chief culprit and instigator of the conflict. The most recent was the exemption allowed the Kaiser and his chiefs in the last war. But when the Lord goes forth to judgment, He will by no means clear the wicked. Hence Tophet is prepared for the king of Assyria.

Observe also *this incinerator is "made large and deep"*. An army of nearly two hundred thousand men must now be thrown to Molech. Hence, Tophet must be "made deep and large". Terrible as it is to say it, yet I must: God is at no loss to provide means whereby to execute vengeance upon the workers of iniquity. He can—and does—make Tophet "deep and large."

Our text tells us that *abundant fuel is provided and laid ready for kindling*. The "much wood" is the fuel. The sunshine of centuries by which the earth was made beautiful and fruitful was stored in the wood of the forest, now dedicated to the work of judgment and destruction. So by a moral chemistry the very elements of life become instruments of death. Thus it is written: "The earth which drinketh in the rain which cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned."

And here in Tophet is *the potential fire*—not apparently yet kindled, but ready for instantaneous combustion as soon as the spark is set. So would it be if oil or other quick combustible should saturate the wood.

It is thus the wicked pile up their own funeral pyre. Every day men gather wood in their thoughts and words and deeds, and by the quality of the life they live saturate the pile for some future Tophet with liquid fire, ready for the day of kindling. So had Assyria and her ruthless monarchs lived as to fill a Tophet "deep and large" with "fire and much wood". How dreadful the prospect!

And all this is to be kindled by "the breath of the Lord." How terrible the picture which represents God as "a consuming fire"—and that is in the New Testament as well as in the Old. Indeed, it is the New Testament which says, "It is a fearful thing to fall into the hands of the living God." And here is the picture of the context: "Behold the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire: and his breath, as an

overflowing stream, shall reach to the midst of the neck."

All this is prophetically descriptive of an imminent divine judgment upon earth's greatest nation. Oh yes! "The wicked shall be turned into hell and all the nations that forget God." This is the Bible's portrait of the God Who looks down upon a wicked nation—burning with anger, and breathing destruction upon His foes! They have made a god of their fiery Molech to whom they have sacrificed their children: God the Almighty will give them the kind of God their evil imaginations have created—in holy anger He will become Himself a Molech Whose fiery breath shall destroy them as they fall into the hands of the living God!

And that fiery judgment shall be "like a stream of brimstone"—sulphurous, perpetual, purifying the putrid air, punishing!

II.

It requires no great discernment to see HOW THESE HISTORICALLY EXEMPLIFIED INEXORABLE PRINCIPLES OF DIVINE RETRIBUTIVE JUSTICE APPLY TO HITLER AND GERMANY.

A Nazi Tophet is prepared from yesterday. If ever a nation became worshippers of Molech, Germany is such a nation. All the kinder sentiments, the tenderer virtues of humanity—charity, mercy, tolerance, faithfulness, equity—have not only been violated, but repudiated. Intolerance, envy, covetousness, hatred, violence, lawless force—these have been canonized as the virtues of saints. The Nazi god is a veritable Molech to which they have thrown their own and others' children, and to which they would consign the children of the world. What millions they have put into his burning, fiery, arms! By their worship of force the Nazis have whetted the appetite of a vengeful spirit whose hungry insatiable maw cries out for victims. Every word and act of their yesterdays have prepared a Tophet.

And "for the king (or leader) it is prepared". The Government of Germany is admittedly the will of one man. Thousands of others share his guilt by doing his bidding; but responsibility for it all is primarily one man's. And Tophet is prepared for him. *The place of fiery sacrifice, of just retribution, is for him!*

And it is "deep and large". Germany could not contain fire enough for even a temporal vengeance. Therefore this modern valley of Hinnom, this place where worms must gender and fatten upon the carcasses of millions, must be made a "greater" Reich—the worms must be given "living room"! And for this the Nazis must be afforded dying room. Hence the valley of slaughter must stretch out to Austria, and widen to include Czechoslovakia, and extend to embrace Poland; to all this must be added Norway, Denmark, Holland, Belgium, France, that the Nazi Tophet prepared from yesterday may become "deep and wide".

And Italy must be added, and parts of Africa, that there may be room to store the food this Molech-Nemesis demands. To all this must be added the height of the clouds—the breadth of the oceans and the depths of the sea—"deep"—yes, "deep and large", must be the valley of slaughter that can slake the flaming sword of justice when the Nazi cup of iniquity is full, and its day of judgment dawns.

And now can you define the dimensions of "the pile

of fire and much wood" prepared as a funeral pyre for Hitler and his Nazis? "The pile thereof is fire"! As the Assyrian king had earned the hatred of the world, so has Hitler: "The pile thereof is fire." Think of the smouldering rage of the German concentration camps, of Europe's impoverished, enslaved, tortured, bereaved, widowed, outraged millions—"The pile thereof is fire."

And what of the "much wood"? The Kaiser spent his time following the last war sawing wood in Doorn. If he was kept reasonably busy, he must have cut a good pile of it! But Hitler has cut and piled more wood than the Kaiser. Hitler's bombs have kindled many fires in London, but all together they are nothing like the European fire for which Hitler has been gathering fuel. The word of the Lord by Ezekiel likens Assyria to a cedar in Lebanon, and nations in general to other trees. It is said of him that "the terrible of the nations have cut him off . . . in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land."

So it came to pass that for the fire of Assyria's Tophet "the pile thereof was fire and much wood." What a fire the fallen trees of Europe will make by and by! Nebuchadnezzar's furnace was powerless to hurt the three Hebrews who defied the king, but the flames destroyed the mighty men who cast them into the furnace. Hitler will find that he has heated his Molech for himself, his Nazis, and Nazidom. What a pile of wood he has assembled! The enslaved and tortured millions of Europe will be as so many faggots to heat his war god for his own destruction: "Tophet is prepared from yesterday: yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood."

But how and by whom shall the fire be kindled? The Royal Air Force fly over Germany and leave many fires in their track. Who will set Europe on fire as when a forest is set ablaze so that no Nazi can escape the conflagration?—"The breath of the Lord, like a stream of brimstone, doth kindle it."

Have you eyes and ears for the gathering storm? Already I hear the distant rumble of the thunder, the occasional flash of lightning through the clouds. There are sounds like the rolling of invisible chariots, a stirring of the heavy electrically saturated air, some motion in the tops of the tall trees, a ripple on the surface of the waters—but listen: a weather forecast from the Skies: "Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness." Listen! Listen! Do you hear it? "The voice of the Lord is upon the waters: the God of glory thundereth: the Lord is upon many waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty." Hear the approaching whirlwind: "The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn. The voice of the Lord"—crash!—"divideth the flames of fire"—Crash! Crash!—"The pile thereof is fire and much wood; the breath of the Lord—doth kindle it."

