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EDITORIAL

THE ONLY BASIS OF UNITY

THERE is a difference between union and unity—at least, in popular understanding of the terms. Union is an external thing, and may be effected by organization and subscription to a common creed: unity is a quality of the spirit, and is dependent upon life. The human body is more than a union, or unit: it is a unity. All the members are made one by that vital spark of heavenly flame which animates the body.

The only Christian union the Bible approves is a Christian unity. That is the conception running through the Apostle Paul's description of the church as a body of many members. Church union may be effected by organization: Christian unity can be effected only by the presence and power of the Holy Spirit.

For some years now we have heard much about union and reunion. We may well ask how much or how little must differing denominations believe in common in order to become a unity. Evangelical Christians are differentiated from others who profess and call themselves Christians by several things. To the Evangelical, the Bible is the inspired and infallible word of God. Jesus Christ is not only the Son of God, but He is God the Son. He is, in essence, one with the Father and the Holy Ghost. Evangelical Christians are Trinitarians, not Unitarians.

Again, the Evangelical believes that by the death of Christ, the guilt of sin was expiated; that He did actually endure in His own proper person the punishment man's sins deserved; that, indeed, He "was made sin for us, who knew no sin, that we might be made the righteousness of God in him."

The Evangelical Christian believes in the real resurrection and ascension to heaven of the physical body in which Jesus was crucified. He believes that if Christ were not raised, our faith would be vain, we should be yet in our sins; and in such case, should be of all men most miserable. The Evangelical declares, "But now is Christ risen from the dead, and become the Firstfruit of them that slept." The truly Evangelical Christian believes that in His own time, Jesus Christ will come again.

Evangelicals may differ widely in their view of the details and particulars of the Second Advent, but they are absolutely one in their conviction of the fact that such advent is guaranteed by the Word of God.

The Evangelical Christian holds the new birth to be indispensable to salvation. He says, "Amen", to the Saviour's declaration, "Ye must be born again."

How far, then, may Evangelicals unite with others? They can have no fellowship certainly with those who deny the inspiration and authority of Scripture. Nor can they meet on common ground with those to whom the death of Christ, at best, was nothing but an example, and did not actually pay the sinner's debt. And so of the other matters we have set out: the real resurrection of Christ, as a proof of His essential Deity; and the divine authority of His Saviourhood and Messiahship; the new birth; the Second Advent. It would seem to us that acceptance of these great principles is the *sine qua non*, the irreducible minimum as a basis upon which believers may stand together in a common unity.

There will probably be wide differences among Evangelicals in their eschatological and ecclesiological views; but it would seem to us that differences in these matters, while by no means unimportant, need not prevent a real unity and genuine fellowship in the things of God. But to less than this, surely no sound Evangelical could consent.

SOCIAL PRAYER

THOSE who pray most in private are likely to be most constant in their attendance on and participation in public prayer.

According to the inspired record of the early church, in the Acts of the Apostles, it would seem to be instinctive to the true believer to desire to pray with others as well as for them. A New Testament church is not an organization, but a vital organism. If you injure it, it bleeds. And, as a living thing, the church must breathe: "Let everything that hath breath, praise the Lord." The church has breath. It breathes by praying; by concerted prayer, it holds commerce with Heaven.

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No living thing can be healthy without breathing. It is not enough that members should pray individually and privately: the whole church must pray. The respiratory organs of the body affect all other organs. One cannot have pure blood without fresh air; and a church that breathes only the putrid atmosphere of this world can never be spiritually healthy. It must continuously renew itself by breathing in the spiritual energies of the Skies.

The prayer-meeting of a church, where a church, as a church, and not merely as an aggregation of individuals, really prays, will ever be the truest index of the church's spiritual life. A church which, as a church, never prays, must be an institution which, as such, is spiritually dead. But no church can pray independently of its members: every individual member has a direct relation to its respiratory system.

Let us lay this to heart, and ask ourselves what sort of church our church would be if every other member prayed no more—and no less—than we pray ourselves? What sort of prayer-meeting would our church prayer-meeting be if all other members attended no more—and no less—regularly than we do ourselves?

"HIS OWN HOUSE" or "THE MOUNT OF OLIVES"

THE chapter divisions in our Authorized Version are sometimes unfortunate. One may be tempted to stop when he ought to go on. For example, we put together the last verse of the seventh chapter and the first verse of the eighth of the Gospel of John, and they read like this: "And every man went unto his own house. Jesus went unto the Mount of Olives." Certain officers

had been sent by the chief priests and Pharisees, to arrest Jesus; but they returned without Him. In answer to the priests' and Pharisees' enquiry, "Why have ye not brought him", they said, "Never man spake like this man."

Then apparently they had some discussion about the matter. The Pharisees charged the officers, by implication, with being deceived; and asked, "Have any of the rulers or of the Pharisees believed on him?" As though that mattered so greatly! Then Nicodemus had a word to say, "Doth our law judge any man, before it hear him, and know what he doeth? They answered and said unto him, 'Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.'" And so the debate closed.

Presumably, Jesus was not alone with His enemies. All this happened at the feast in Jerusalem, and His brethren and many of His disciples had preceded Him thither. Perhaps the priests and the Pharisees were looking on from a distance, not too far away. Be that as it may, the discussion ended, and "every man went unto his own house".

We have sometimes almost envied the careless and irresponsible attitude which permits "every man (to go) unto his own house", when it would seem his proper duty was to wait a while. It is quite easy to recognize the irresponsibles in church; they are the first to get out. They never linger about. "The discussion is ended, the meeting is over: let's go home."

We have been sometimes not a little troubled by such irresponsible indifference. We have been amazed at the unconcern of very many, including Nicodemus. They are able to segregate, to insulate themselves from protracted duty and the responsibility involved. For these people in question, the day is over. They saw—and they felt—no reason why they should not go home.

But there was One Who did not go to His own house. True, He had no house to which to go; but under such circumstances, even if He had, He would not have gone there. The crowd had left. It would seem to many that the day's programme was completed. But to this One it was to continue—and in a more intense form.

"Jesus went to the Mount of Olives." While the record does not specifically tell us why He went, or what He went to do, there can be no doubt about it: Jesus went to the Mount of Olives to pray. People who have a big job on hand, are not so ready to run away home. They are likely to go to the Mount of Olives to pray. The hours of the night will find them still watching.

Jesus went to the Mount of Olives alone. Men who carry great responsibilities must often be alone—not always because they want to be, but because there are no others willing to share their responsibilities. As for the others, "every man (goes) to his own house." But there is always one who must carry on. The workman whose work is planned for him, and whose duty begins and ends with the striking of a certain hour, may throw off all care, and go to his own house; but the man who heads the establishment, who is responsible for its organization, and for the continuance of its multiform services, is likely to have to go to his Mount of Olives. The light will be burning in the manager's office long after the lights of the workshop are extinguished.

Oh yes, we see it in the home. The children go off to bed, even the older ones; but mother still has much to

do. She must add an hour or so to her day. She will go to her Mount of Olives.

The church members perhaps will go "everyone to his own house". They will bid each other, Good night, and be gone; and a little while thereafter will be fast asleep. But their Pastor, if he is a Pastor indeed, if he is not a hireling but one who cares for the sheep, will most likely go to his Mount of Olives.

We are not told whether the Lord Jesus slept that night. The record continues thus, "And early in the morning he came again into the temple, and all the people came unto him; and he sat down and taught them." Did He sleep? Did He rest? Did He eat? Or did He spend the night in wakeful communion with His Father? We are inclined to believe it was a night of prayer. And was He tired "early in the morning"? He may have been physically, yet so refreshed in spirit that He was able, after a sleepless night, to teach the people as He had done the day before.

The measure of the responsibility we carry, may perhaps most accurately be determined by the frequency of our lonely vigils in the Mount of Olives.

PRINCIPLE OR POLICY?

HOW far is a Christian justified in suppressing or concealing his conviction of truth in the interest of social amity or business advantage? We have known singers and organists who would sing or play for any kind of religious organization that offered them compensation for their services, even though that organization represented the very opposite of all that the singer or organist professed to believe—and we have known such people to justify their association on the ground that they needed the money.

So, too, we find men in business of various sorts—storekeepers, publishers of books and of newspapers, professional men—while privately professing the deepest religious conviction, allowing themselves to be absolutely silent respecting such vital matters, in the presence of clients who might be offended by any expression of their religious views. And we have known such people to assume that only those who are absolutely independent, and in a position where they could not be injured in their profession, may be expected to make their convictions articulate.

The fact is, of course, no one is independent. Every one who stands for truth and righteousness, in the very nature of the case, must offend those who do not. It always costs something to be true to the Highest; and when such diplomatic silences or evasions are reduced to simple terms, it will always be found that the man thinks more of his position, of the wages or salary it may yield him; more of his business, and the pecuniary profit he may derive from it; more of his neighbourly quietude; or more of his reputation; than he does of the principles which privately he professes to hold.

Men who really have engendered in them by the Holy Spirit a passion for truth and righteousness will ever reply to all the "threatening" to which they are subjected, "We cannot but speak the things which we have seen and heard."

