

The Gospel Witness and Protestant Advocate

Vol. 22, No. 31

TORONTO, DECEMBER 2, 1943

Whole Number 1124

CONTENTS

	Page		Page
Editorials	1-6	Bible School Lesson Outline	14
Jarvis Street Pulpit	7-11	Church News	15
"Catholic" Education	12-14	Amazing Man!	15

The C.C.F. and the Roman Catholic Church

WE have received many enquiries as to our attitude toward the Canadian Commonwealth Federation, usually spoken of as the C.C.F. We have heard from many who are members of the C.C.F., and from many others who are its critics; and we have been asked, among other things, what, in our judgment, is the present relationship of the C.C.F. to the Roman Catholic Church; and what is likely to be their mutual relationship in the future.

We can give only our own opinion of what it is worth. The recent success of the C.C.F. in the Ontario Provincial election seems to have affected the C.C.F., in general, very much as whiskey is said to affect an Indian. The C.C.F. seems to have become politically rather drunk and uproarious. Its leaders are flattering themselves, and their party, that they are on the way to the establishment of a C.C.F. Government in Canada. This Editor is not now, and never has been, a party man; and he believes that the present optimism of the C.C.F. fraternity is very much like the imaginings of a drunken man, who believes he has fallen heir to a fortune.

It must be admitted that both of the old political parties in Canada have behaved very badly. There is little if anything to choose between them. They have rather parodied the saying usually attributed to Lincoln—as though he originated it—he did not: he only gave currency to it—when he spoke of government *of* the people, *by* the people, *for* the people. Both of the old parties have merited a thorough whipping by the electorate; because they so evidently believed in *government of the people, by the party, and for the party.*

Some years ago the Farmers' Party was surprised when a general election in Ontario gave it a majority, requiring it to form a Government. Its success at the polls was the worst calamity that could possibly have befallen the party: it completely extinguished it as a factor in Canadian political affairs. But the votes which elected it were not farmers' votes only. We believe it came to power as a protest against the two old estab-

lished parties; and it is our judgment that that is the explanation of the recent success of the C.C.F. We believe that a very small proportion of the votes cast for C.C.F. candidates were cast for no other purpose than to give the other parties the chastisement the electorate believed they deserved.

We have no brief whatever for the Conservative Party in Ontario. A new broom sweeps clean, and it ought to do well for a while. But it has an almost unexampled opportunity; and if it sets its house in order, and forgets all about party, and considers the interests of the people, and legislates and administers the affairs of the Province, in the interests of the people of this Province, we believe little will be heard of the C.C.F. in the future.

What About the C.C.F.?

But now a few words about the C.C.F. No one knows better than this Editor how easy it is for the public mind, by the mere process of denunciation and name-calling, to create prejudice against what is really a worthy cause. The C.C.F. does not, though it may think it does, monopolize the recognition of the fact that there are many evils, economic and otherwise, in our social life. One need not be particularly shrewd to recognize that it cannot be right that plenty and penury should exist side by side. No one doubts that now, as in all other days of the world's history, there are men who get rich unfairly and dishonestly. Nor will anyone question the fact that many are poor through no fault of their own. Some become rich because a superior capacity enables them to render a superior service of some sort, for which they receive a superior reward. On the other hand, it is true that many are poor because they have little ability to make any contribution to the public weal, for which the public are willing to pay. We do not argue that the man of large ability should necessarily be permitted to enjoy all the wealth he is able to amass; nor are we contending that the man of many disabilities should be allowed to suffer want. We are

The Gospel Witness and Protestant Advocate

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

\$2.00 Per Year, Postpaid, to any address. 5c Per Single Copy.

★

Editor

T. T. SHIELDS.

Associate Editors

W. S. WHITCOMBE, M.A. (Tor.)

French-Language Translations and Public Questions

W. GORDON BROWN, M.A. (Tor.)

Contributing Editor

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

S. S. Lesson and Exchanges

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

★

Address Correspondence:

THE GOSPEL WITNESS

130 Gerrard Street East, Toronto 2, Canada

Telephone ELgin 3881

Registered Cable Address: Jarwitsem, Canada.

merely calling attention to the fact that the diagnosing of a disease is often much easier than the discovery and prescription of a remedy; and when the C.C.F. denounces monopolies and monopolists, and all unfair means of acquiring wealth by the few at the expense of the many, we feel no disposition to quarrel with their conclusions. The late Lord Balfour, when he was Mr. A. J. Balfour, replying in the House of Commons to an extreme Leftist, remarked—we quote from memory—"His Majesty's Government have never doubted the efficacy of sovietism to make rich men poorer." Oh yes, we can say with Whittier:

"More than your schoolmen teach, within
Myself, alas! I know;
Too dark ye cannot paint the sin,
Too small the merit show.

"I bow my forehead to the dust,
I veil mine eyes for shame,
And urge, in trembling self-distrust,
A prayer without a claim.

"I see the wrong that round me lies,
I feel the guilt within;
I hear, with groan and travail-cries,
The world confess its sin.

"Yet, in the maddening maze of things,
And tossed by storm and flood,
To one fixed trust my spirit clings;
I know that God is good!"

No Power of Regeneration in the C.C.F.

We do not believe men are made new creatures by joining the C.C.F.—and they are likely to be just as selfish, just as tyrannical, as any member of the present Liberal Government in Ottawa. The C.C.F. programme is socialistic. We have neither space nor inclination to

discuss it in detail. Our insistence is, however, that the principles of Socialism are definitely anti-Christian. Socialism is the enemy of Individualism—and Christianity is essentially individualistic: "So then every one of us shall give account of himself to God." And no man may justly be required to give account of himself who is deprived of those freedoms which permit him to exercise his soul toward God; and voluntarily, not in theory only but in practice, to love God and his neighbour too.