Mr. Churchill's speech may have failed to kindle the spirit of France; His Majesty's message may not have been hot enough to rekindle the sodden soul of France over which the proud waters have broken, but, but—

"THE VOICE OF THE LORD IS FULL OF MAJESTY"—"THE BREATH OF THE LORD SHALL KINDLE IT"! Yes; and the soul of Europe too—and what a fire! What a Tophet! What a Gehenna! What a hell for Hitler!

And who shall extinguish those fires of vengeance? Some fires in London are soon extinguished; others burn longer; some burn themselves out. But this is a fire which no plan of "collaboration" between the villains of Berlin and Rome and Vichy can prevent; which no diplomatic intervention can extinguish; the fuel of which no separate peace can exhaust. Said Jeremiah, "Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked. The anger of the Lord shall not return until he have executed, and till he have performed the thoughts of his heart."

A scriptural metaphor, or figure of speech, will always be found to be in harmony with the nature and laws of the physical phenomenon it employs as a figure. Whirlwinds and cyclones are not accidents of the meteorological realm—they are not effects without causes. The meteorologist will tell you that a comparative vacuum here will invite strong winds from yonder, and the lower and looser the "pressure" the stronger the wind or the whirlwind. And that physical fact is but a mirror reflecting the nature of the laws of the moral constitution of the universe, which is a transcript of the nature of the Divine Lawgiver and Ruler. Thus "the invisible things of him from the creation of the world are clearly seen being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Hence it is, that the stroke which slew the first-born of Egypt and the paschal lamb was as necessary as the lightning which makes a way for the rain; the sending of "tokens and wonders" into the midst of Egypt, as inevitable as the coming of the wind out of His treasures. The moral void which sin creates, the displacement of the Divine Spirit from human lives—especially such displacement as effected by Germany's crimes—this disturbance of the moral equilibrium, makes the awful tempest of the wrath to come as inevitable as the devastating cyclone which the atmospheric void calls forth. Hence, I repeat, the word of the Lord by Jeremiah is more than a figure of speech: it is the proclamation of a law as inescapable as gravitation, as unalterable as the nature of God. Hear it again: "Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind. It shall fall grievously upon the head of the wicked. The anger of the Lord shall not return until he have executed, and till He have performed the thoughts of His heart." The moral void which God calls sin calls forth the whirlwind, and it is bound to fall upon the head of the wicked. There is nowhere else in the universe for it to fall! That passage which describes God's rule in the moral realm is in strict accord with what science now knows to be His law in the physical realm.

The meaning is the same in the text: "The breath of the Lord, like a stream of brimstone, shall kindle it." And no political or military chemist can devise a solution that will smother that purging, punitive, perpetual flame—until it have executed and performed the thoughts of the heart of the Judge of all the earth Whose breath, like a stream of brimstone shall kindle it! Only by a brimstone flame can Europe be purified and pacified.

III.

Suffer me to make A PERSONAL SPIRITUAL APPLICATION of the text to us all.

Alas, alas, in the far view of the divine Ruler, in the perspective of the long reaches of eternity where sin, when it is finished, bears its fruit, a consuming Tophet must justly await it. By the eternal and immutable laws of a moral universe which radiate from the holy nature of its Creator and sovereign Ruler, "Tophet is ordained of old", and springs out of our yesterdays.

For each of us who has claimed individual sovereignty as a king, and who is alone responsible for his transgressions—"for the king it is prepared." "So then every one of us shall give account of himself to God."

"Deep and large" have the multitude of our sins made it, deep as the bottomless pit, and large as eternity; and "the pile thereof is fire and much wood." Oh yes, what wood, hay, and stubble, have we piled together! What a flimsy structure, by all our allegedly meritorious doing, we have contrived!

How awful the prospect, when the fire shall try every man's work of what sort it is—when "the breath of the Lord, like a stream of brimstone, shall kindle it"! How terrible the Tophet at the end of the road of the soul, like one carrying upon his back a pile of fire and much wood—I say, how terrible and terrifying the prospect at the end of the road, a lake burning with fire and brimstone!

But what if, like Isaac, with the fire and the wood, we ask, Where is the lamb for a burnt offering? All that Tophet and Gehenna and Hell can mean put together is represented by the cursed tree on which He hung Who was made a curse for us. Because of that, the breath of the Lord may be to us, not a stream of brimstone to kindle the flames of hell about us, but like a quickening Wind which bloweth where it listeth; breathes upon the dead soul, and quickens it into newness of life as it is born of the Spirit, and bears it past the very lip of Gehenna through the gates into the City, where there is no more curse, no Tophet, no stream of brimstone—but a river of water of life clear as crystal proceeding out of the throne of God and the Lamb!

"Jerusalem the golden,
With milk and honey blest,
Beneath thy contemplation
Sink heart and voice opprest:
I know not, oh, I know not
What holy joys are there;
What radiancy of glory,
What bliss beyond compare.

And they who, with their Leader,
Have conquered in the fight,
For ever and for ever
Are clad in robes of white.
O land that see'st no sorrow!
O state that fear'st no strife!
O royal land of flowers!
O realm and home of life!

O sweet and blessed country,
The home of God's elect!
O sweet and blessed country,
That eager hearts expect!
Jesus, in mercy bring us
To that dear land of rest
Who art, with God the Father
And Spirit, ever blest!"

THE ROMANIST VERSION OF "CANADIAN UNITY"

"UNITY" is a word that has been much bandied about in Canadian politics since the war began. It was the election slogan of the Liberal party under Mr. Mackenzie King and the late Hon. Ernest Lapointe, and in its name many strange acts were done and many other necessary and useful acts were left undone. The following paragraphs translated from *L'Action Catholique* of Quebec City, the Cardinal-Archbishop's official organ, will shed a little more light on this mystical phrase that has been used to sanction so many reprobate acts in Canadian war-time politics. The following are the concluding paragraphs in the leading editorial of this authoritative French-Catholic daily of September 22 last:

"We should like to reiterate our formal opposition to conscription for overseas service—and always for the same reason: Canadian unity.

"It was to consolidate and protect Canadian unity that the French-Canadian parliamentary majority approved participation in the war. To obtain its adhesion, in order that it should consent to sacrifice its preferences and to go against its repugnance, the population of Quebec was formally promised that conscription for overseas service should never be resorted to. Later the elected representatives wished to be liberated from their promise. Our people replied, NO.