MORE ABOUT "PASTORAL" CALLING

IN our issue of October 14th we published an article entitled, "Serving Meals in a Bedroom", in which we deprecated the unreasonable demands made by many church members upon their pastors.

Notwithstanding our effort to avoid any misunderstanding, two or three correspondents have written us apparently assuming that we had discounted the value of pastoral calls in general. We are sorry that any should have misunderstood us, hence we reprint two paragraphs of that article:

"We believe there may be great value in pastoral calls. We believe there is an advantage in one's being able to sit down and talk face to face with an individual about the things of God. It is surely a high privilege for any home to be visited by a Christian minister who will call 'in the fulness of the blessing of the gospel of Christ', and exercise a genuine Biblical ministry in the home. If the demand for pastoral calls were really an expression of spiritual hunger, and an indication of the desire of people generally to have an opportunity for personal conversation with the minister about spiritual matters, pastoral calling could be nothing but a blessing.

"It is not against that sort of calling we write. But we know of not a few ministers who are veritable slaves to their congregations. Much of their time is spent in calling from house to house, for no other purpose than to stop the mouths of the gainsayers. There are church members who seem to think that their chief function is to see to it that their minister is not permitted to enjoy a leisure moment; and they spend their time in complaining that the minister does not call."

No one could believe more profoundly in the value of personal work than this Editor. The New Testament is full of teaching on this matter. One of the most comprehensive of all our Lord's discourses was delivered to a single hearer at Jacob's well. His example in this matter should settle all controversy. The churches of Christ still need their Philips to find their Nathanaels, and their Andrews who will first find their own brothers, be they called Simon, or any other name. We need, too, successors to the other Philip who, at the Spirit's call, joined himself to the Ethiopian's chariot, and preached Christ unto him.

One correspondent sends us this item from Henry Ward Beecher, with which surely everyone must agree:

A One-Man Congregation

"The longer I live," said Henry Ward Beecher, "the more I value those sermons where one man is the minister and one man is the congregation, where there can be no doubt as to who is meant when the preacher says, 'Thou art the man'." When a young Roman soldier complained to his mother that his sword was too short, the heroic matron replied, "Add a step to it, my son, and it will be long enough." History records that as the Romans shortened their swords they extended their empire. The same principle applies to the extension of the kingdom of Christ. To public presentation of the truth must be added the step that brings earnest Christians into personal contact with the spiritually needy. There can be no substitute for the sort of spiritual work Philip did there in the desert.

—Exchange.

Our article was designed to question the value of purely social calls, and the unreasonable demand of church

members to be noticed by their minister. We have known many a mother who allowed herself to become the slave of one child. On the other hand, we knew one mother some years ago who was one of the most active members in the church we then served, and who managed somehow always to find time for any extra work that needed to be done. We once remarked to her, "How is it, Mrs. So-and-So, that, with eight children, you are able to find so much time for the Lord's work, while some women who have but one or two, are fully occupied with family duties?" She replied, "Eight children? But, Pastor, you are slightly mistaken. I have eight servants, for I have trained my children to help me, and to help each other. That is how I am able to find time."

What we tried to say in the article in question was that it would be better for ministers to train their people to minister to each other, and to the world without, thus organizing the church into an army on the march, than to allow the church to become a kind of convalescent home in which everyone would expect to have his or her meals carried to them in bed.

It was against such pastoral slavery we made our gentle protest—and that, as we explained, not in our own behalf, but in the interest of not a few ministers whom we have seen being ground almost to death by the social demands of an exacting congregation.

Furthermore, we had especially in mind the minister of many public duties. There can be no excuse for the man who has only one or two hundred people, or less, to look after, failing to give them all due pastoral attention. We have earnestly exhorted successive classes in Pastoral Theology to make full proof of their ministry, and do the work of an evangelist, by faithful pastoral visitation from house to house, particularly in their younger years; not only for the sake of the blessing they may communicate to the persons they visit, but in order that they may acquire at first hand that knowledge of human nature which is indispensable to effective preaching. We have urged this, we say, particularly upon young ministers, that so their minds may be stored with such knowledge before the busier days of later life come, when larger public responsibilities will make a multiplicity of private, personal contacts an impossibility.

PROTESTANT LEAGUE MEETING AT PETERBOROUGH, ONTARIO

THE meeting as advertised for the above-named city was held November 19th. The speakers were Rev. Wm. Thomas, and the Editor of this paper.

The meeting was held in Paragon Hall, and in the Orange Hall—the main room of the Orange Hall, with a third overflow in the next story up. A public address system connected the three assembly rooms, so that the addresses were heard in all three places at once.

The halls were not large, seating only about three hundred each, but they were packed to the last inch, except the second story room of the Orange Hall, which had a good company but not actually packed. A conservative estimate we are told would reckon about six hundred or a little over were present.

There was manifestly a very deep interest. Exactly one hundred new members joined THE LEAGUE, nearly one hundred dollars' worth of Protestant Literature was sold, and a liberal offering covered all local expenses.

We hope to have another meeting in Peterborough as soon as a larger place of assembly can be secured. In the meantime we hope to be able to organize a local branch of THE LEAGUE with the hundred new members and thus to make Peterborough another centre for the dissemination of Protestant principles.

ARGENTINA SEEN FIXED TO AXIS

Special to *The Christian Science Monitor*

LIMA, Peru—Cordial thanks, not criticism, are merited by Argentina from the United Nations because of its aid to them, according to *El Pueblo* daily, a recognized Buenos Aires organ of expression for the Ramirez nationalist dictatorship and the Roman Catholic Church.

El Pueblo made it clear that the present Government of Argentina has no intention of breaking off relationships with the Axis and argued that this policy was consistent with the country's Pan-American traditions—a policy of peace. It said that Argentina was performing its obligations of American good neighbourliness by refusing to classify any continental nation at war as a belligerent.

El Pueblo is edited by a section of the priesthood which has profound influence over the policies of the army dictatorship. It was the paper which brought forward the suggestion of compulsory labour service for Argentine youth. Later, it was revealed by a reliable source, such a scheme of militarized labour was already under official consideration.

Another Roman Catholic Church newspaper, the weekly *Southern Cross*, edited by Irish-Argentine priests, who also are not without their political influence, argued that one of President Roosevelt's four freedoms, that of worship, means that Roman Catholics and Protestants should be left alone in their own particular spheres. The subtle nature of this argument is revealed when it is recalled that the same organ advocated the banning of Protestant missionaries from Argentina.

The leaders of the Roman Catholic Church, from their newly-acquired positions of dominance in State affairs, have also been turned on the forces of liberalism. The removal of the well-known and universally respected Socialist leader, Dr. Alfredo L. Palacios, from the Rectorship of the La Plata University, was believed due to the combination of Roman Catholic and Fascist influence.

The new Education Minister, Dr. Martinez Zuviria, is an example of such a combination. He ordered Dr. Palacios to dismiss a number of professors who had signed a manifesto advocating a return to the Constitution and Argentine association with continental solidarity. The Rector refused.

The section which has influence with today's governors of Argentina has only praise for associates of the regime who are introducing totalitarian methods of blackmail, torture and thug-rule into Argentine life and repeat the arguments, even the very phrases of Dr. Goebbels' propaganda department, to libel the cause of the United Nations and to openly attack the Russians, government and people alike.

The Jarvis Street Pulpit

SEEING THE HAND OF GOD IN THE PRESENT DEVELOPMENT OF THE WAR

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, November 14th, 1943

(Stenographically Reported)

"When I thought to know this, it was too painful for me;

"Until I went into the sanctuary of God; then understood I their end."—

Psalms 73:16, 17.

THERE is an instrument used by the medical profession, especially by those who have specialized in affections of the heart, known as the cardiograph, an electrical contrivance which records the muscular action of the heart. The Psalm which Mr. Whitcombe read to you this evening is a kind of divine photograph of the operations of the human mind: while it records the reflections of Asaph the seer, it also mirrors the mental experience of people in general.

The Psalmist fortified himself at the outset by stating the thesis of the whole psalm: "Truly God is good to Israel, even to such as are of a clean heart." Then he proceeds to record his observations, which seem to be exactly contrary to the basic truth which he has laid down as the thesis of his argument: "Truly God is good."

One great problem facing humankind is how to believe in the goodness of God, in the existence of One Who is God, and Who is, at the same time, good, in a world in which evil everywhere abounds. If you were to see somewhere in the streets of Toronto something like a partial blackout, and there were companies of men in conflict with each other, shooting each other down until many lay about the streets dead, others blinded and maimed and no one interfering with the street battle, you would begin to enquire, "Where are the police? Is this a city without any governmental authority, that evil men are allowed to run amok like this, and do such damage in the centre of a supposedly civilized community?" The very fact of such a disturbance would, in your judgment, impugn either the authority or the wisdom of the governing bodies of the city.

When we look abroad upon the earth to-day, and see the whole world locked in arms, nations rising against nations, and millions of men marching to destroy, or be destroyed; when we read of the death—the hastened, violent death—of countless millions of people, men shot down in the air, others drowned wholesale in the sea, and still others mown down like grass upon the land—thoughtful people cannot help asking, What is God's relation to all this? Granted that men are evil, that all this grows out of men's lusts—lust for power, lust for wealth—why is it the lightnings do not speak from heaven? Why is it that the earth does not witness the thunderbolts of divine justice? Is there no power in the universe anywhere that can exercise authority over men, and restore this chaotic condition to one of law and order?