If it be objected that there is scriptural warrant for Socialism, we demur. The Bible is an inspired record, and as such it records many things of which it does not approve. It writes plainly the story of man's sin, of all his vices, just as faithfully as it records his virtues. The Bible tells us of the establishment of a community of common interest in New Testament times, when the New Testament Christians had "all things common". *Perhaps the experiment was providentially permitted in order that we might have an inspired record of its absolute failure.* Even then, it was not a compulsory but a voluntary socialism; and the two things are at the poles apart. But even a voluntary socialism issued in disaster; and after the discovery of the lying of Ananias and Sapphira, and the two funerals which followed, we hear no more about Socialism.

Christian liberality and benevolence, honesty and fair dealing, as between husband and wife, parents and children, master and servant, sellers and buyers—yes, plenty of that; but nothing that infringes upon the cardinal principle of Christianity: the individual's moral right to freedom as a corollary of his moral responsibilities.

So therefore, on the basis of its own formulated programme, this Editor is about as kindly disposed toward the C.C.F. as toward smallpox. We are inclined to think it is a bit of political plague; but we are disinclined to believe that it will ever become epidemic to the extent of establishing itself in Ottawa. The leaders of the C.C.F. will perhaps learn the necessity of political reticence. It is much to the advantage of the country that at present they are so voluble and unrestrained; but no wise police officer will wholly disregard the ramblings of a drunken man. That the C.C.F. is a revolutionary movement that would depend in no small measure upon force and compulsion for its propagation, we have already been sufficiently informed.

Canada's Future Within the British Empire

For ourselves, we believe that the future of Canada, if it is to be a bright one, lies within the framework of the British Empire. We are opposed to separation, and to all separatists. We believe the C.C.F. falls within that category. In a certain northern constituency, during the last election, there were two speakers, one English, one French. A French woman reported to us that, having heard the Frenchman speak, she approached him, and, addressing him in French, enquired what his attitude was toward our British connection, what his view was of Canada's place in the Empire. Rather angrily he asked, "Why do you ask me that question?" She replied that she desired to vote intelligently, that she was capable of understanding these things, and wanted to know his position. He replied, "We are saying nothing about it now, but if and when we get into power,

we will make short work of Canada's British connection."

The Liberalism of Mackenzie King has been bad enough; C.C.F.ism would be even worse; and we believe that when it is understood, there will be few people who believe the Bible to be the Word of God, who believe in the great principles of the gospel of Christ, who will cast a vote in support of any C.C.F. candidate.

The C.C.F. and the Roman Hierarchy

But the question arises as to the mutual relationship of the C.C.F. and the Roman Catholic Church. Again we insist that we are expressing only an editorial opinion which must be weighed in the balances, and taken for what it is worth. We believe the Roman Catholic Hierarchy in Canada is getting ready to throw over the Liberal party just as a man throws away the peel of an orange or a banana when he has taken the fruit that it enclosed. It is the way of the Roman Catholic Church to barge in upon green pastures, and where rich harvests are to be garnered. Every predatory body has done the same. That was why Germany wanted the Ukraine; that is why the Philistines used to raid the land of Israel—to reap the harvest the Israelites had produced.

The Roman Catholic Church ruins very country, and every political party it rules; and when it has led it to bankruptcy, it invariably looks in other directions for richer fields in which to glean. And while matters tremble in the balance politically, the Roman Church will always be found on both sides of politics, so that if one party should fail, it can establish itself in the councils of the other. It looks to us as though the Roman Church had begun to feel that the C.C.F., although in principle utterly at variance with much for which the Roman Church stands, is sufficiently influential to make it impolitic longer to ignore it; and just as the liquor interests give to the funds of all parties, so that, whoever wins, they may say, "We helped to put you there," the Roman Church does the same thing. If what we regard as the unlikely should happen, and the C.C.F. should obtain power, those principles of totalitarianism and compulsion which belong to the C.C.F. would be seized upon by the Roman Catholic Hierarchy; and, under its influence, what might otherwise have been a mild attack of political influenza would become a most virulent plague of the 'flu.

The C.C.F. Leaders

The present leaders of the C.C.F. afford us no assurance of unswerving loyalty to the great principles of British freedom, based upon Christian individualism; nor do they encourage us to hope that they would evince any abiding loyalty to the British Crown. In our view, the peace of the world depends upon the continuance in strength of the British Empire. And not on that alone: we must cooperate with the United States, and with all nations of good will. But we believe the keystone of the arch of the world's liberties will be found to consist in the cooperative world-service of the British Empire and the United States.

We hope also of Russia and of China, but we speak with conviction only of Britain and the United States. So long as they mutually understand each other, and work together, they will constitute the most effective guardianship of the world's liberties and the world's peace. The importance of the British Empire, if that be

true, must be evident to every thoughtful person, and we are convinced that a common allegiance to the British Throne as the one thing that holds the British Commonwealth of Nations together, is therefore equally vital to the world's peace.

The C.C.F. Flirting With the R.C. Church

The C.C.F. is coquetting with the Roman Catholic Church, is ready to make all kinds of concessions to Rome in order to secure its vote. The C.C.F. is keeping bad company. It is cultivating companionship which we believe the next general election will show, has brought the Liberal Party in Canada to bankruptcy—and will do no better for the C.C.F.

We suggest to those who are kind enough to be interested in our opinions on these matters, that for ourselves we shall eschew any and every association with the C.C.F., on the principle of the first verse of the first Psalm, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

THIS WEEK'S SERMON

THE sermon this week has been selected almost at random from Volume One of THE GOSPEL WITNESS. In twenty years people forget very much, and we publish this in order that our present readers may have some idea how THE GOSPEL WITNESS was started, and how, with the church which gave it birth, it has continued to this day.