"In the name of Canadian unity that the politicians have invoked so many times, we now ask the Liberal party, which is going to hold its caucus, not to compromise that unity in renouncing a precise point in its programme. When anti-conscription sentiment has been cultivated and exploited for twenty-five years, a right-about-face can only be made with bad grace in the fantastic hope that the people will accept the affront tamely.

"Respect for one's word of honour and solemnly contracted engagements is involved, as is also the Canadian unity for which we ought not to be the only ones to make sacrifices."

The writer of the above lines can claim to speak for the leaders of the Roman Church in Quebec. He is the editor of the official paper of the Archdiocese of Quebec, and he wrote a fully considered pronouncement in a long column editorial that to all intents and purposes is the ultimatum of the ecclesiastical authorities to the Liberal party at Ottawa then about to hold an important caucus at which future policies were to be decided. We suggest that his pronouncement should be kept for future reference, for more is bound to be heard about "national unity", and it is well to know just what the hierarchy understands by the term.

At the risk of being tedious, we take the liberty of emphasizing the salient points which the French-Canadian editor lays down. To those who are not aware of the current of thought in Quebec, or who like to take a "Pollyanna" view of the situation there, the following statements culled from the editorial will be nothing less than startling.

1. It is laid down as axiomatic, in French-Canadian eyes, that Quebec was opposed to participation in the war. This is consonant with the settled attitude of the neighbouring province to the war. In effect, they tell us this is Britain's war, or the Empire's war, but not Quebec's war, not a French-Canadian war, and they remain indifferent to the whole business. There is much

ballyhoo and the brazen glare of publicity from the War-time Information Board in particular to convince us that Quebec is taking the war seriously, but we prefer to accept the words of the editor of *L'Action Catholique* together with the patent facts and figures of recruiting.

2. The population of Quebec "sacrificed its preferences and (went) against its repugnance" to give its consent to participation in the war on condition that it "was FORMALLY PROMISED that conscription for overseas service should never be resorted to." (Emphases ours.) All the world knows that it was Mr. Mackenzie King and his party that made the formal promise and thus from the very first committed Canada to a half-hearted war effort. This was the price that Quebec demanded and received from venal Canadian politicians: let others fight while we stay at home.

3. According to *L'Action Catholique*, the "formal promise" having been made to Quebec, it cannot be dissolved by the consent of the rest of Canada apart from Quebec, and this latter province has no intention of releasing Mr. King from the promise he never should have made. In other words, Quebec claims to have the future of Canadian war policies "sewn up", to use the slang expression. And judging by the actions of the Liberal party, that describes the present situation. Quebec calls the tune, the other provinces pay the piper.

4. ". . . Anti-conscription sentiment has been cultivated and exploited for twenty-five years." Thus does the French-Canadian editor sum up the recent history of the party that is now in power at Ottawa directing the war effort of Canada.

We have ventured to print and comment on the above editorial because it is a perfect confirmation of what this paper has been saying all along of Quebec's attitude to the war. We trust this authoritative statement coming from an official source will serve to waken still others to the real situation in Roman Catholic French Canada, especially as the peace settlement is daily taking a more prominent place in the public mind. When the time for the peace negotiations arrives we may be sure that the very Church that opposed our war effort and did everything to give comfort to our enemies, will seek to put into action its elaborate plans to snatch from us the fruits of victory.—W.S.W.

FROM ALBERTA

30th October, 1943,
Ponoka, Alberta.

THE GOSPEL WITNESS.

Dear Sirs:

I have just received three copies of THE GOSPEL WITNESS for which I thank you. It is indeed a splendid paper and one which should be in every home. I have not had time to read them all. But the one I first picked up had the "Open Letter to Pius XII". That is one splendid letter. And if it ever got into his hands to read, I can't see how he could get around it. Every Protestant should read that letter, for we are asleep at the switch.

We do need more men like Dr. Shields all over the world. I heard my people speak so highly of him while he was in Edmonton, I was sorry I did not hear him.

My prayer is that God will give him strength and guidance to carry on his great work, and that many through him may see the glorious light of the Gospel.

Yours in the Master's Service,

(Signed)

ABOUT ANOTHER JARVIS STREET SERVICE MAN

MR. BRUCE INRIG has been in the Navy for a couple of years. He is a Leading Wireless Telegrapher, and is just home on leave after an absence of more than a year. We heard a good deal about Bruce when in Halifax. They called him, "Tiny"—for he is only six feet two, and weighs over two hundred pounds! But this splendid sailor-man knows his great Captain well, and is always about His business.

Bruce has been in Trinidad, Cuba, and other places. One Sunday he had shore leave in a certain Florida city, which we will not name. Like other Jarvis Street boys, he immediately went in search of a religious service, and found a Baptist Church. He was cordially welcomed at the door at about quarter past six, and was told there was a prayer meeting in one of the rooms before the evening service. Brother Bruce, following direction, found a room in which three women were seated. He walked in, introduced himself, the ladies nodded, but said nothing. After some time a man came in, introduced himself, and he and Bruce engaged in conversation for a moment or two; when Brother Bruce asked when the prayer meeting would start. In reply the other man said they usually waited until ten or fifteen people should arrive, and although it was announced for six-fifteen, it was not usual for the meeting to begin much before six-forty-five. After a minute or so, Bruce Inrig said, "Well, I was not brought up to wait. The Lord says, 'Where two or three are gathered together in my name, there am I in the midst.'" We have not to wait for Him. He is already here. Let us pray." Brother Bruce led off, the other man followed, then the women; and little by little others came, until the number was increased to ten. They had a fine prayer meeting together until seven o'clock. Bruce received a cordial card of greeting later from the minister whom he met at the close of the service.

The moral is this: the Lord is never late for prayer meeting. He does not say, "There I will be", but, "There am I." And as soon as the two or three gather, it is time to begin the prayer meeting. It would be well if all would follow Brother Bruce Inrig's example. This story was not related in any spirit of pride or of boasting, but with the delightful frankness which characterizes so many of our boys, and Bruce, without any apology, and with perfect simplicity, acted as he had been "brought up" in the home church.

HOW THE POPE GETS RICH

(Continued from page 1)

providing a meagre living allowance to one of our pastors in occupied territory. The consulate of this neutral power promised that our money would be spent in Canada and would thus balance funds already expended from the non-belligerent capital in Europe for the relief of an indigent Protestant pastor under the heel of the invader. The Canadian governmental authorities gave a flat refusal to our request. But the same authorities give their approval to the sending of "large amounts" to the Vatican. What is sauce for the goose is not sauce for the gander, not in Canada under the present régime at Ottawa, which appears to receive its orders from the

same quarters as the so-called Apostolic Delegate who wrote the above letter.