These questions arise in the minds of all thoughtful people. Sometimes one turns from his newspaper almost sick at heart, when he has read the account of human atrocities, and cannot help asking whether hell has been let loose upon earth. In face of all this, you would be

inclined perhaps to put a question mark after such an assertion: "Truly God is good." You would ask, Where is God? Why does He not exercise His authority? Why does He not terminate this scene of conflict, of cruelty, of blood?

And these things are not confined to periods of war. Man's inhumanity to man is proverbial in times of so-called peace as well as in times of war. There are many men in the world who seem to be human fiends—employers that oppress those who work for them, employees who purloin the time of those who pay them good wages for the service they are supposed to render, and men who cheat at business both inside of the counter and out. Wickedness abounds everywhere.

Not only so, but the world is full of suffering. I remember reading some years ago—I think in *The British Weekly*—an estimate based upon world statistics, to the effect that at that time there were probably not less than eight hundred million people in the world doomed to die by torture—that is, from cancer, tuberculosis, and other maladies. If wars could be made to cease, the problem of human suffering and pain would still remain. It has been with us always, and whatever the future may hold of what is called a "new world order"—I do not anticipate that by any human power, suffering and sorrow and misery and tears can be banished from the earth. There is not a man or woman here this evening who is unrelated to these problems. We either face it now, have faced it, or shall face it, in our own experience, or in the experience of those related to us, and in whom we are directly interested; so that in the face of these matters, if there is any place where we can find out how all this welter of war can be related to the goodness of God, or how in face of it, we can still believe profoundly that God is good, surely it will minister greatly to our peace if we can arrive at a solution of that problem.

That is, in general, the subject which this Psalmist reviews; and in the midst of it he tells us that he tried to solve the problem. He studied it until he was wearied. He said, "When I thought to know this, it was too painful for me; until I went into the sanctuary of God; then understood I their end." I shall speak to you very simply about *what he "thought to know"; how he was pained by his enquiry, and how at last he found the solution of his problem.*

I.

WHAT WAS IT THE PSALMIST "THOUGHT TO KNOW"? What was the subject to which he gave his attention for some time, until he found the problem insoluble, and for a while turned away from it?

First of all we learn *something of how these matters*

were presented to his observation. More particularly I shall show you presently that in his contemplation of them, he found grave danger, for he said, "As for me, my feet were almost gone; my steps had well nigh slipped." Then he tells us how he almost got into still greater trouble himself, until he abandoned that view of the world, of men, and of God.

The Psalmist had observed the prosperity of the wicked. That seems like a contradiction in terms. Jeremiah once asked, "Righteous art thou, O Lord, when I plead with thee: yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? Wherefore are all they happy that deal very treacherously?" I ask you, Have you seen wicked men prosper? I used to have an inward quarrel with the view that the way of righteousness leads to fortune. I heard so much about how it pays to serve God, and how great captains of industry and the leaders of finance were largely professing Christians—the argument being, if you are a good man, you will prosper. I have known a great many good men who did not prosper. I had no question in my mind about their goodness, but they had a hard time from the beginning to the end of life. On the other hand, I have known many wicked men who did prosper—and there was equally no question about their moral qualities. Yet everything they touched, seemed to turn to gold; they prospered abundantly.

You know it is true, that the man who has no conscience, no sense of responsibility to God, who never stops to ask about the oughtness of things, but assumes that whatever is possible is right, and goes ahead and climbs to prominence and prosperity over the ruin of his fellows—that is a picture that you can see anywhere. You have not to read books to find that; you need not wait for the war to discover it. "Toronto the good" abounds with instances of the prosperity of evil men, wicked men who seem to be immune to, exempt from, the common troubles of humanity. A shrewd observer once said, "Man is born to trouble, as the sparks fly upward." That is true. You do not need to go looking for trouble: it will find you soon enough. There are comparatively few who manage to escape it.

Prosperity very often comes to the wicked, while better people get into all kinds of difficulty. "They are not in trouble", said this Psalmist, "as other men are." Circumstances favoured them, fortune smiled upon them: prosperity was their constant companion. This Psalmist could not understand it—can you?

Not only so, but "neither are they plagued like other men." Have you noticed that some people seem to have every sickness that can be "caught"? They begin as children. They have whooping-cough and mumps and measles and chickenpox. A man asked me to call on his wife some years ago, and she talked for hours about her family, recited her experiences with them in their illnesses: I was initiated into the mysteries of mustard poultices and linseed poultices, and every kind of concoction that has been recommended for the amelioration of physical ills. She had lived through it all—and wanted to talk with someone about it. On the other hand, I heard a man say once—a man past sixty years of age—"Never once has a doctor crossed my threshold. I have never needed one; we have all had good health." He seemed to think it was a mark of superiority. "Neither are they plagued like other men." They seem to be im-

mune to everything that could injure them. The Psalmist observed that. You have seen men cut off in their prime who were eminently useful, and have seen a human thistle live to be a hundred. Why does he live on? He has never been any good anywhere, to anyone, and now he is a burden to everyone about him. These are problems that face us: we cannot escape them.

Asaph observed that *these wicked men were compassed about with pride "as a chain"*. They were violent in their attitude toward other people, indifferent toward other people's rights. They did not care whether other people had bread enough, so long as they had plenty.

"Their eyes stand out with fatness: they have more than heart could wish." *Have you observed that principle?* I heard in a religious assembly some years ago some people talk about "tainted" money—speaking of the Rockefeller interests, and the hundreds of millions represented there. Some people said it was "tainted" money, and ought not to be used for the Lord's work; whereupon one man said, "Well, brethren, the only 'taint' I have been able to discern about it is that it 'taint' enough." It is surprising how ready many people are to accept even "tainted" money.

But you have seen people who have "more than heart could wish". There is not a desire they cannot gratify. Yet you cannot understand why such a man should be so favoured. You say, "I cannot see any benevolent providence in that. The man never has been a good man. He has lived for himself."

"They are corrupt, and speak wickedly concerning oppression." Some man who has others working for him, and who squeezes the last drop of blood out of every employee, and gives them the smallest wages possible, says, perhaps, "It would be useless to pay them any more: they would not know what to do with it if they had it." I have heard them say, "If you give them a good house and plenty of money, they would probably use the bathtub for a coalbin." Thus they hold in contempt the victims of their avarice and oppression; "They are corrupt, and speak wickedly concerning oppression: they speak loftily."

"They set their mouth against the heavens." *They have no God, care nothing about God.* "Their tongue walketh through the earth. Therefore his people return hither: and waters of a full cup are wrung out to them. And they say, How doth God know? and is there knowledge in the most High?" You do not need to go to Italy to see all that: you need not go outside of Toronto. I could find you numerous examples of that in this city—and I should not have to go far away from here to find it. Sometimes God allows us to see these things on a large scale—and have we not seen it in our lifetime? In Italy? In Germany? In Russia?

There is some sort of celebration to-night in Maple Leaf Gardens that has not my approval. I was asked if I would give my name to sponsor a campaign for the continued friendship of this country with the Soviet, and I said, "By all means." I think it is desirable that we should try to carry on with Russia, but I have no sympathy with the affair being held to-night. I would have no part whatever in celebrating the anniversary of the Bolshevik revolution. It is a bloody tale. I prefer to take Mr. Churchill's position when he welcomed Russia as an ally. He said something to this effect, "No man has spoken more strongly than I against Communism:

nor would I unsay one word that I have uttered." Russia has a bloody record that cannot be justified by any moral principle; and I have nothing to withdraw of what I have said against the ruthlessness of the Bolshevich atrocities in those early days of the Revolution—and much that has occurred since.

There is a large-scale illustration of the principle of this psalm. It looked a little while ago as though that thing were going to sweep over the earth. It succeeded in Italy, in Ethiopia, in Libya, in Spain; then in Germany, Austria, Czechoslovakia, in all the Low Countries, in Norway; then at Pearl Harbour, Singapore, and Hong Kong. It looked as though the world were death-stricken. It was pretty hard two or three years ago for an intelligent man, lacking this secret of which I shall tell you, to say, "Truly God is good." It looked as though the devil were loose on the earth, and as though he were having all his own way.

I submit to you that, while it is always true in principle, even in times of peace, in these dreadful days of war it is still more emphatically because more obviously true in our day that *evil men have seemed to wax worse and worse*. One cannot help asking, Why does not God do something? Why does He permit men to do this, and Himself keep silent?

II.

The Psalmist said, "I thought to know this." Just as Job did, as Joseph did, as David did, as Jeremiah did, as the martyrs did—as all the troubled sons of men have done at some time or other. "I thought to know this, (but) IT WAS TOO PAINFUL FOR ME." It was too big a subject, and he ceased an independent study.