The sermon preached on Sunday evening last, entitled, "Should We Feel Sorry For Berlin?" and for which copies have been requested, will appear in next week's issue of this paper.

THE NECESSITY FOR PRAYER

IT is not often we refer to an anonymous letter, but we received one recently in which a subscriber says:

"In your papers, with their messages either devotional or controversial, there is always a definite lack of prayer-exhortation, it seems."

Our kindly critic adds:

"As I have travelled here and there, it is very evident that professing Christians are going continually to meetings and various gatherings, and of course, reading papers such as yours, but they do not get down and plead with God for their own strength and the work of others, that the Lord God of Daniel will send us the revival we need. May the Lord awaken us!"

We are sorry if THE GOSPEL WITNESS has ever seemed to fail in teaching the necessity for private and public prayer. But we confess that we find it difficult to conceive of the God Who answers prayer, as One Who is interested in prayers made to order. Prayers that depend upon others' exhortations for their inspiration, it seems to us, are scarcely prayers at all. We believe that if and when the great principles of the gospel are preached and expounded, with the blessing of God they will almost certainly inspire people to pray.

We are at a loss to understand how our correspondent happens to know that the people of whom she speaks "do not get down and plead with God for their own strength, and the work of others." Can she be sure of

that? For ourselves, we are not much impressed by people who are always talking about praying, and exhorting others to pray. There is a place, of course, for us each to "exhort one another"; but there is a world of difference between saying prayers to order, and really praying to God such prayers as are inspired by the Holy Ghost. Perhaps there is value in occasional days of prayer, and an annual week of prayer: our difficulty is to know how people exist spiritually between these infrequent occasions.

One reason for our having exposed ourselves to the criticism of our kind friend is our abhorrence of everything that savours of Pharisaism. But if, as was the Apostle Paul, we are compelled to boast, then boast we will on this principle: "He that glorieth, let him glory in the Lord." We venture to say that there is not a church in the world that lays greater emphasis upon the necessity of prayer than that over which this Editor has been permitted to preside for now going on thirty-four years. Jarvis Street has lived these many years of the principle, "In everything by prayer." The church does not talk much about praying: it is often too busy praying to have time to talk about it. And the extension of its influence to the uttermost parts of the earth, we think, is a proof of the efficacy of prayer.

The letter to which we have referred, had not come before us when the sermon occurring in this week's WITNESS—a note concerning which will be found elsewhere—was selected for publication; but that message itself perhaps is a sufficient answer to the friendly criticism which we have reviewed. We are grateful to our critic: we only suggest the importance of clearly differentiating between the perpetual talking about prayer, which is so prevalent, and the actual exercise of that privilege both in public and in private.

WHO ARE THE "PROFESSIONAL AGITATORS"?

SOME weeks ago Mr. Gladstone Murray, former General Manager of the Canadian Broadcasting Corporation, created quite a furor in editorial offices by a certain speech he made in New York. It inspired a great many editorial question-marks.

Now we have before us an editorial from *The London Free Press* of November 22nd. We set it out in full before commenting upon it. Here it is:

Murray Repeats

"A few weeks ago Gladstone Murray, former general manager of the Canadian Broadcasting Corporation, now a public relations counsel in Toronto, asserted in a speech in New York that certain persons had sought at the beginning of the war to prevent the CBC from carrying British broadcasts. They had tried, he intimated, to prevent the CBC from carrying pro-British programs. He chose not to name the persons and his listeners were left free to interpret his words as they chose. Some Canadian critics decided it was the Communist party to which he had referred. Others picked the Socialists. Some thought it was Quebec interests. The speech was an incitement to apprehension without providing the necessary information—the names of the parties concerned.

"Now Mr. Murray has done something very similar. During an address before the General Alumni Association

of the Queen's University, he declared: 'There is in existence in Canada now a complete plan for a general strike after the war. Behind the plan are professional agitators with a vested interest in disruption and chaos. . . . This strike is for the purpose of revolutionary action. Its planners have not yet concerned themselves with the grievances on which the strike will nominally be based.'

"Here we have the same type of propaganda. The abstract charge, the touch of the dramatic, the hint of national danger, the refusal to name those against whom he lays serious counts. Mr. Murray because of his former position—in which he was much in the public eye—as well as because he is now in the business of public relations, can secure a hearing. He has a responsibility to the community as well as to his clients. He should have the courage to name those whom he accuses. If not, he should cease these blanket denunciations of ghosts."

We have never been able to understand why there should have been so many guesses as to the source of these anti-British efforts to bar pro-British programmes. Now *The London Free Press* complains because Mr. Murray does not identify the "professional agitators" by name. It says:

"He should have the courage to name those whom he accuses. If not, he should cease these blanket denunciations of ghosts."

We most earnestly wish that the "professional agitators" referred to by Mr. Murray were only ghosts—for we do not believe in ghosts, and we are not afraid of graveyards. We venture to say that there is scarcely an editorial office in Canada which could not immediately identify the "professional agitators"—and we include *The London Free Press*. If it does not know who the agitators are, it must be very obtuse.

THE GOSPEL WITNESS, unlike the majority of Canadian journals, whether secular or religious, seldom deals in generalities: it usually names its man. And we have always believed that that is the fairest way to fight. "Blanket denunciations" are likely to put many people and many institutions undeservedly under suspicion. We do not blame Mr. Murray. Mr. Murray has probably observed the cost of mentioning names.

A night or two ago we read an editorial in *The Toronto Star*, in which it actually mildly criticized Quebec, and spoke of Quebec as a "problem child".

We agree with *The Free Press* in its contention that when such charges are made, the men concerned should be identified—but in all probability *The Free Press* would be the first to hold up its hands in horror if the names of the "professional agitators" were mentioned.