It would be interesting and informative to know what is done with these large amounts which are being transmitted from Canada to the Papal State. The official acknowledgment of their receipt, as above, mentions the building of a church. Whether this is being built within Vatican City or in Rome proper, is unimportant as to foreign exchange, for in either case the labour and material must be purchased from our enemies and paid for in their currency, since the tiny Papal State has no such resources upon which it can draw. This means that our Canadian money is sent to the Pope who hands it over to our enemies whose depleted exchequers are in dire need of further funds to buy instruments of slaughter to be used for the destruction of our men. If this is not giving comfort to the enemy, then what is? If, however, the church building is not yet under construction, the case is not changed for the funds could not be invested within the precincts of Vatican City: they must be deposited in Rome itself or sent to some other nation, most likely one hostile to us. And again Canadians have no way of being assured that their money is not being sent to hostile powers.

We protest, in the name of loyalty to the King and our war effort, against a foreign potentate collecting taxes in Canada and having them transmitted to him in the midst of enemy territory with the consent and approval of the Canadian government.—W.S.W.

FROM A MICHIGAN SALVATIONIST

Rev. T. T. Shields,
Jarvis Street Church.

Dear Doctor Shields:

I am a Canadian born Protestant, and realize the importance of the fight you are waging against Catholicism in my beloved Canada. May God bless you and strengthen your pen and your mind, and spare you till this battle is won.

I believe that the Day of the Lord is very near, and I mean very near. We must keep fighting, however, for the faith once delivered unto the saints. To strengthen your hands, I am enclosing a check for eleven dollars, with exchange, to use as you see fit in the furthering of the fight for Evangelical, fundamental Protestantism.

Could a copy of your Sept. 23 GOSPEL WITNESS be sent to the three names below, please? May God bless you:

Yours in His never failing love,
(Signed)

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ROME'S MILCH COW

THE Roman-Church regards the state as a convenience for paying its bills and protecting its interests: the "temporal sword" is to be wielded at the behest and for the benefit of the "spiritual" power to couch the doctrine in the words of the infamous bull *Unam Sanctam*. "Our Catholic Province of Quebec" as they like to refer to it down there, provides the example *par excellence* of this subservience of state to church. We often wonder how much of the money that is raised in public taxes in this Canadian Province ultimately finds its way into the treasury of the Church of Rome. Another specific example in which the financial contribution is named has just come to our notice, and we give it as a partial illustration of what must be the immense sums that directly and indirectly find their way from the public accounts of Quebec into the hands of the priests. The following translation is made from the official "Report of the Minister of Colonization of the Province of Quebec for the Year Finishing March 31, 1942":

"Monsieur l'abbé Jean Bergeron, missionary-colonizer, whose untiring devotion is known by all, especially in the colonization centres, has charge of this section (Aid and Cultural Purposes). Our ministry has spent during the fiscal year 1941-1942 the sum of \$61,097.63 to contribute to the construction of 13 new chapels and of 4 new presbyteries; to the completion of 26 chapels and of 21 presbyteries already commenced in preceding years."

We know of at least one Baptist Church that has been refused government permission to build as a measure of war economy, but in Quebec the government not only permits the building of churches but actually pays for them out of public funds! \$61,000 of tax money handed over at one stroke of the pen to build churches and houses for the priests. And this is but one small item of the munificence of Quebec's government to the Roman Catholic Church. This is over and above the "dime" which the Roman Church has the right to levy directly; this is in addition to the school taxes raised by law and handed over in their entirety to the ecclesiastically controlled schools; all this is apart from the huge contributions made to the gigantic institutions of monks and nuns which dot the soil of Quebec. Little wonder that our neighbouring province is poor for it is being bled white by the ruthless rapacity of its masters who exploit it under the guise of religion.

A year ago we wrote an exposure of the colonization scheme carried on in the province of Quebec for the benefit of the Roman Catholic Church at the expense of the Federal and of the Provincial treasuries (October 29, 1942). In that article we quoted the following bit of information from *Le Devoir* of November 26, 1940, which shows how freely the public's money is given to the priests:

"In the spiritual realm the colonists have not been forgotten. The Rev. Father Bergeron, missionary-colonizer, informed us that the Department constructed 10 churches and 8 presbyteries (priests' houses). The government gives \$3,200 per church and \$800 for each presbytery. It adds \$200 when the colony installs a water system in the presbytery."

Whether any of the above amounts for building

churches and presbyteries come from the Federal grant paid by the Ottawa government, we are not informed—the silences of the official report from which we have quoted are eloquent. But we are informed by this document that under the Federal-Provincial Plan, by which the Dominion government contributes one third of the cost, four hundred families were settled on the land under the auspices mentioned above, at a cost of \$105,028 in the course of the year 1941-1942. Under the same Federal-Provincial Plan the sum of \$636,170 was expended during the same fiscal year for colonists settled on the land since 1937. In view of the largesse distributed so freely for the building of Roman Catholic Churches and priests' houses, it is not difficult to see that the purpose of this expenditure of more than \$700,000 during the last year was to populate vast areas of the Province with a devotedly Catholic people who will act as a bulwark against Protestantism. And all the while Quebec is taking Federal funds to accomplish this end, she vociferously protests against immigration from the British Isles. And let English Protestants in other Provinces note that one-third of the amounts expended under the Federal-Provincial Plan as mentioned above come from their pockets. There is also the "Provincial Plan" under which the costs are paid by the Province of Quebec, which we have not dealt with here.

This is merely an illustration on a small scale of the way in which the hierarchy of Quebec is shamelessly exploiting the public treasury to build up an ecclesiastical juggernaut that will in the end crush the people that have fed it. It is difficult if not impossible to obtain figures from official sources of the large sums of the people's money that are transferred to Roman Catholic treasuries in Quebec, but this particular example which names the amounts, leads one to believe that the totals in all the departments of government must be exceedingly large.—W.S.W.

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AMONG OURSELVES

Devoted to Activities and Interests of Former Students of
TORONTO BAPTIST SEMINARY

Though the task of a chaplain is itself a busy one, H/Fit-Lt. Rev. J. Scott, of S.F.T.S., R.C.A.F., Hagersville, manages to do a good deal of "out-side" preaching. Two weeks ago Sunday he filled in for the evening at Central Baptist Church, Brantford, since the pastor, Rev. D. Loveday, had been rushed to hospital with an attack of appendicitis. Last Sunday evening nine churches in Peterboro united to have Mr. Scott preach.