When I was a lad at home, a young fellow came to visit our house who had been a year or two in college—and a young fellow who has been a year or two in college knows far more than the President of the college. This young gentleman had not arrived at the stage of understanding how little he knew; he was quite important in his own estimation. My father was a minister, and we had many young people come to our home, and this young man thought he would show off a little before the minister. He began to tell of some of the problems of which he was thinking—as though no one else had ever thought of them. My father kindly enquired as to his health, and he replied, "I am troubled a great deal with headaches"—the implication being that they were caused by the strenuous use of his mental powers. He told of some of the things he was thinking about; and I can see my father now as he looked at him over his glasses as the young fellow asked him what he thought of the origin of evil—and some other great posers like who was Cain's wife. My father said, "Is that what you are thinking about?" "Yes." "Then it is no wonder you have a headache."

"When I thought to know this, it was too painful for me." *It is no mark of intellectual inferiority to recognize that there are some subjects beyond our understanding.* Wiser men than he had said that. There is an observation in Ecclesiastes—and the Preacher was a keen observer: "I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith. I have seen all the works that are done under the sun; and, behold, all is vanity

and vexation of spirit." And again: "When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also there is that neither day nor night seeth sleep with his eyes:) then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek it out, yet he shall not find it; yea, further; though a wise man think to know it, yet shall he not be able to find it."

You will have made progress when you have reached the place where you are humble enough to know and to acknowledge that there is not wisdom enough in that cerebral chamber of yours sufficient to solve some problems. Others who have traversed the same road have had to admit that there are some things "too painful" for them; they have had to say, "It is beyond me; I cannot understand it." This man had made great progress when he got as far as that.

"As for me, my feet were almost gone; my steps had well nigh slipped." Almost! As though he had come to the edge of a great precipice, and said, "I want to gaze into the abyss and to see what is down there"—he is "almost gone", but steps back, saying, "That is too dark, too deep for me. I do not understand it."

Can you say that? If you are wise, you will say it. How are we going to get along? You must get along. Did you ever hear the story of the business man who came to see his banker, who had sent for him? The banker said, "You have an overdraft of twenty thousand dollars; you will have to reduce that overdraft by ten thousand dollars within a week." "That is absurd, sir. I cannot do it." "I have told you that you will have to reduce that overdraft by ten thousand dollars by the end of the week." "I cannot do it." "That is your problem", said the banker, and then changed the subject. He said, "I heard once of two beavers who were chased by two savage dogs, and the beavers climbed straight up to the top of a tree, leaving the dogs at the bottom, barking, but robbed of their prey." Said the man, "Where did you get that story? I am not much of a naturalist, but I know enough to know that beavers cannot climb trees." "Perhaps not," said the banker, "but those two beavers had to."

Many of us have found ourselves in situations like that. "It is too painful for me. I cannot solve it. There must be some other way out of this difficulty."

"I was envious at the foolish." It is possible to address yourself to certain subjects that will produce in you an injurious emotional reaction. You will admit to your mind qualities, emotions, that will do you moral damage. The Psalmist said, "When I thought of that, I was filled with envy." When one admits envy to his mind he becomes as useless as he is dangerous. That is what is affecting many of the C.C.F. enthusiasts. I admit the evil they condemn, but not the remedy they prescribe. In that case, the remedy would be infinitely worse than the disease. Be careful; do not swing from one extreme to another in obedience to the pendulous habit of the human mind. "I was envious." You will admit that emotion to your own destruction.

"Father", said a little boy, "what is a cynic? Is it a man who is tired of the world?" "No, my son", said his wise father, "a cynic is a man of whom the world is tired." It is easy to cultivate a mental attitude that will

render one utterly useless to himself and everyone else. It will be "too painful" for you—and "too painful" for many other people.

This man was in danger of discounting the value of his own effort to pursue righteousness. We are in danger when we begin to envy wicked men, in danger of saying, "Why should not I take their course? Verily I have cleansed my heart in vain, and washed my hands in innocency. I have sacrificed on principle to my own hurt. I could have been as rich as that man if I had no conscience; if I had had no thought of other people, I could have prospered like yonder man. But I tried to cleanse my heart. I asked the Lord to help me to live from pure motives, and for lofty aims. As for my relation to my fellows, I have washed my hands in innocency. They may do it, but I will not. But now I do not know whether I was wise after all. I think I was a bit of a fool. Why should not I run the pace, and do as others do?"

That is almost invariably the course people take when they begin to vex their minds with those problems. It has always been so, for it is a painful subject, and one that defies the solution of the human mind.

I receive scores of letters from people who are just setting their feet in that dangerous path, dissatisfied with things as they see them, envious of the prosperity of the wicked. They say, "I do not see why I should not have a slice of this world's good things. If I cannot get it in the way I hoped to get it, I will get it some other way." They change their course by saying, "It is in vain that I have sought to cleanse my heart, and wash my hands in innocency. It just doesn't pay to try to keep straight."

One Sunday morning a certain business man came to me at the close of the service and said, "Do you think, after all, that those lofty principles are attainable? Do you think the standards of the Christian life are practicable in the business world?" I replied, "The Lord never mocked us by giving us a commandment we could not obey." And he answered, "When you get into the world of business, and among men who are grasping in every direction, it is pretty hard." I know it is hard. "For Thy sake are we killed all the day long; we are counted as sheep for the slaughter." You may not make as much profit that way; you may not appear to be as prosperous by following your conscience as by going with the multitude "catch as catch can", but it is possible, or the Lord would not have enjoined these principles upon us.

Look at Britian. What did she do? Perhaps she was very foolish in her disarmament programme. Perhaps she was very foolish in allowing herself to believe that Germany had repented. Certainly it looked for a while as though it did not pay. I suppose it still has that appearance. It has cost us a fearful price in treasure and in blood to correct our mistakes. Some of us never approved—but some did.

III.

This man gave up the study: "I cannot understand it; it is too painful for me; I will not think about it any more—UNTIL I WENT INTO THE SANCTUARY OF GOD. Then I got into a new world, where a new light was shining." He saw things as he had never seen them before.

The sanctuary of God—what was it? The tabernacle? The temple? The place of the oracle? The place of the mercy-seat? Yes; and all these were but symbolic of the

great Tabernacle of God, Himself the Tabernacle and the Priest, the Altar and the Sacrifice, the Way, the Truth, and the Life. He is the Sanctuary of God. We must learn to look at life from God's standpoint; we must see things through his eyes, or we shall not see them accurately.

Before you sleep to-night, read this Psalm. You will find that in his investigation of things as they appeared to his human view, *he saw things only in the perspective of time*: he did not see anything beyond the boundaries of the temporal. But when he went into the sanctuary of God, he saw another world, and another life than this.

Perhaps there is someone here who says, "I know. The preacher is going to treat us to that old stuff. What do we care about heaven and the future. We want something that will pay dividends here and now, not by and by." I saw a poster giving the name of a play, "Heaven Can Wait." But heaven cannot wait. Heaven is a great deal nearer—or hell—than some of us have any idea of. If you view this life in the perspective of time only, you will find no solution of your problem. You turned the Liberals out—I am glad you did: they deserved it. The Conservatives are in in this Province, and I hope they will behave themselves. The C.C.F. imagine they are coming in—I doubt it. But the great majority of people, when they vote, vote to turn someone out, not to put someone in. It is a vote of protest. They have tried one political nostrum after another—but the problem is ever with us. View these things in the perspective of time, and you will find no solution.

A Hindu once went to his priest and asked him to tell him what his next state would be. He believed in the transmigration of souls, in the doctrine of re-incarnation, that the human soul quits the body at death, and passes into some other form of incarnation—an elephant, a cow, a serpent, or whatnot, but through a series of incarnations. This Hindu wanted to know, "What sort of body shall I have next?" The priest made a guess at it, and said, "You will be an elephant." "What after that?" "An eagle." "And what after that?" I do not remember the answer, but the priest told him he would be a camel or a dog or some such thing. The man kept pressing his question, "But what after that?" The priest made a dozen guesses of re-incarnations, until the man finally said, "That is all right, but what after that?" "That is too far away: I cannot tell you what after that." "But that is what I want to know, What after that? I do not much care about these intermediate states, however long they may be: I want to know, What after that? What is the end of the road?"

You may mock at the Bible, at the revelation of God in Christ, if you will; but that is the all-important consideration for all of us—What after this? What awaits us by and by?

"Until I went into the sanctuary of God; THEN UNDERSTOOD I THEIR END." Nowhere else can we learn the end—but we can learn it there. "Heaven can wait"! Can it? I do not know whether the lady is here to-night or not, a member of the church who told me a story concerning her sister, who lived, I think, in Glasgow; Scotland. Her husband, that is our church-member's brother-in-law, was in the army, and she received one day the telegram which every wife and mother in these days—and other loved ones—dread: she learned that her husband would come home no more. She was left alone in the world.