Surely to anyone having any knowledge of the tides which now are flowing in Canada, there is no mystery about what Mr. Murray said. We can identify the source of these anti-British movements of which he complains. The fact is, of course, there is no Irish problem, there is no Spanish problem, there is no Vichy problem, there is no South American or Mexican problem, there is no Quebec problem. The "professional agitators", the devil's own black international, is the Roman Catholic Church. It is every whit as anti-British in Ontario as it is in Quebec, and just as anti-British in England and Scotland and Northern Ireland as it is in Eire.

If Italy may really be reckoned as being out of the war governmentally, we are still left with three Axis powers against whom we fight. Formerly we had four, and what was the fourth, and is now the third, is a

Fifth Column in every one of the United Nations. The arch-criminal of the world among all institutions, the bloodiest of all conspirators, the most deceitful and the most ruthless, is the Papacy. We must deal with Germany in such a way that she will have neither ability nor inclination to start another war for some centuries to come. The same is true of Japan. We think it probable that the Italian people have already learned their lesson. But the most vicious, the most persistent, the most pestilential, the most satanic of them all, is the Papacy — and unless and until that aggregation of fiendish intrigue is destroyed, there can be no lasting peace for this troubled world.

But *The Free Press* quotes Mr. Murray as having referred to "professional agitators". Someone may say, "That cannot include 'His Holiness' the Pope, or the Curia, or the Canadian Roman Hierarchy. The fact is, the Roman Church lives by agitation and intrigue. Wherever you find it, it has a grievance. It is perpetually complaining that its rights are disregarded. It assumes the role of a martyr always. There were of ancient time "wreckers" on rocky shores that set up false lights, in order to lure unsuspecting ships to their destruction—and the wreckers were on hand to salvage what they could of the wreck for themselves. The Papacy is a professional "wrecker". The trail of its operations can be traced through all European history. It is the world's greatest trouble-maker.

If *The London Free Press* desires information on such a matter, it need not spend a dollar on a telegram, or on a railway ticket: it will find "professional agitators"—oh, let us say, in educational circles not far from *The London Free Press* office. It is the Roman Church's favourite method of procedure to start up as much trouble as it can; and then, while the fire burns, and the popular mind is concerned with methods of extinguishing it, the arsonistic looters rake in the spoil for which purpose the fire was set.

We venture to supply the information Mr. Gladstone Murray withheld. Ask any public servant from Lord Bennett down, and it will be found that everyone who has presumed to endeavour to act as though Canadian governmental service were designed for the profit of all the people, and he will tell you that he had no rest day nor night from the "professional agitators" of the Roman Catholic Church who, having claimed the lion's share of everything as a special privilege, thereafter demanded what little was left as their prescriptive right.

We pass these observations on to *The London Free Press*, a paper for the utterances of which many times in the past we have been profoundly grateful, with our sincere compliments.

THE OPEN LETTER TO THE POPE

THIS letter which attracted a great deal of attention has been issued in pamphlet form. We want it distributed everywhere, as widely as possible—and if need be, freely too. The only money we have received toward its publication are gifts of \$40.00 and \$12.00, and a few smaller amounts. It will cost very much more than these amounts, but we will send copies free to anyone asking for them. Yet it will help us materially if you will send a dollar or two with your order, to help cover the cost.

HOW LONG, OH HOW LONG?

WE publish below a news item from *The Montreal Gazette* of November 18th. Canada is supposed to be a free country, but the people of Ontario and other provinces have little idea of the disabilities from which Protestants suffer in the Province of Quebec. We ask our readers carefully to read, mark, and inwardly digest, the following news item, and they will then perhaps appraise our comments more accurately:

PROTESTANT FIRM FIGHTS TAX LEVY

Court of Appeals to Decide Validity of Assessment on Longue Pointe Property

"Can a Protestant corporation validly be held liable to continue payment of Roman Catholic Church taxes assessed on Roman Catholic property after its purchase from a Catholic? The Court of Appeal—Chief Justice Letourneau, Justices Galipeault, Walsh, Bissonnette and Errol McDougall—reserved judgment on this issue yesterday.

"The Riverside Manufacturing Company, Limited, appealed from a judgment of the Superior Court which dismissed an action in which the company sought relief from liability for Catholic Church taxes levied on two lots of land in the parish of Longue Pointe. Appellants purchased the properties from J. H. Biermans, a Roman Catholic; in November, 1936, at which time they were subject to a tax for the building of the Church of St. Francois d'Assise. The liability was to extend over a period of fifty years, dating from April 21, 1934. In 1939, in accordance with the provisions of Section 56 of the Parish and Fabrique Act, the cure and churchwardens of St. Francois d'Assise prepared new assessment roll to replace that of 1934, and the tax charge against the two properties in question appeared as originally assessed for \$21,600 and \$121,500 respectively.

"Appellants alleged that the cure and wardens, respondents, and the assessment commissioners, mis-en-cause, exceeded their jurisdiction in thus placing on the roll the appellants themselves and their lands, inasmuch as the property was owned by a non-Catholic corporation which, under the law, may not be taxed for Catholic church purposes.

"The case for respondents is that the assessment is not a personal tax, but a privileged charge on the property, and will remain a hypothecary liability until the debt is extinguished at the end of 50 years, as from April 21, 1934. The purchaser, it was submitted, must have known, or could have learned, of the assessment, and the right course to escape the liability, would have been to withhold, at the time the property was bought, a sum equivalent to the outstanding instalments of the tax.

"Aime Geoffrion, K.C., and Holden, Heward and Holden, attorneys-of-record, appeared for appellants, and Anatole Lachapelle, K.C., and Antonio Perrault, K.C., for respondents and mis-en-cause."