John Longe is in commercial fishing and tourist business at Separation Lake, c/o C. P. Airlines, Kenora, Ontario, being thirty airmiles north of Kenora, and, the hunting season now over, alone.

"I have two children now old enough for school, so that means that I am entirely alone. I see an occasional Indian. As a matter of fact, one old Indian friend stayed with me for the night. The plane comes in every fourth day with mail and supplies, and takes away my fish. . . . All through the years I have prayed for the Seminary, but in particular some of the pastors that were fellow students. . . . I do recall some of the Seminary days that were very lean and desperate. The inside notches of the belt were well worn. . . . Four books generally compose my travelling library, the Bible, a concordance, a dictionary and Palgrave's *Golden Treasury*. . . . I have developed a method of writing to American sportsmen on some angle of outdoor life, and bringing in the Word of life. Some of the men have been called into service, and my letters go as far as New Guinea."

—W.G.B.

"CATHOLIC" EDUCATION

(Continued from page 4)

controversialist repudiates toleration of Protestants and justifies their extermination. *Cardinal Manning* avowed (1867): "Neither Church nor State, when united on the basis of Divine Right, have any cognizance of Toleration." *Lord Acton* (R.C. historian) 1874: "The Vatican system stands or falls with the doctrine that one may murder a Protestant. The Inquisition is the distinctive feature of Papal Rome." All Papists uphold the Inquisition and death-penalty for heresy, as justifiable and necessary, from Grand Inquisitor Eymeric (1358) to De Luca, Roman Canonist (1901) . . . "Catholic Progress" (1) (1879) called it "The Tribunal of Justice and Mercy" (1). "*La Defensa Catolica*" (Mexico, October, 1888) said: "In the Lord's service we must kill men. Such actions are virtuous and can be performed in the name of Catholic Charity." While *Dr. Von Döllinger*, (R.C.) stated (1876):—"By proclamation of the Infallibility of the Pope, the Bull of *Leo X* (1513-22) which declares that the burning of heretics is a work of the Holy Ghost became an infallible rule of conduct." The "*Catholic Standard*" (R.C.) declared: "The Popery of 1872 is the same Popery as 1572" (St. Bartholomew Massacre). Rome has *not* changed.

In 1641 an English *House of Commons* "*Remonstrance*" stated:—"The Popish religion is incompatible with ours . . . if it once get a connivance, it will press for a toleration; if that be obtained it must have equality; thence superiority; and will never rest till they get a subversion of the true religion." This truth has been literally verified in England since 1795. The Papacy is playing the same game in America (U.S.A.) and Canada. *Gladstone* called the Jesuits ("Vatican

Decrees" p. 27) "The deadliest foes that mental and moral liberty have ever known." *Garnier Pagès*:—"They are the adversaries of all progress; they maintain ignorance and oppose light." *D'Alembert*:—"The Jesuit Order is a naked sword, whose blade is everywhere, whilst its hilt is still at Rome." *Napoleon I* declared:—"Wherever they are admitted they will be masters, cost what it may. Their Society is the irreconcilable enemy of constituted authority." *Chas. Dickens*:—"Popery is the most horrible means of political and social degradation left in the world." *Quarterly Review* (No. 134, p. 586):—"No country could ever tolerate Jesuits in its bosom without certain destruction." *Emile de Laveleye*:—"There is no medium between absolute slavery to the spiritual despot and total renunciation of his authority."

Dr. Von Döllinger (R.C.) laid bare Vatican designs thus:—"It is resolved to subjugate everything, not only in the sphere of religion, but of moral and even political and civil life: to undermine and destroy the existing public order of society and modern legislation, with the liberty of the press, of teaching, etc., for with these it cannot reconcile itself." *Mr. W. E. Gladstone* endorsed this (1874): "There is a fixed purpose among the secret inspirers of Roman policy to pursue by the road of force the favorite project of re-erecting the terrestrial throne of the Popedom. It is an incentive to general disturbance, a premium upon European wars."

Author of "*The Great Secret Society*" (1873): "Wherever the power of their Order is not supreme the Jesuits are revolutionists. They work against the State through the disorganization of society."

Lord Plunkett, during the Catholic Emancipation debates in England (1824-29) stated: "There exists a Power beyond the State . . . a permanent Confederation involving in their Constitution every principle of misrule, holding all the component parts of society in solution . . . arming itself with all the powerful energies of religion."

Lord Robert Montagu — a revert from Popery — (1887): "The Papacy is using the Church in Ireland, the Ritualist Bishops and Statesmen in England, to enforce Rome's principles, and thus to form a basis of operations against Europe, America, and our Colonies. Great Britain is to be crushed and is then to be used as a fulcrum against the liberties and all that is pure in the religion of Christendom."

Disraeli (in 1868) warned Great Britain:—"The High Church Ritualists and the Irish followers of the Pope have long been in secret combination and are now in open Confederation . . . They have their hand almost on the Realm of England . . . they are, as they think, about to seize upon the Supreme Authority of the Realm."

All of which is confirmed by *Cardinal Manning* by anticipation on 6th August, 1859:—"England is the head of Protestantism . . . the stronghold of its powers . . . It is the key of the whole position of modern error. Once overthrown here, all is but a war of detail. We have to subjugate and subdue, to conquer and rule an Imperial race. Were heresy conquered in England, it would be conquered throughout the world. . . . Therefore in England the Church of God" (i.e. the universal Jesuit Monarchy, "Satan's Kingdom" wrested from Christ.) "must be gathered in her strength."

Britain! Take notice. Safeguard yourself in time. Now as to Clerical Education in Italy, Ireland, United States, Canada, Poland, etc.