She went back to her house which she must now close, as there was no one to share it with her; she must sell the furniture, and all the familiar nicknacks. As she went into the living-room, her eyes fell first on her husband's armchair, where he used to sit and read; and she sat down, and thought of the days that were gone. There was a light he used to turn on by which to read, and she turned it on. Her heart was heavy at the thought of parting with the place and the things where she had had so much happiness. She put her hand down, and it rested on a pile of books and papers beside the chair that her husband was wont to read. Carelessly, she picked up a paper—and it was a copy of THE GOSPEL WITNESS—in Scotland. She turned to the sermon and found the title, "Where are the dead?" In that sermon I had endeavoured to show that believers know where their dead are. She read it through, and dried her tears. Her heart was filled with rejoicing. Her sister, who related the story—a member of this church—told me that she has almost worn out that copy of THE GOSPEL WITNESS.

"Heaven can wait"! No, it cannot. It may be your turn to-morrow. It cannot wait. It may be much nearer than you have any idea of, and he is no wise man who lives for the present only. Sometimes I wonder how we are going to rebuild the world. A certain man has been given the small task of rebuilding Britain! Rebuilding London, and Bristol, and Plymouth, and Coventry, and Belfast, and Norwich. Rebuild! Rebuilding Rotterdam, Warsaw, Stalingrad, Kharkov, Smolensk—I do not know whether they will need to rebuild Rome or not. In any event, I hope they will. There will be a big job of "rebuilding" after the war.

I read an article by a man who seemed to think the bombing of London was not altogether an unmixed evil. He said Londoners had never seen St. Paul's until the German bombs helped them to see it. It had been all hemmed in by buildings—Paternoster Row, where you could shake hands across the street, and where there was no room for two carts to pass. They are gone, and St. Paul's stands out in bold relief. I hope our bombs will help the Germans to see some things too!

I do not know how we will rebuild, but I have noticed this: A man of large interests, a man of affairs, a man whose business could not go on for an hour without his hand being upon it—then all at once he does not care whether the office opens or not. He is done with it all, and he knows it. Stricken in himself or in his family, he feels that he is done with earthly things. We look for a city "which hath foundations, whose builder and maker is God." We shall have a "new world order", not by the rebuilding of bricks and stones. Sooner or later, in God's good time, He will rebuild the world. "The whole creation groaneth and travaileth in pain together until now. And not only they; but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Some day this wicked earth will be purged of all its wickedness; some day all its chains and shackles will be broken, and it will be delivered "into the glorious liberty of the children of God."

I have not much hope of a "new world order" until that day comes. When our Psalmist went into the sanctuary, he said, "Then understood I their end. Surely thou didst set them in slippery places: thou castedst them down into destruction. How are they brought into desola-

tion, as in a moment! They are utterly consumed with terrors. As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image." Do not allow yourself to think that God has abdicated His throne. We are getting a little better news now. You heard that hiss of hatred from Hitler the other day? What is he going to do? He knows what lies ahead. There is not a spot on earth to which he can escape, and in which he can find asylum. "They are utterly consumed with terrors." WITH TERRORS! Did you hear it? That day of judgment, so far as these wicked men are concerned, is not very far off. Even His Holiness the Pope is not altogether comfortable these days! Men are "consumed with terrors" when God awakes to judgment.

You say, "It is such a long time." No, it is not. Do you remember how you measured time when you were a little boy? When you asked your father for something, and he said, "All right, to-morrow"? "To-morrow"! To-morrow seemed an eternity away. It doesn't now. It is upon us before we know it. God works in the leisure of eternity. He is never in haste. God can afford to wait—and He does wait. We are to account the long-suffering of God, salvation. It is a good thing He waited for us—and He will wait for others. But when the Psalmist had seen all that, he said, "Thus my heart was grieved, and I was pricked in my reins. So foolish was I, and ignorant: I was as a beast before thee." He had not looked into the future, he was ignorant; but when he went into the sanctuary of God, then understood he their end. He saw that the Holy One would some day go forth to judgment, and that His judgment in the end will be swift and inevitable, and inexorable.

There will be a terrible, an awful time of judgment for Hitler and Mussolini. And what a day of judgment it will be when our great King shall take unto Himself His great power and reign. When the Psalmist had entered the sanctuary—listen to how he drops down into quietness—he said, "Nevertheless I am continually with thee: thou hast holden me by my right hand." When he was getting near the edge of the precipice, and was "almost gone", Someone pulled him back. "Now," said he, "I know who it was: thou hast holden me by my right hand."

"Thou shalt guide me with thy counsel"—do not miss the weight of it—"Thou shalt guide me with thy counsel, and afterward receive me to glory." "Afterward"! There is no "afterward" of glory for the wicked; nothing but a fearful looking for of judgment, and of fiery indignation. But as for me, I can say now, My glorious Lord has reserved the best of the feast for by and by. This life is only a probation, a preparation for the larger life beyond. "Thou shalt guide me with thy counsel, and afterward receive me to glory."

"Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever—I am all right, thank you. He holds me by the hand. I am continually with Him, even in this life; and in heaven there is no one that I desire beside Him."

"For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee. But it is good for me to draw near to God." It really is! What are a few years in the reckoning of the Eternal, the high and lofty One that inhabiteth eternity? "No chastening

for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."

It is old-fashioned to talk about a future life, but unless there be a readjustment of the balances beyond the grave, it were better for us all that we had never been born.

I intentionally omitted just now one thing. I passed over this word: "There are no bands in their death: but their strength is firm." We hear people say of the wicked, "They will pay for it." Some people do not pay for it, but go on in their wickedness right to the end. "The rich man died, and was buried"—with great pomp and ado, rich to the day of his death, unpunished. There are plenty of people like that, who are not punished in this life—but there will be an adjustment by and by. Then, in that celestial city all will be well.

Therefore I close with this verse, "It is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works."

Once to every man and nation
Comes the moment to decide,
In the strife of truth with falsehood,
For the good or evil side;
Some great cause, God's new messiah,
Offering each the bloom or blight;
And the choice goes by for ever
"Twixt that darkness and that light.

Then to side with truth is noble,
When we share her wretched crust,
Ere her cause bring fame and profit,
And 'tis prosperous to be just;
Then it is the brave man chooses,
While the coward stands aside,
Till the multitude make virtue
Of the faith they had denied.

By the light of burning martyrs,
Christ, Thy bleeding feet we track,
Toiling up new Calvaries ever
With the Cross that turns not back.
New occasions teach new duties;
Time makes ancient good uncouth;
They must upward still and onward
Who would keep abreast of truth.

Though the cause of evil prosper,
Yet 'tis truth alone is strong;
Though her portion be the scaffold,
And upon the throne be wrong,—
Yet that scaffold sways the future,
And, behind the dim unknown,
Standeth God within the shadow,
Keeping watch above His own.

THE MASSACRE OF ST. BARTHOLOMEW

Protestant Answers to Romanist "Radio Replies"

By J. B. Rowell, Victoria, B.C.

VENTURING on the assumption that the general public is uninformed regarding the Roman Catholic controversy, the Romanist press has issued "Radio Replies" by Fathers Rumble and Carty. This publication bears the Imprimatur "Joannes Gregorius Murray, (Archiepiscopus Sancti Pauli—1938.)"

Question 1076 asks: "Did the Catholic Church protest against the massacre of Huguenots on St. Bartholomew's Day, Aug. 23, 1572?" Answer given is: "Yes. That massacre had no connection whatever with the Catholic Church. The Church did not instigate the massacre, nor did the Pope have any knowledge of it beforehand. It was a purely political and deplorable murder engineered by Catherine de Medici, a woman almost completely irreligious. After its occurrence a lying report was sent to the Pope that it was a successful repression of a plot to murder the king. In thanksgiving for the king's safety, the Pope ordered a Te Deum to be sung in Rome. But when Gregory XIII. heard the real story he expressed his horror and condemnation, and refused to allow one of the leaders of the attack to be presented to him, saying, 'I will not receive a murderer'."

A Protestant Answer to This Romish Reply

This Romish *Reply* is a confession that the massacre of the Huguenots did take place, and the *real story* of it was such as to call forth the Pope's *horror and condemnation*.

The Church of Rome refuses openly to acknowledge her guilt regarding her wholesale butchering of Protestants in the past; but so as to win favour with the world at large, she endeavours to cover up her past crimes, minimize them, or explain them away.

Cardinal Gibbons and the Massacre

Cardinal Gibbons, in his book *The Faith of Our Fathers*, says: "I have no words strong enough to express my detestation of that inhuman slaughter. . . . I most emphatically assert that the Church had no act or part in this atrocious butchery, except to deplore the event and weep over its unhappy victims." (pp. 259-261.) Thus, the Cardinal acknowledges the massacre was an *inhuman slaughter, an atrocious butchery*.

The Romanist Subterfuge

As is seen in the writings of the Paulist Father, Rev. Bertrand L. Conway, and others, Romanists seek to evade the responsibility for the Massacre of St. Bartholomew by representing it as wholly a political issue; that the Protestant Admiral Coligny was exercising too much power over the King, Charles IX., and that the attempted assassination of Coligny was a reprisal to offset a supposed plot against the life of the king; that the Huguenots rose to take vengeance for the attack on Coligny and, as a consequence, the Romanists murdered the Huguenots in self-defence. Such is the story concocted by Romanist writers in their effort to minimize the massacre of Protestants, designated by Cardinal Gibbons an *atrocious butchery*. Their modern plea is that the

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Protestants suffered for their civil disobedience and disloyalty, and not for their faith.