Here it would appear that a certain company made up of Protestant shareholders and directors bought certain properties which were said to be liable to a tax imposed by the Roman Catholic Church, and extending over a period of fifty years. The defense is "that the assessment is not a personal tax, but a privileged charge on the property, and will remain a hypothecary liability until the debt is extinguished at the end of fifty years, as from April 21, 1934."

Then, further, it declares that the purchaser ought to have known that the property was subject to this tax;

and he should have exacted from the vendor a sufficient reduction in the cost to permit him to pay the tax imposed by the church for fifty years.

Surely there is an injustice here resting upon both the purchaser and the vendor. Probably, if the purchaser had made such a demand, the vendor could not have sold it. He could not have afforded to pay fifty years' taxes to the church in advance; and therefore he would have been deprived of his liberty of sale because he would have had to ask an exorbitant price to provide for the church tax on the property. Or, negatively, he would have had to reduce the price of the property by the amount of the instalments of the more than forty years remaining to enable the purchaser to pay. Is this British freedom? Is this justice? This is church rule with a vengeance. How long will the free people of Canada consent to wear the intolerable yoke of the Roman tyrant, and thief?

ABOUT THOSE PRIZES

SOME weeks ago the Editor offered a prize of a \$25.00 Bible such as was presented to him a year ago, to the person sending the largest number of new subscriptions—whether regular \$2.00 subscriptions, or \$1.00 for six months; the subscriptions and not the money counts—between now and the end of December. (The registration of subscriptions, and all the clerical work connected with every name added to our subscription list, make it impossible for us to extend this proposal to any lesser period than six months.)

Following that announcement, a generous friend wrote us proposing to co-operate with us by offering cash prizes of \$15.00, \$10.00, \$5.00, \$2.00, and \$1.00 for persons sending in new subscriptions. One person was well in the lead to obtain the first prize, until to-day when a letter from another person enclosed additional subscriptions that brought that person to within one of the leader.

This is the first of December. This issue will appear on the second, will reach some people on that day, many more on the third, and perhaps all by the sixth or seventh. That will leave, even then, twenty-four more days in which to work. See how many subscriptions you can roll in.

WATCH LONDON!

THE Editor attended an organization meeting of THE CANADIAN PROTESTANT LEAGUE in London, November 26th. The spirit and determination evidenced by a good company at that meeting, lead us to expect great things from London between now and the springtime.

What a great thing it would be if every member of THE CANADIAN PROTESTANT LEAGUE would make himself or herself a committee of one to enlist as many people in THE LEAGUE as possible. If we could generate a real enthusiasm in the matter, we ought to be able to roll up a membership of one hundred thousand between now and the next Annual Meeting. Do not be content merely to ask a few of your friends. Go out resolutely and canvass from door to door. Tell people of the menace of Romanism, and how important it is that Protestants should be organized.

We quote herewith a statement by Sir Wilfred Laurier made some years ago:

STATEMENT BY SIR WILFRED LAURIER

Warning Ultramontanes re. Their Policy

"You wish to organize all Catholics into a single party, without other tie, without other basis, than that of religion; but have you reflected, that by that fact alone you organize the Protestant population as a single party, and that then, instead of peace and harmony, which now exist among the elements of our Canadian population, you will bring on war, religious war, the most frightful of all wars."

(Lecture on Political Liberalism, June 26, 1877; delivered in the Music Hall, Quebec.)

From the above it will be seen that Sir Wilfred Laurier foresaw that the aggressive attitude of Rome, though he himself was a Roman Catholic, would compel the organization of Protestants in self-defense. Let us pray daily for the success of THE LEAGUE! Let us talk about it! Let us work without ceasing to enlist new members! Any reader of THE GOSPEL WITNESS who needs help in the form of PROTESTANT LEAGUE Membership envelopes or other literature will receive such help promptly by writing: THE PROTESTANT LEAGUE Office, 130 Gerrard St. East, Toronto 2, Canada.

ROMAN PERSECUTION IN ETHIOPIA

THE GOSPEL WITNESS publishes repeatedly, for the thing needs repeating, documentary proofs of the fact that the Roman Catholic Church claims the right to use physical punishment, even death, to exterminate the teaching and preaching of the gospel of salvation by grace alone. In these pages we are often—and rightly enough—reminded of Rome's claim to be *semper eadem*, "ever the same". Her practice, where she has the upper hand, shows this mother of evils to be the same in her persecutions to-day as she was centuries ago.

In substantiation of these accusations we give part of a letter from Africa, by Rev. Harry Percy to Forward Baptist Church, reporting news brought by another of missionary work in Abyssinia.—(W.G.B.)

"Mr. Playfair arrived back from Ethiopia with some very interesting tales to tell of the amazing growth of the church in that land under persecution of the Italians—or more correctly, the Roman Catholic Church. The church increased tremendously, as it always does under persecution. As many as twelve hundred people have gathered together at one time for Communion service. But they certainly were persecuted by the Roman Catholics. Because some of the Christians refused to kiss the crucifix and swear allegiance to the Roman Church, they received as many as one hundred lashes a piece. One man received as many as four hundred, and lived to tell the tale! Mr. Playfair saw that man's back—one huge welt. The Christians were compelled, as in the early church times, to hold their services in the dead of night for fear of the authorities. But the Lord blessed richly, and a magnificent, well-disciplined church has arisen in the land of the Conquering Lion. There has been no supervision by white men, it has been entirely in the hands of the natives. It is not a youth movement, but rather composed mostly of older folk. Mr. Playfair got the impression that it was around a nucleus of old women that the revival started. But what matters the implement when God is wielding it? Even the simplest of us can be mighty powers in the hands of the almighty God."