GOSPEL WITNESS SUNDAY SCHOOL LESSON OUTLINE

JANUARY TO DECEMBER, 1944

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

- Lesson 1—January 2—THE TRANSLATION OF ELIJAH.
Text: 2 Kings 2. Golden Text: 2 Kings 2:12. Reading: 2 Kings 1.
- Lesson 2—January 9—VICTORY FOR ISRAEL.
Text: 2 Kings 3. Golden Text: 2 Kings 3:18.
- Lesson 3—January 16—THE GREAT WOMAN OF SHUNAM.
Text: 2 Kings 4:1-17. Golden Text: Matt. 9:29.
- Lesson 4—January 23—RESTORATION TO LIFE.
Text: 2 Kings 4:18-44. Golden Text: 2 Kings 4:33.
- Lesson 5—January 30—THE HEALING OF NAAMAN.
Text: 2 Kings 5. Golden Text: 2 Kings 5:14.
- Lesson 6—February 6—ELISHA THE PROPHET AND STATESMAN.
Text: 2 Kings 6. Golden Text: 2 Kings 6:16.
- Lesson 7—February 13—THE DEFEAT OF THE SYRIANS.
Text: 2 Kings 7. Golden Text: 2 Kings 7:9. Reading: 2 Kings 8.
- Lesson 8—February 20—JOASH THE BOY KING.
Text: 2 Kings 11. Golden Text: 2 Kings 11:20. Reading: 2 Kings 9, 10.
- Lesson 9—February 27—THE TEMPLE REPAIRED.
Text: 2 Kings 12. Golden Text: Psa. 26:8.
- Lesson 10—March 5—THE DEATH OF ELISHA.
Text: 2 Kings 13. Golden Text: 2 Kings 13:23. Reading: 2 Kings 14, 15.
- Lesson 11—March 12—THE CAPTIVITY OF ISRAEL.
Text: 2 Kings 17. Golden Text: 2 Kings 17:7. Reading: 2 Kings 16.
- Lesson 12—March 19—THE DEFEAT OF THE AS-SYRIANS.
Text: 2 Kings 19. Golden Text: Psa. 34:7. Reading: 2 Kings 18.
- Lesson 13—March 26—HEZEKIAH'S RECOVERY.
Text: 2 Kings 20. Golden Text: Psa. 145:19. Reading: 2 Kings 21.
- Lesson 14—April 2—THE LAW OF MOSES.
Text: 2 Kings 22. Golden Text: 2 Kings 22:19.
- Lesson 15—April 9—THE RESURRECTION OF CHRIST.
Text: Luke 24:1-35. Golden Text: Lk. 24:6.
- Lesson 16—April 16—THE REVIVAL UNDER JOSIAH.
Text: 2 Kings 23. Golden Text: Deut. 5:32. Reading: 2 Kings 24.
- Lesson 17—April 23—THE SIEGE OF JERUSALEM.
Text: 2 Kings 25. Golden Text: Deut. 28:47, 48.
- Lesson 18—April 30—COMFORT IN TRIBULATION.
Text: 2 Cor. 1. Golden Text: 2 Cor. 1:5.
- Lesson 19—May 7—THE GLORY THAT EXCELLETH.
Text: 2 Cor. 3. Golden Text: 2 Cor. 3:18. Reading: 2 Cor. 2.
- Lesson 20—May 14—SUFFERING WITH CHRIST.
Text: 2 Cor. 4. Golden Text: 2 Cor. 4:17.
- Lesson 21—May 21—AMBASSADORS FOR CHRIST.
Text: 2 Cor. 5. Golden Text: 2 Cor. 5:14.
- Lesson 22—May 28—THE CALL TO SEPARATION.
Text: 2 Cor. 6. Golden Text: 2 Cor. 6:17. Reading: 2 Cor. 7.
- Lesson 23—June 4—THE GRACE OF GENEROSITY.
Text: 2 Cor. 8:1-15; 9:6-15. Golden Text: 2 Cor. 9:15. Reading: 2 Cor. 8:16-9:5.
- Lesson 24—June 11—THE APOSTLE'S AUTHORITY.
Text: 2 Cor. 10. Golden Text: 2 Cor. 10:17.
- Lesson 25—June 18—THE APOSTLE'S CREDENTIALS.
Text: 2 Cor. 11. Golden Text: 2 Tim. 2:12.
- Lesson 26—June 25—THE APOSTLE'S REVELATION.
Text: 2 Cor. 12. Golden Text: 2 Cor. 12:9. Reading: 2 Cor. 13.
- Lesson 27—July 2—THE RETURNING REMNANT.
Text: Ezra 1. Golden Text: Ezra 1:3. Reading: Ezra 2.
- Lesson 28—July 9—LAYING THE FOUNDATION OF THE TEMPLE.
Text: Ezra 3. Golden Text: Psa. 136:1.
- Lesson 29—July 16—THE OPPOSITION OF THE ADVERSARIES.
Text: Ezra 4. Golden Text: Gal. 5:7.
- Lesson 30—July 23—THE TEMPLE DEDICATED.
Text: Ezra 6. Golden Text: Ezra 6:16. Reading: Ezra 5.
- Lesson 31—July 30—EZRA'S EXPEDITION.
Text: Ezra 8. Golden Text: Ezra 8:22. Reading: Ezra 7, 9, 10.
- Lesson 32—August 6—THE CHILDHOOD OF CHRIST.
Text: Matt. 2. Golden Text: Matt. 1:21. Reading: Matt. 1.
- Lesson 33—August 13—THE BAPTISM OF CHRIST.
Text: Matt. 3. Golden Text: Matt. 3:15.
- Lesson 34—August 20—THE TEMPTATION OF CHRIST.
Text: Matt. 4. Golden Text: Heb. 4:15.
- Lesson 35—August 27—THE BEATITUDES.
Text: Matt. 5:1-20. Golden Text: Matt. 5:8. Reading: Matt. 5:21-48.
- Lesson 36—September 3—CHRIST TEACHING PRAYER AND TRUST.
Text: Matt. 6:1-15, 25-34; 7:7-11. Golden Text: Matt. 7:7. Reading: Matt. 6:16-24; 7:1-6, 12-29.
- Lesson 37—September 10—MIRACLES OF HEALING.
Text: Matt. 8. Golden Text: Matt. 8:17.
- Lesson 38—September 17—THE DEAD RAISED TO LIFE.
Text: Matt. 9. Golden Text: John 11:25. Reading: Matt. 10, 11.
- Lesson 39—September 24—CHRIST HEALING ON THE SABBATH DAY.
Text: Matt. 12:1-30. Golden Text: Matt. 12:8. Reading: Matt. 12:31-50.
- Lesson 40—October 1—THE PARABLE OF THE SOWER.
Text: Matt. 13:1-35. Golden Text: Matt. 13:37. Reading: Matt. 13:36-58.
- Lesson 41—October 8—CHRIST WALKING ON THE SEA.
Text: Matt. 14. Golden Text: Matt. 14:33. Reading: Matt. 15.
- Lesson 42—October 15—PETER'S CONFESSION.
Text: Matt. 16. Golden Text: Matt. 16:16.
- Lesson 43—October 22—THE TRANSFIGURATION OF CHRIST.
Text: Matt. 17. Golden Text: Matt. 17:8.
- Lesson 44—October 29—CHRIST AND THE CHILDREN.
Text: Matt. 18:1-14; 19:13-15. Golden Text: Matt. 19:14. Reading: Matt. 18:15-35.
- Lesson 45—November 5—CHRIST AND THE RICH YOUNG RULER.
Text: Matt. 19:16-30. Golden Text: Mk. 10:24. Reading: Matt. 19:1-12.
- Lesson 46—November 12—THE ENTRY OF CHRIST INTO JERUSALEM.
Text: Matt. 21:1-27. Golden Text: Matt. 21:9. Reading: Matt. 20; 21:28-46.
- Lesson 47—November 19—PARABLES OF THE KINGDOM.
Text: Matt. 25. Golden Text: Matt. 25:13. Reading: Matt. 22-24.
- Lesson 48—November 26—THE LAST SUPPER.
Text: Matt. 26:1-35. Golden Text: 1 Cor. 11:24.
- Lesson 49—December 3—CHRIST BETRAYED AND DENIED.
Text: Matt. 26:36-75. Golden Text: Matt. 27:45.
- Lesson 50—December 10—CHRIST BEFORE PILATE.
Text: Matt. 27:1-32. Golden Text: Matt. 27:22.
- Lesson 51—December 17—THE CRUCIFIXION OF CHRIST.
Text: Matt. 27:33-66. Golden Text: Isa. 53:5.
- Lesson 52—December 24—THE WORD MADE FLESH.
Text: John 1:1-34. Golden Text: John 1:14.
- Lesson 53—December 31—THE RISEN CHRIST.
Text: Matt. 28. Golden Text: Matt. 28:20.