Countering this baseless argument, John Locke, in his notable work on *Toleration*, dealing with the attempt to compel men to embrace some religious system, says: "Though indeed it is not altogether unlike the plea made use of to excuse the late barbarous usage of the Protestants in France, designed to extirpate the reformed religion there: from being a persecution for religion. The French king requires all his subjects to come to mass: those who do not, are punished with a witness. For what? Not for their religion, say the pleaders for that discipline, but for disobeying the king's laws." (p. 58.)

Inventing a Fiction to Explain Away a Fact

No less a Roman Catholic authority than Lord Acton exposes this deceitful attempt to hoodwink the world into believing that the Roman Church played no guilty part in the Massacre of St. Bartholomew. This learned member of the Roman Church, after pointing out that outstanding leaders of his church once gloried in the Massacre of St. Bartholomew, goes on to say: "Then there was a change. A time came when the Catholics, having long relied on force, were compelled to appeal to opinion. That which had been defiantly acknowledged and defended required to be ingeniously explained away. The same motive which had justified the murder now prompted the lie. Men shrank from the conviction that the rulers and restorers of their Church had been murderers and abettors of murder, and that so much infamy had been coupled with so much zeal. *They feared to say that the most monstrous crimes had been solemnly approved at Rome, lest they should devote the Papacy to the execration of mankind. A swarm of alleged facts were invented to meet the difficulty.* The victims were insignificant in number; they were slain for no reason connected with religion. . . . These things were repeated so often that they have been sometimes believed; and men have fallen into this way of speaking whose sincerity was unimpeachable, and who were not shaken in their religion by the errors or the vices of the Popes. Möhler was pre-eminently such a man. In his lectures on the history of the Church, which was published only last year (1868), he said that the Catholics, as such, took no part in the massacre; that no cardinal, bishop or priest shared in the councils that prepared it; that Charles informed the Pope that a conspiracy had been discovered; and that Gregory made his thanksgiving only because the King's life was saved. SUCH THINGS WILL CEASE TO BE WRITTEN WHEN MEN PERCEIVE THAT TRUTH IS THE ONLY MERIT THAT GIVES DIGNITY AND WORTH TO HISTORY." (*Essays on Liberty: Massacre of St. Bartholomew*; pp. 148-9.) Thus, this able scholar of the Roman Church, Lord Acton, exposes Rome's ingenious method of *explaining away* the facts, and her own guilty part in the massacre which has so deeply stained the pages of history.

The Franciscans Explode Rome's Deception

There was a day when the instigators and perpetrators of the massacre were deemed worthy of praise for the meritorious act of destroying so many heretics, and when it was counted a shame to introduce any theory of

the massacre which would rob them of their blood-stained glory. However, Lord Acton gives an illuminating paragraph which sheds light on this aspect of the story. After dealing with the innovation that the Massacre of St. Bartholomew was not a premeditated plot to slaughter the Protestants, Lord Acton, the Romish historian, says: "This opinion found friends at first in Spain. The GENERAL OF THE FRANCISCANS UNDERTOOK TO EXPLODE IT. He assured Philip that he had seen the King and the Queen-mother two years before, and *had found them already so intent on the massacre* that he wondered how anybody could have the courage to detract from their merit by denying it. This view generally prevailed in Spain. Mendocça knows not which to admire more, the loyal and Catholic inhabitants of Paris, or Charles, who justified his title of the most Christian King BY HELPING WITH HIS OWN HANDS TO SLAUGHTER HIS SUBJECTS. Mariana witnessed the carnage, and imagined that it must GLADDEN EVERY CATHOLIC HEART." (Ibid. p. 124.) "The belief was common at the time, and is not yet extinct, that the massacre had been promoted and sanctioned by the Court of Rome." (Ibid. p. 128.)

Salviati's Report to Rome

Lord Acton quotes Salviati as reporting the massacre to Rome: "It was a fair sight to see the Catholics in the streets wearing white crosses, and cutting down heretics; and it was thought that, as fast as the news spread, the same thing would be done in all the towns of France. (Salviati, Desp. Aug. 24; Theiner, i. 329; Mackintosh, iii. 355.) This letter was read before the assembled Cardinals at the Venetian palace, and they thereupon attended the Pope to a Te Deum in the nearest church. The guns of St. Angelo were fired in the evening, and the city was illuminated for three nights." (Ibid. p. 133, 134.)

A Mass of Thanksgiving

Lord Acton continues: "On the 8th of September the Pope went in procession to the French Church of St. Lewis, where three-and-thirty Cardinals attended at a mass of thanksgiving. On the 11th he proclaimed a jubilee. In the Bull he said forasmuch as God had armed the King of France to inflict vengeance on the heretics for the injuries done to religion, and to punish the leaders of the rebellion which had devastated his kingdom, Catholics should pray that he might have grace to pursue his auspicious enterprise to the end, and so complete what he had begun so well."

Painting in Vatican Glorifies the Massacre

The same authority, Lord Acton, states: "Before a month had passed Vasari was summoned from Florence to decorate the hall of kings with paintings of the massacre. The work was pronounced his masterpiece; and *the shameful scene may still be traced upon the wall, where for three centuries, it has insulted every pontiff that entered the Sistine Chapel.*" The following description of this painting was given by Jacob Primmer: "Another most remarkable painting is on the end wall, immediately at the door that opens into the Sistine Chapel. No one entering the Pope's chapel can possibly miss looking at it. It commemorates and glorifies one of the darkest and most Satanic crimes and massacres ever committed by inhuman monsters and

devilish men. High up is seen a house. On the balcony outside the window are a number of assassins, some holding up candles, who are throwing the murdered corpse of the great Protestant general, Admiral Coligny, to their fellow-murderers below. Underneath are soldiers slaughtering men and women. One holds a torch to give the others light. A large number of soldiers are seen with spears and a battering-ram forcing an entrance into a Protestant house. Right in front, at the foot of the painting, are a large number of men and women heaped together, and being slaughtered with swords, spears and daggers. Some of the murdered are given horrid countenances. It is an awful and bloodcurdling picture. In the far background is a great fire. Torches are carried by many of the murderers. Baedeker's *Italy*, page 251, ed. 1875, says: 'On the window wall, scenes from the Night of St. Bartholomew (the inscription STRAGES UGONOTTORUM, etc., which was once under them, has been obliterated.)' Every time the Pope goes to mass he must see this painting. He approves of it, yea, and glories in it, or it would not be tolerated to remain there another hour."

Painting of the Massacre at Entrance of the Pope's Chapel

Jacob Primmer describes another painting in the Vatican: "To the right, at the other side of the window, are other paintings connected with the same massacre. Below, three princes and a cardinal are seen seated. King Charles IX, next the cardinal, has his drawn sword held up, as if determined to slay the heretics. Above this are two long processions on their way to a church. . . Here we have the Pope, and his cardinals and prelates, marching in solemn procession to church, to sing the *Te Deum* in thanks to God, for the awful massacre of God's faithful people in France on St. Bartholomew's night."

Well might Jacob Primmer ask this pointed question: "If the Papacy does not still approve of the murder of the 70,000 or 100,000 Protestants, why does she suffer this painting to remain at the very entrance to the Pope's chapel?" (1898) What can the world think of this monumental evidence of Rome's guilt, as witnessed in the paintings in the Vatican, which Lord Acton states were pronounced the *masterpiece* of the artist Vasari?

Romanist Historians

The evidence as to the guilt of the Roman Church in connection with the Massacre of St. Bartholomew is too voluminous to set down in a brief article. However, this can be said, some of the most vivid descriptions of the massacre are those given by such Romanist historians as Mezerai, Thuanus, and Fleury. In addition, might be mentioned such authorities as Mosheim, Larned, Kurtz, Bonnechose, A. H. Newman, Guizot, Smiles, et al.

The Roman Church Preeminent in Persecution

The historian W. E. H. Lecky, in his *Rationalism in Europe*, makes this revealing comment: "We have to recollect those frightful massacres, perhaps the most fearful the world has ever seen: the massacre of the Albigenses which a pope had instigated, or the massacre of St. Bartholomew for which a pope returned solemn thanks to Heaven. . . It can surely be no exaggeration

to say that the Church of Rome has inflicted a greater amount of unmerited suffering than any other religion that has ever existed among mankind." (Vol. ii., pp. 38, 39.)

Rome in 16th and 20th Centuries "Semper Eadem"

The up-to-date Canon Law of the Romish Church affirms: "Nevertheless it is a Catholic tenet that the Church may justly inflict on heretics the penalty of death. . . Civil Rulers refusing to exterminate heretics must be deposed and their lands confiscated." (*Institutions of Public Eccles. Law*, by De Luca, S.J.; pub'd. 1900.)

The spirit of cruel hatred expressed in this modern teaching of the Papacy is just the same as that manifested in the Massacre of St. Bartholomew. Fleury, a Romish historian, in his *Ecclesiastical History*, says that Pope Gregory XIII. in order to perpetuate the memory of the massacre—quoting—"caused several medals to be struck, wherein he himself is represented on the one side, and on the other side, an angel carrying a cross in one hand and a sword in the other, exterminating the heretics, and more particularly the admiral." As recently as 1895 it was possible to purchase this "Papal Medal" from the Roman mint.