The Jarvis Street Pulpit

THE TITHE AND THE BLESSING

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, November 12, 1922

(Stenographically Reported)

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

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

"And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts."—Malachi 3:10-12.

(See note at end of this article.)

I CONCEIVE it to be the function of the ministry to bring to the people the message of the Lord. And I want to explain to you why I have selected this text this morning—or, rather, how it was selected for me. It is known to many that something over a year ago this church passed through a great crisis, when those who were known as the principal givers, with many others, withdrew from our fellowship; and left us to maintain this great work, without their assistance. Notwithstanding that, God has supplied "all our need according to His riches in glory by Christ Jesus." We have undertaken things of which we were formerly afraid. For instance, for years there was a discussion as to how the message of the pulpit might be printed and circulated. Even at a time when this church reported as its revenue for the whole year, \$73,000 (that included a large amount for the Forward Movement and so was a special year), we could not find sufficient money to do it; but as soon as the Lord in His grace made us poor, He made us rich in faith; and thus the ministry of this church has been extended; and we say it to His praise, that never a week passes that we do not receive messages from different parts of this continent, and elsewhere, of blessing attending the reading of the printed page. We have had conversions reported, and baptisms, through the reading of THE GOSPEL WITNESS. It has been a silent missionary carrying the gospel to places where there was no preacher to preach. Thus we have learned that there is a real joy in getting things done with help from God.

You know there was a time in this church when we used to organize wonderfully. I think we were so clever at organization, that we almost organized the Spirit of God out of our life: when any money was to be raised, we organized, and we had "drives" and "canvasses", and it was done in a very efficient fashion; and the money was obtained. But the spiritual blessing did not accompany it, as we believe it should have done. We have learned to take these things to the Lord in prayer in a way in which we had not learned before; and somehow or another the necessary help has come. The "barrel of meal" has not wasted; the "cruse of oil" has not failed; and we have never had to report a deficit of any sort. God has supplied our need. From time to time we have had to tell the people that there was some special obligation in view; but as we have done it, there has always been more than enough to supply our need.

Yesterday we had a meeting of the Prudential Committee, just to see how our affairs were; and we faced some things that we had to give attention to. For instance, during the war about three hundred men went out from the church; and more than forty of them sleep in France and in Flanders. In the Spring of 1919 the church gave instructions to the Finance Committee of that day to erect a suitable memorial to perpetuate the memory of these splendid men. I can see them now: I can remember when some of them stood up in our services, and volunteered. I remember in those terrible days of blood how, one night, eight went down from this church to the armouries, and went home in uniform. Some of these very men never came back again. We cherish their memory: we are grateful to God for the splendid service they rendered. That memorial tablet was prepared; and just about the time of the crisis in our church life, it was ready, or nearly ready, for delivery. After our friends had separated from us, we wrote them and asked them if they desired to have a share in the erection of this memorial. It was our obligation: we were Jarvis Street Church, and not they; and we were responsible for it; but they very generously assumed nearly half of the responsibility, and notified us to that effect. That left us about four hundred dollars that we were to be privileged to give to complete the amount. It will cost \$900. It is a beautiful bronze memorial, which I expect will be erected where that larger list is hanging, in the south-east corner, and that will be transferred to the other side of the church.

Yesterday we said, "We shall have to ask the church to adopt some means whereby all the people may have the privilege of having a share in erecting that memorial;" and we knew we had only to say the word, and the money would be forthcoming, however great the sacrifice involved.

Then there is a sum of six hundred dollars we have to raise for our insurance this month. We have had experience with this before: we had only to tell the people, and to tell the Lord; and the money was forthcoming. So then we decided we must ask the people, or ask the church, to set a day for an offering, when we would take a special offering of \$1,000 for these two objects.

The Prudential Committee, or rather, in the beginning of our discussion, one member of the Committee.

felt that we ought to take an offering for Foreign Missions beside that, and at the same time. Many of our members contribute weekly to missions; but there are some who do not give by the week; but only as they are given opportunity by special offerings.

There were, then, these three things for which we should ask an offering. Psychologically, it seemed very unwise to ask for three things at once. First of all, I questioned the wisdom of it; but we had prayed that God would guide us, and ultimately we decided to ask the church next Thursday if they would approve the taking of a special offering on the 26th of November for these three objects. And I was requested by the Prudential Committee to make that announcement this morning; that when we come together on Thursday we face that matter together; and then prayerfully ask the Lord's blessing.

Well one day this week a lady telephoned me, who had been converted just a few weeks before; and she said she wanted to see me about baptism. She came into the vestry, and I had a talk with her. She told me how she had dropped into this church occasionally for ten years, and how the Lord always laid hold of her somehow. Then she went away to Vancouver, something over eighteen months ago; and she said the Lord followed her to Vancouver, and actually brought her back across the continent to come to this church. And she came in six weeks ago; and a week or so later she was wonderfully converted. She had been a member of a church before; but she had not known what it was to look to Jesus as her Saviour. I rejoiced with her; and then she said something that I have never heard in my years of experience as a minister. She told me that she was a working woman; that she worked for her living; and she had nothing but that which she earned. "But," she said, "you know I have been reading the Bible; and I have come to see that when one is converted, if he has wronged a neighbour, so far as it is in his power, he should make restitution." But she said, "I do not know that I have anything to do on that account. The Lord has not shown me anything there; but," she added, "I have come to see from the study of God's word, that it is our privilege to give a tenth of all that God gives us; and I have not done it. I look back over the years; and I feel that somehow or another I should make up, so far as God enables me to do it, the tenth I have not paid. I am going to ask the Lord to do that—to help me to make restitution to Him in this matter of the tithe. Now," she continued, "I should like to be baptized next Sunday." And I said, "Well, will you come and meet the committee on Saturday evening?" She said she would.