SPECIAL MEETINGS AT SARNIA

THE following is a recent report of special meetings at Temple Baptist Church, Sarnia:

"We have had a great time during our anniversary week. Rev. H. G. Hindry, our special speaker, was at his best and God blessed us all through him. There were good attendances at all the services during the week and Sunday was the crowning day, with the Church crowded both morning and evening. At night the crowd overflowed into the Bible School room. The offerings for the day amounted to \$441.78. It was the occasion of a special building fund offering. This brings to \$1,700.00 our reserve for our new building, every cent of which has been raised within the past year.

"On Thursday, of last week, the Western Conference met at our church and representatives were there from Windsor, Essex, Wheatley, Chatham, Courtright and Wilkesport. Mr. Hindry preached at both sessions. It was a time of real fellowship; the first conference we have had for over a year. We made definite plans for meeting again in the Spring."

—W. H. MacBAIN

HON. CAPT. KINGSLEY CUTLER



In our issue of September 23rd, we reproduced cuts of three of the four Seminary graduates who are chaplains in the Armed Services—Hon. Captain Bernard Jeffrey, Hon. Flight-Lieut. J. Scott, and Hon. Captain E. C. Wood. We are glad now to be able to let our readers see Captain Kingsley Cutler—but not in his officer's uniform. Brother Cutler enlisted as a private while he was pastor at Cannington, Ontario, was promoted to sergeant and recommended by his commanding officer for the chaplaincy. We are sure he will do good work in that capacity.—W.

FROM NIGERIA, W. AFRICA

Nigeria, W. Africa,
July 24, 1943.

Dear Brother Shields:

Greetings in the Name of our Lord Jesus Christ! How we do enjoy THE GOSPEL WITNESS with your good messages that are such an inspiration. We pray for you and the work you are carrying on.

I want to thank you for the 500 gospel tracts sent to me. They are being distributed to great advantage and being blest of the Lord. These tracts were the testimony of Col. Monroe. We do a great deal of work among the men of the forces here and many have been saved.

I have written a letter of protest to the Manager of Hotel Chateau Laurier. We only got THE GOSPEL WITNESS this week telling of this event.

The Lord has done a work of grace in my own life that I am praying will not soon die out. In preaching and teaching this year, I was brought face to face with the fact that one could not exhort people to do and say what one didn't fully practise. As a result, there has been a real squaring of accounts with God and man. (Acts 24:16.) Because of this decision, no matter what the cost may be, evidences of blessings are manifold. Recently at Katsina Leper Settlement while a process of purging was still going on in my life, 16 souls took a stand for Christ. Disfigured, mutilated, forsaken, unloved souls knelt to cry the penitent's prayer. About as touching a scene as one could imagine is to see the fingerless hands covering their faces in prayer and leafing their Bibles. One dear soul plodded along about one-half of a mile on his knees, with his stubs of legs dragging behind, to tell the Missionary in Charge that he wanted to decide for Jesus. Here in Kano we've had real blessings. During our recent conference for Hausa speaking people from outlying districts, fifty-three hands were raised to signify that they had been saved from Mohammedanism. One day six Hausa men stood at once to confess Christ openly. It was a real revival. Out of this meeting have grown at least five gospel teams of 2, 3, or 4 each who go out preaching every Sunday afternoon and sometimes during the week.

We have 20 orphans we are taking care of. They are a difficult group of boys, but God is able to work a work of Grace in their lives. Six of them with older boys returned from a 30-mile trek recently—a real preaching tour. God is wonderfully supplying the need for their care.

May the Lord richly bless you.

Sincerely yours in Christ,

(Signed) _____

A GENEROUS FARMER

Rural Route, Delhi, Ont.,
October 25th, 1943.

Dear Dr. Shields:

Some time ago I sent you \$10.00 to help you fight "the powers of darkness", and saying I would send more later on. I now enclose a month's milk cheque for \$39.41, which you will please use for THE GOSPEL WITNESS after renewing my subscription.

Yours truly,

(Signed) _____

Subscribe for
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Bible School Lesson Outline

Vol. 7 Fourth Quarter Lesson 48 November 28, 1943

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

THE CRUCIFIXION OF CHRIST

Lesson Text: John 19:16-42.

Golden Text: "When Jesus therefore had received the vinegar, he said, It is finished."—John 19:30.

I. The Atoning Death—verses 16 to 27.

Parallel Passages: Matt. 27:33-56; Mk. 15:22-41; Lk. 23:33-49.

THE Jewish priests delivered Christ to Pilate, and Pilate in turn delivered Him again to the Jewish authorities to carry out the crucifixion. The responsibility for this dreadful deed rests, therefore, upon the Romans, the Jews and upon every individual, whose sins made necessary the death of the Lamb of God (Acts 2:23; 3:14, 15; 4:10; 7:52). And yet, Christ was ordained from all eternity to be the Saviour of the world (1 Pet. 1:20; Rev. 13:8). The wrath of men brought praise to God, and Divine love changed history's greatest tragedy into earth's greatest triumph (Isa. 53:6; John 3:16; 2 Cor. 5:19; Col. 2:14, 15).