How utterly deceptive and foolish is the Roman "Radio Reply" in the light of all this evidence to the contrary. Almost every time we test Rome's answers to Protestant questions, we find they are either totally untrue or seriously faulty. If, on examination, this Roman Reply is found to be so unreliable, then may not the others be just as untrustworthy?

AMONG OURSELVES

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

The Moderator of the United Church of Canada has again reported the serious shortage of men for the ministry, a shortage which will not be made up by return from overseas of chaplains at the conclusion of hostilities. This School is doing something to meet the tremendous need of ministers of the gospel, and we work and pray that they may be men of the Book.

Dalton C. Crosby's address is Gajwel via Siddipet, Deccan, S. India.

Last week the student body held elections and appointed Mr. T. Delaney as Head Boy and Mrs. J. Phoenix as Head Girl.

Last night Seminary students returned to Yonge St. Mission, where T.B.S. has often taken the meeting, singing and preaching the gospel.

Mr. Albert Hewson is a draftsman for British American Oil Co. He has until lately been in charge of Forest Hill Gospel Mission.

Mr. R. B. Morrison is now with the R.C.A.F. in North Africa. Accommodation is much poorer, of course, than in England, but he is enjoying the strangeness of the sights. He thinks the British can do much to improve the living standards of the natives, given a long time to do it in.

—W.G.B.

"CATHOLIC" EDUCATION

AN INDICTMENT

Moral Degeneracy, Political Dictatorship, National Disruption

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

(Continued from last week)

ITALY

"CATHOLIC life is what the R.C. Church makes it. (Rev. Alex. Robertson, Venice, 1903-15.) The Church is a despotism, to secure which she makes use of religion. In Papal Rome there was no education before 1870. Priests and Bishops could hardly read their services. Such were the university professors and teachers. Education was entirely in their hands. The Jesuits became the chief obstacles to the improvement of education. Church books of all kinds are arranged to suit the ends of the Church; the bulk of them contain trivialities, falsehoods, debasing superstitions . . . productive of mental feebleness and moral delinquency; and thus a child becomes the cringing slave and tool of the Church. A clerical education means a shrivelling up of the intellectual and moral fibre of a child, so that it becomes unable to think. I know no means so calculated to deteriorate and render utterly unfit for the battle of life boys and girls as to place them in schools taught by priests or nuns. Count Cavour said:—'Woe to the country, woe to the class which entrusts them with the education of its youth.' ("The Roman Catholic Church in Italy"—1903-15).

"Wherever Rome's churches, monkeries, colleges, schools exist, the atmosphere is tainted. Noxious spiritual vapours are exhaled; pernicious seeds bearing unwholesome fruits in character and life are born from them. . . . The State itself is being degenerated; for the State is but an aggregate of individuals, and its degeneration is but the sum total of theirs. In all R.C. Schools the spy system is in full operation; resulting in hypocrisy, cunning, duplicity and lying. Pledges that the religion of pupils will not be interfered with are worth nothing: in every case they are broken. 'No Catholic is bound to keep faith with a heretic.' [3rd Lateran (1167) and Constance (1415) Councils.] "An Oath contrary to ecclesiastical utility is not binding" declares the Canon Law.

"Roman Catholicism and lying are indissolubly welded together. It is an engine of material, mental and moral degradation . . . it creates moral evil. In Rome, people were liable to imprisonment if they did not attend the theatre. No boy or girl can attend Roman Catholic Schools without serious moral deterioration. Under pretence of guarding against sin all kinds of evil are spoken of. Books of devotion such as 'The Garden of the Soul' destroy the innocence of the young mind by acquainting it with vices unknown to grown-up Protestants. . . . None escape perversion of the moral sense. Man's life is not to be regulated by the eternal laws of right and wrong but by the arbitrary laws of the Church and of his Confessor. The spheres of right and wrong recognized by the Church are not conformable to any moral standard recognized by man, either natural or revealed. Its whole so-called moral teaching is only a cunning contrivance designed to entangle the conscience,

warp the moral sense, weaken the will, so that he would ever require his priestly physician, who would thus be enabled to dominate him soul and body for his own selfish ends. The Church demands that men and women surrender completely to its authority and guidance; divest themselves of all their faculties that constitute the very image of God; cease to think, to reason, to judge for themselves. Now, as education demands the development of all our faculties, and as the Roman Catholic Church demands their atrophy, it is and must be the enemy of knowledge, of education, of culture."

"Knowledge, intelligence and intellectual growth are incompatible with Rome's despotic sway." ("The Papal Conquest"—1918.)

Encyclopedia Britannica: "The Jesuits have tracked out the soul to its recesses, that they might slay it there and generate another in its place; they educated each mind that it might be a more subservient tool to their own purposes."

IRELAND

Rev. C. H. H. Wright said (1901):—"Alas! that the English nation should persist in doing everything in its power to separate the population of Ireland into two hostile camps! . . . to cut off Roman Catholics from all intercourse with their Protestant countrymen. In the village and city schools the children have long since been separated; in the higher schools the same plan is being carried out. And now the effort is being made to cut off Roman Catholics from all intercourse with Protestants in the highest places of education. Are we drifting once more towards Religious War? The trend of legislation by its wholesale endowment of Romanism has not been in the direction of national unity." ("The Irish University Question"—1901).

For 130 years English statesmen have uniformly sold Irish Protestants and Catholics into slavery to Rome—on the pleas of giving them an English, "Home" education, and of redressing Irish grievances in order thereby to disarm Papal hostility and to secure for themselves the Roman Catholic vote. Thus the R.C. "Tablet" (1893) wrote:—"With 80 votes to be given to British parties they" (The Irish M.P.'s) "are to pop in and pop out, to prop up governments and overturn them as the interests of their countrymen demand." R.C. Bishop Vaughan (1885) instructed:—"Catholics may belong to any political party provided they remain faithful to Catholic principles; but they must throw over party if Catholic principles require it. All must stand by the judgment of the Holy See and think as she does." ("Manual of Cath. Politics"—1886). "The Tablet" said:—"It is in the Syllabus" (! Leo XIII said, "the faithful will find a Rule for the direction of their minds." (Sept. 6, 1884).

In acting thus the statesmen have destroyed the Protestant Constitution, the Royal Supremacy, the Reforma-

tion settlement and the Act of Settlement. They have betrayed the "Protestant Religion Established by Law."

1. Thus *F. H. O'Donnell* (R.C.) M.P., declared (Oct., 1903):—"The Government had entered into a sort of politico-religious partnership with the wielders of clerical usurpation, and bought the moral (!) support of Maynooth* clergy by abandoning to it the patronage of the Crown, the minds of the children, the servitude of the teachers, the domination of the electorate, the persons, properties and possessions of the lay population. Every portion of the public administration had been surrendered to the clutch of the Clerical hand. The Protestant Government entered into a bargain with the oppressors to make the oppression tenfold more bitter, more ruinous, more degrading." ("Blackmailing of Education in Ireland").

2. *Michael McCarthy* (ex-R.C.) bears similar witness:—"Irish politicians are selling the birthright of their country to the priests. For over 70 years" (109 years in 1941) "the priests have had the sole education of the Irish. A more insidious mental deformity, a more deadly spiritual blight does not possess white men anywhere . . . ruin of mind, wrought in the name of religion, pervades all . . . it is the shrinkage of decay proceeding like a leprosy. Our children are decaying under the malign blight of priestcraft. The priests seem in terror lest the fence of bigotry and isolation should be broken down. Misdirection and stultification, not education, emanates from them. The spread of Conventual Education is ruining Irish womanhood; the nun, like the priest, is ever on the scent of money. Seven-tenths of the laity are submerged; as long as the priest has power these seven-tenths will never, if he can prevent it, rise from their submergence. Our minds are in manacles firmly rivetted on by the priests in the school, our youthful spirit is broken beyond reparation. A State-subsidized University dominated by Maynooth priests would perpetuate Ireland's woes; a Catholic University is the one link wanting to complete Ireland's enslavement. Money spent in endowing priests is spent in endowing revolution." ("Priests and People in Ireland." 1902).

*Maynooth is a Jesuit College for the education of priests, founded in 1795, and endowed by the British Government.

(To be continued next week)

THE EDITOR'S OUT OF TOWN ENGAGEMENTS

Dr. Shields preached in Victoria Ave. Baptist Church, Hamilton, Monday of this week, November 22nd.

Friday, November 26th, he will speak at an organization meeting of THE CANADIAN PROTESTANT LEAGUE Branch, London, Ontario.

In the United States

Sunday, December 5th, Dr. Shields will preach in Baltimore, Maryland, and Saturday night, December 11th, in the City Hall, Philadelphia, at the closing service of a three-day Rally of the American Council of Christian Churches; and Sunday, December 12th, he will preach in Wilmington, Delaware. Any GOSPEL WITNESS readers in these localities interested, may probably learn particulars from advertisements in local papers.