We had our Prudential Meeting on Saturday afternoon. We went home about seven o'clock; and I came back again to the prayer-meeting, and found her waiting for me. She put an envelope into my hand; and she said, "I want you to read that." She said that she had placed this matter before the Lord, and before her baptism she desired to put upon the altar what she was able to give, as some expression of her gratitude to God, and as an act of restitution in the matter of the tithe. And there was a cheque enclosed; it was a cheque for \$150 which she desired to give to the Lord before she was baptized.

I had a feeling that there was some very close connection between our afternoon meeting and that act of hers. We had much prayer in the prayer-meeting until

about half past ten. Then God laid upon a large number a great burden of prayer, and they wanted to stay—and they did stay until between one and two o'clock this morning. And the burden of the prayers of many was that we should be led to bring our tithes into the storehouse; and as that prayer was presented to God again and again, with no suggestion from anyone but from the Spirit of the Lord, I said, "Well, Lord, I have never preached from that particular text; but I will take it in the morning and talk about it, if it be the Lord's will."

I should like to add, that as we prayed about this offering, one young man said, "I have not much money with me; but the lad brought five loaves and two fishes, and there are two dollars." And he came forward and put it on the table. Another young man, who is not a member of this church—just a student, and students have no surplus money—said, "I want to give a little too;" and he put down one dollar. Another brother said, "I want to put one hundred dollars on top of that." And we felt the Lord was leading us out; and there was a spirit of hilarious giving in all hearts. That was between one and two o'clock this morning. And those who did not contribute then wanted to face this matter before the Lord, and give as the Lord has prospered.

In this text the Lord asks a question, "Will a man rob God? Yet ye have robbed me." They then say, "Wherein have we robbed thee?" And His answer is, "In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation." He is speaking to the people of Israel.

I.

Let us begin by endeavouring to understand the principle involved here—that GOD DEMANDS OF US A RECOGNITION OF HIS PROPRIETORSHIP. He is not speaking now of what our Anglican friends would call works of "supererogation," or something that is over and above our necessary duty; but He is speaking of a simple obligation, of the rendering to God of that which is His own; and He declares that the tenth is His: it is not ours at all.

I read to you this morning from the New Testament a passage which refers to the priesthood of our Lord as being similar to that of Melchisedec,—that He is "a priest for ever after the order of Melchisedec." We do not know who Melchisedec was; but I am inclined to the belief that He was none other than the Lord Himself, Who appeared in that ancient day, "without father, without mother, without descent, having neither beginning of days, nor end of years; but made like unto the Son of God; abideth a priest continually." And when Abraham returned from the slaughter of the kings, Melchisedec, king of Salem, the King of peace, met him, and to Him Abraham gave a tenth of the spoils. And the chapter I read to you this morning teaches us that in that act Abraham recognized the superiority, the Lordship, of Melchisedec. "Consider," says the writer, "how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils." The giving of the tenth was a recognition of Melchisedec's kingship, of His superiority to the patriarch.

Then you will remember Jacob's wonderful dream: he registered a vow when he set up the stone at Bethel, and said, "If God will be with me and will keep me in this way that I go, and will give me bread to eat, and

raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God . . . and of all that thou shalt give me I will surely give the tenth unto thee."

Later still when the children of Israel possessed the land of promise, God set aside the tribe of Levi to minister to Him in the priesthood. Therefore, when they went into the promised land, and they divided the land by lot among the tribes, Levi was given no portion. Levi had no land: it was divided among the other tribes. And every one of them was instructed to give a tenth of all they had to the Lord for the Levites; and so the Levites had a portion in all their brethren. But they had no land. (Num. 18:20-21). And then in turn the Levites also were required to tithe the tithes: they also had to bring into the offering of the Lord a tenth of all they received from their brethren of the other tribes; but the tithe of all, and the tithe of the tithe, was "holy unto the Lord."

I have not time this morning even to enumerate the instances in which spiritual revival and quickening accompanied the act of recognition of God's proprietorship, by the rendering of the tithe. This, however, I must say, the thing that is fundamental to all spiritual prosperity is a right relationship to God.

One said to Jesus: "Master, which is the great commandment in the law?" Do you remember the questions? And Jesus said, "Thou shalt love the Lord thy God. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." But Jesus did not mean that the first commandment was merely first in order: He meant that God Himself was to be regarded as the chief Creditor, as the King, as the Lord of all: and that a recognition and acknowledgment of that fact is the *sine qua non* of all spiritual good.

In our day the emphasis is laid upon the second table of the decalogue; and as long as men live in right relationship to their fellows, even though they ignore God, we are told that all will be well: if a man is merely moral; if he pays his debts, and recognizes and discharges his obligation to his fellows; even though he never bows his knee to God, all will be well. A half truth is an untruth; and the thing that we need to learn to-day is that God will be God; that He demands recognition as God. And it is our duty and privilege as Christian people so to recognize God that it shall appear to all that we accord Him in all things the pre-eminence. He is our chief Creditor: "In Him we live, and move, and have our being." It is the Lord who giveth thee power to get wealth." There is nothing we have which is our own. From Him "every good and every perfect gift" proceedeth; and if He withdraws His hand, then we are poor indeed.

That, in principle, is what God demands of us: that in our business, in our temporal affairs, we shall recognize God by giving Him the first place. A tenth of the flock, and of the herd, and of all the fruit of the land, God claimed for Himself; and it was for Himself alone. It was to be reserved and dedicated to Him; it was "holy unto the Lord" (Lev. 27:30-33). In this case the people had withheld their tithes. They had not recognized God; and God actually charges them with having "robbed" Him. He does not say, "You have not been generous:" He says, "You have not been honest with Me."