It was at Bethlehem that Christ began to bear His cross, the emblem of shame and death, for it was there that He first identified Himself with mortal man and was made in the likeness of sinful flesh (Rom. 8:3; Phil. 2:6-8; Heb. 2:9-16). There was a definite limit to that journey of condescension; it ended at Calvary. Once our Saviour had partaken of death, the crown of glory became His portion (Lk. 24:26; Rom. 6:10; Phil. 2:9-11; Heb. 1:1-4; 2:7, 8). Golgotha is the Hebrew name for "the place of the skull" which the Romans called Calvary (Lk. 23:33).

Three crosses were silhouetted against the Eastern sky, and that of Christ was "in the midst". He is ever pre-eminent (Col. 1:18). That cross represents the central fact of all history. It is indeed true that

"All the light of sacred story
Gathers round its head sublime."

The proximity of the other two crosses to the cross of Christ suggests some lessons. Christ died *for* sin, the repentant thief died *to* sin, and the unrepentant thief died *in* sin. One represents salvation *revealed*, another salvation *received*, and the third, salvation *rejected*. One dying thief was saved that none might despair, but only one, that none might presume."

The inscription, written in Hebrew, Latin and Greek, sets forth the fact of the universality of Christ's death; He died for all mankind. These were the three great languages of the day: Hebrew the language of religion, Latin the language of government and Greek the language of culture. Christ was the High-Priest, the King and Wisdom (1 Cor. 1:24, 30; Col. 2:3).

Many Scripture prophecies dealing with intimate details were fulfilled during those last twenty-four hours of our Lord's earthly life, and they indicate that He was accomplishing the will of God for the redemption of the world. John mentions four of these prophecies; the lots (Psa. 22:18), the vinegar (Psa. 69:21), the unbroken body (Exod. 12:46; Psa. 34:20) and the pierced side (Zech. 12:10; Rev. 1:7).

Tenderly our Saviour committed His mother to the care of John, the beloved disciple. Human relationships are ever sanctified when Christ is given His rightful place. The home that is hallowed by His presence knows joy (John 2:2), peace (John 12:1, 2), restoration (Matt. 8:14, 15) and life (Lk. 8:51-56).

Christ shouted with a loud voice of triumph, "It is finished."

He had completed the work given Him to do (John 17:4); He had paid the full price of redemption, and had borne the weight of the iniquity of the whole world (John 1:29). Still sovereign, He dismissed His Spirit (John 10:17, 18; 19:11). Behold, your God! Our salvation was purchased with the blood of God (Acts 20:28).

The blood and water which flowed from the wounded side of Christ were symbolic of the two-fold cleansing which His death made possible. The blood, which has been called "life in solution", speaks of cleansing from the guilt of sin (Lev. 17:11; Rev. 1:5), while the water speaks of cleansing from the defilement and power of sin through the quickening energies of the Holy Spirit (John 7:38; 1 John 5:8). Blood and water were prominent in the ceremonies of the Old Covenant, as they are in the symbolism of the New (Matt. 26:28; Heb. 9:13-22).

II. The Tender Burial—verses 38 to 42.

Parallel Passages: Matt. 27:57-60; Mk. 15:43-47; Lk. 23:50-56.

The entombment of the Son of God was proof positive that He actually died. He was the Lamb slain (Rev. 5:6, 9, 12; 13:8).

Again, the removal of the precious body from sight was a token of the fact that God had removed from His sight the sins for which atonement had now been made (1 Cor. 15:3, 4). The truth of the significance of Christ's burial may be illustrated by reference to the ceremonies on the day of atonement. The goat upon which the Lord's lot fell was slain as a sin-offering, while the scapegoat was represented as bearing away the iniquities of the people (Lev. 16:9; 10, 21, 22). Christ as the Lamb of God not only took upon Himself our sin and paid the penalty in full, but He also carried our sin away (John 1:29). It can be brought against us no more (Rom. 8:34).

The relentless foes of Christ had now departed; the loving hands of the disciples and the ministering women prepared the body for its resting-place.

The sepulchre of Christ was new in more ways than one. No other had died as He had died; He was God manifest in the flesh.

Christ had been associated with the poor in His birth (Lk. 2:7; 2 Cor. 8:9), but He was with the rich in His death (Isa. 53:9). He is the Saviour of all who believe, regardless of their estate.

FROM VANCOUVER, B.C.

September 29, 1943.

THE GOSPEL WITNESS,
130 Gerrard Street East,
Toronto, Ont.

Dear Sirs:

A copy of your paper was shown to me yesterday and the contents of it leads me to think that it will be a very useful magazine to have around.

Enclosed postal note for a year's subscription and I trust this will lead to your getting many more from this part of Canada.

I regret to have to say that we Protestants in many cases do not know just what the score is here in our own country, the Roman Catholics moderate their style where they come into competition with a Protestant majority, and this old bunk that we hear all the time from lazy thinkers and etc., that they (the R.C.'s) are just attending to their own business is very far from the truth, and I would like to see your paper where a lot more Protestants could read it.

With best wishes for a larger subscription list in B.C.

Yours sincerely,

(Signed) _____

"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 fifth 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. "The Gospel Witness" can help you in your selection of gifts not only practical but that will bring comfort and encouragement during the entire twelve months of the new year. We list our suggestions below:

BOOKS BY DR. SHIELDS

- No. 1. "Other Little Ships" \$1.00
Beautifully bound in blue cloth with gilt letters, 280 pages.
- No. 2. "The Adventures of a Modern Young Man" \$1.00
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Order your "Gospel Witness" subscriptions now, and we will mail on any date you direct. If you desire to use your own card of Christmas greeting, and will forward it to us, we will enclose with "Witness" or book; or, otherwise, we will provide the card and use as you direct.

(All subscriptions thus sent in will count in the campaign for increasing the circulation—and influence—of "The Gospel Witness and Protestant Advocate", in connection with which prizes of a \$25.00 Bible (duplicate of that used by the Editor), \$15.00, \$10.00, \$5.00, \$2.00 and \$1.00 respectively, are offered to persons sending in subscriptions. All sending five subscriptions will receive an autographed copy of the Editor's book, "The Adventures of a Modern Young Man", and all sending two subscriptions will receive a copy of Baron Porcelli's book, "The Antichrist—His Portrait and History.")

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