NEWS OF UNION CHURCHES

WESTPORT

Rev. N. C. Rutter, pastor of the Westport Church, has more encouraging news from the cause which has recently been re-opened:

"God has wonderfully blessed His Word as it has gone forth, and as a result two further baptismal services have been held at which five more young people were baptized and added to the church. There are at present two others who have confessed Christ but are not yet baptized. We pray that they will see fit to obey our Lord's command in this matter. All, however, are standing true and are bearing a clear-cut testimony for Christ, for which we praise God. "Our average attendance is a little increased but we rejoice that many who were discouraged grow stronger."

BETHEL BAPTIST CHURCH, ORILLIA

The sixteenth annual business meeting of Bethel Baptist Church, Orillia, was held Wednesday evening, November 10th, with Pastor Guthrie in the chair, and a good representation of the members of the church present. Some of the best reports in the history of the church were submitted for consideration.

The Church Clerk's report revealed that 35 members, adherents, and friends of Bethel Baptist Church and Bible School are now serving in the armed forces, twenty of them overseas. Twenty-seven new members were added to the church fellowship during the past year, 17 of which were by conversion and baptism. The church membership now stands at 201.

The income for the year was \$8,810.70, out of which amount \$1,671.26 was given to missions. The Bible School receipts amounted to \$649.23, with \$302.71 going for missions. The Young People's Department income amounted to \$219.32, with \$203.83 of this amount given for missions. There was a total increase for missions over last year of almost \$500.00.

JAMAICA

Rev. John Knight of Jamaica writes: "We are still fighting worldliness, modernism and Doctrines of Demons. The Jehovah's Witness people, so-called, are strong in this land. Yet we have much joy in serving the Lord for these things make Him more precious. Sunday night at a meeting in a back district from here, two returned to the Lord. When at Mt. Moriah this week the men there were able to tell of the Lord's blessing on their ministry too, for two there had come out for Him. We are endeavouring to put more work in on the out-of-the-way places. Some of these are not more than a mile and a half from the main centres and ordinarily they used to come out to the churches fairly well but now due to a lack of clothing and to the presence of several kinds of worldliness (they shout, lie on the ground, dance, etc.) or evil doctrines in every little village, many of these are swept off their feet unless we can work right on the spot. We are ever glad to hear of prayer made for the Lord's work in this immoral land."

FRENCH EVANGELIZATION

In reporting requests for New Testaments received from French-Canadian Roman Catholics, Rev. J. R. Boyd says:

"We had a wonderful time last week and the previous weekend. We received five of the recently baptized French-Canadian believers into our church fellowship on November 7th. Then last week I went to conduct a meeting in a place where we never had one before. We had a very good time, and I hope to continue to go for regular meetings at least once a month. To another place where we had promised to have a meeting, I took five of the French-Canadian family who have recently confessed Christ, and we had a really glorious time. They all testified in clear and fearless confession of Christ, and then two of them very effectively interpreted for me in answering questions and expounding the Word."

Bible School Lesson Outline

Vol. 7 Fourth Quarter Lesson 49 December 5, 1943

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

THE RESURRECTION OF CHRIST

Lesson Text: John 20.

Golden Text: "Thomas answered and said unto him, My Lord and my God."—John 20:28.

I. Tokens of the Risen Christ—verses 1 to 10.

MARY MAGDALENE was one of the devoted women who were last at the cross, and first at the tomb of the Lord Jesus (Mk. 16:1; John 19:25). Contrary to current opinion for which there is no Scripture warrant, Mary was not a sinful woman, so far as we know. The Lord had delivered her from demon possession, and in gratitude she spent her life in faithful service to Him (Mk. 16:9; Lk. 8:1-3).

In the darkness of the early dawn Mary perceived that the stone had been removed from the entrance to the sepulchre, and that the body of the Lord was not resting there. Following the more courageous and impulsive Peter, John entered the sepulchre, and what he saw convinced him that Christ had risen. The very arrangement of the grave-linens proved that the body could not have been stolen, but that it had been raised by the power of God. Probably the contour of the precious body was preserved, Christ having arisen without disturbing the grave-clothes, as a butterfly escapes from the cocoon in which it has been imprisoned. These tokens confirmed the evidence of the Scriptures that Christ would rise from the dead (Psa. 16:10; Acts 2:24-27; 13:32-37). John's love for his Master made him more sensitive to the truth. Love believeth all things (1 Cor. 13:7).

II. Comfort through the Risen Christ—verses 11 to 18.

Mary's sorrow was increased by the thought that she no longer knew where the body of her beloved Lord was resting. Her mind filled with foreboding, she looked into the tomb, but it was not empty now; two angels in white were on guard.

The weeping woman failed at first to recognize her Lord. Perhaps it was because her eyes were suffused with tears, and she could not see distinctly. Perhaps her eyes "were holden" as those of the two disciples on the way to Emmaus (Lk. 24:16). We would not be surprised also, if the glorious body of Christ, while resembling the body in which He had suffered, bore some evidence of the mysterious change it had undergone. But when the Saviour called her by name Mary knew Him. No other voice could rouse or soothe her as could the voice of her Beloved. "My Master!" she replied. What a voice our Lord must have! so strong, yet so tender; so terrible, yet so kind!

Christ said to her: "Do not cling to me; for I am not yet ascended to my Father." Three suggestions have been made as to the significance of this request: (1) that Mary desired to know Christ merely in His humanity, whereas a new spiritual union with Him was now possible (2 Cor. 5:16). (2) that Christ desired to go immediately to present to the Father the tokens of His finished work, and that He ascended for that purpose between this time and the time of the statements recorded in verse 27 and in Lk. 24:39. (3) that Christ was counselling Mary not to remain longer in the attitude of devotion at that time, but to go and deliver His message. She would see Him again; He was not yet ascending. There is a time for worship and a time for service.

III. Peace through the Risen Christ—verses 19 to 23.

The resurrection body of Christ was a real body of flesh and bones, according to His own word (Lk. 24:39-43), but

yet it was a supernatural body, not bound by the restrictions of natural existence. As He had been quickened by the Holy Spirit, His body was now controlled by the Spirit (1 Cor. 15:44; 1 Pet. 3:18). He could enter the place where the disciples were gathered, while the doors were still shut. When He comes again, the bodies of our humiliation will be transformed so that they will resemble the body of His glory (Phil. 3:21; 1 John 3:2).

The usual Hebrew salutation, "Peace", was of deep significance when addressed to the fearful disciples by the Prince of Peace. He came to bring men peace, not freedom from trial and trouble, but an inward calm which is independent of earthly circumstances (Matt. 11:28; John 14:1, 27). The only sure ground of peace is the sacrificial work of Christ (Rom. 5:1); "He showed them his hands and his side."

"Peace! perfect peace! in this dark world of sin!
The blood of Jesus whispers peace within."

The rest of Christ is rest of faith, and a rest of service (Matt. 11:28-30). Our Lord pronounced a second benediction of peace, then solemnly He commissioned His disciples. The disciples who rejoiced when they saw the Lord were sent to proclaim to others the good tidings (John 17:18). Vision was followed by commission (Isa. 6:1, 9; Matt. 28:18-20).

The new task demanded Divine endowment. The Creator-Spirit must quicken them and endue them with power. As God had breathed into man and communicated to him the breath of natural life (Gen. 2:7), so the Son breathed upon His disciples and bestowed upon them the Holy Spirit.

The disciples were now equipped to tell men the message of the forgiveness of sins, made possible through the death of the Lord Jesus Christ on their behalf (Acts 13:35-38). God alone can forgive sin (Lk. 5:21), but His messengers are to proclaim the terms on which forgiveness is granted or refused (Matt. 16:19).

IV. Faith in the Risen Christ—verses 24 to 29.

"But Thomas was not with them when Jesus came." Thomas was not in fellowship with the other disciples; he had been absent from prayer-meeting and had missed seeing the Lord Jesus. The promise of Christ that He would rise, and the witness of the disciples that He had risen did not convince Thomas. He must see with his own eyes and touch Him with his own hands, or he would never believe.

How patiently the Master dealt with His doubting follower! He appeared "in the midst" (Matt. 18:20; Lk. 2:46; John 19:18). He graciously exhorted Thomas to behold Him, and to touch Him. The very invitation proved to Thomas that the Lord had knowledge of his thoughts and words, and as he gazed in wonder, he was convinced that this was Jesus, crucified and now risen, and that this Jesus was God. May the truth of the glory of Christ come home to the hearts of all our scholars, that they may worship Him and say, "My Lord and my God"!

V. Signs of the Living Christ—verses 30, 31.

The signs of Christ are the tokens of His Deity and consist in His words and works performed while on the earth. John was inspired by the Holy Spirit to record the miracles and messages of Christ which would induce men to believe in Christ as the Son of the living God, that they might have everlasting life. Let us never cease to recommend the reading of this precious Gospel and to proclaim its message, that men everywhere may come to believe on the Lord Jesus Christ as their Saviour.

COURTRIGHT

Rev. A. Dallimore of Courtright and Wilkesport, writes to say that for the past few Sundays he has been able to hold a service in the near-by village of Port Lambton.

"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.

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(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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