There is a terrible story in the New Testament also,—

one of the most terrible stories in the whole Book—of the taking of a collection; and of a husband coming and laying down at the apostles' feet that which he declared was the price of a piece of land he had sold. Peter said, "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost?" And he fell down dead at the apostle's feet. When his wife came in later, Peter asked her whether they had sold the land for so much, only to discover that they had conspired together to be untrue to God, to be dishonest with God, to mock God; as if He could be deceived! And she too fell dead at the apostle's feet.

My dear friends, it is a very serious matter. It is important that we should give God His rightful place; that we should put Him first; and that we should recognize that whatever we have, be it little or much, God demands that His claims be given recognition.

Of course, the principle of the first commandment applies to more than the giving of the tenth: it applies to everything: but I am dealing with this especially this morning. And I am not speaking of this in order to make an appeal to you. I am just bringing you this text; because I could not get away from it. I have not had time to unlock its treasures. I just want to leave the text with you; because the text is far mightier than any exposition of mine could be. I am persuaded the more we give the people of the Word of the Lord the more effective our ministry will be. Some one may go away and say, "The preacher did not say very much to us this morning." No, he did not. I have told you that I am merely thinking aloud this morning; speaking wholly impromptu, from a text laid on my heart by being quoted in several prayers between one and two o'clock this morning. But God has said a great deal. "Will a man rob God?" Will you rob Him? Will I? Shall we any of us rob Him? or shall we resolve here this morning that there shall be an end of that; and that we will from this forward recognize God in our temporal affairs; and we will do what he has required?

It may be that somebody here this morning will say, "But sir, you are preaching from an Old Testament text: do you know that 'we are not under the law, but under grace?'" Yes, I know that; but let us consider the relation of these two principles, of the two covenants, of Law and Grace. Ponder this text, for instance: "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

The ceremonial law was abolished; and the law, as an objective standard, and as a means of salvation, is declared to have failed: but the decalogue is not abolished: "the righteousness of the law" is to be fulfilled in us "who walk not after the flesh, but after the Spirit." "Thou shalt not kill:" "thou shalt not steal:" these and other requirements of the moral law are as binding as ever. The gospel does not license us to do these things. The difference between the law and the gospel is that God has taken the objective law from the tables of stone, and He has written it in our own hearts, making the renewed soul to desire what God wills.

The tenth is a useful minimum; but my contention this morning is that the standards of the New Testament are, in their spiritual import, if possible, even higher

than the standards of the Old: that the gospel requires far more of us than did the law. It demands the submission of the whole man—spirit, soul, and body—to the Lordship of Jesus Christ; and a recognition of Him in all our affairs, spiritual and temporal.

II.

But let me now remind you that THERE IS ALWAYS A PLACE FOR REPENTANCE. The Lord uses some hard words here. I should not have thought of taking this text, because really I must confess that I have been filled with gratitude for the way God has supplied our need; and for the generous way in which the people have given. And it never occurred to me to think that we were among those who rob God. I do not know that we are. I am not saying that this has application to you. When this young woman came to me last week to tell me of her new-found hope in Christ, it did not occur to me to say, "Look here, what have you been doing with the Lord's tithes during the past years?" It would never have occurred to me to speak like that; but when the Spirit of the Lord comes upon a man or upon a woman, and enlightens the understanding, and quickens the conscience, and takes the first place in our affections, it is perfectly marvellous what God can do.

When, and following upon that, He seemed to open the hearts of the people in prayer; and to lead some of them to quote this text, it seemed to me that it would be wise for me to bring you the text, even though I was unprepared to give you a studied exposition of it. I do not want to lessen its force at all: nor to suggest to any one that we should seek to escape from its tremendously searching inquiry. Let us open our hearts to the Holy Spirit's scrutiny.

"Will a man rob God?" Well, if you have, it is for you, my friend, to acknowledge it. If any of us are conscious of having failed in this particular thing—in our relationship to God; then I remind you that He comes in tender grace to say, "Bring ye all the tithes into the storehouse." As though He should say, "If that is what you have done, let Me tell you what you may do from this hour, Recognize Me: it is not too late, bring ye all the tithes into the storehouse, begin to make amends, bring forth fruits meet for repentance, and prove me now herewith, said the Lord of hosts."

I do believe that *God desires to be proved as Lord of the material realm*. Modern science has almost excluded God from the realm of the material. The evolutionary hypothesis has become, shall I say, atmospheric. And this atmosphere has coloured all our thinking; so that many who profess to believe the Bible to be the Word of God, are unconsciously influenced by the prevailing miasma, and led to conceive the universe as a machine governed only by processes of inexorable law; and that God has so wound the thing up, that it has to go on in its appointed course, and that God is something apart from His universe; or otherwise, that He is locked within, in the sense of the divine immanence; that He has shut Himself up within the things He has made; and He cannot Himself suspend His law. And out of that comes the denial of all miracles. "Why," says the man of science, "it is nonsense to talk about Jesus opening the eyes of the blind, and healing the leper, and raising the dead, and making water into wine, and multiplying

the loaves: it is contrary to law, and He cannot do it." But God waits to prove that He is the Source of law; and that He is superior to law; that while He is immanent,—everywhere present in all His works; He is transcendent too—Sovereign of everything that He has made; and He can stop the machine if need be: for Hezekiah He made the shadow return backward on the dial of Ahaz; and at the word of Joshua the sun stood still. God can lengthen your day if He will: the sun and everything above and beneath it, are still subject to His personal, sovereign sway.

Now, said He, in the realm of the material, "Bring ye all the tithes into the storehouse . . . and prove me now herewith, said the Lord of hosts,—give me a chance to show that I am Lord in My universe." Do you not think that the Lord desires to glorify Himself in the finances of a church? Do you not believe that He desires to show what He can do with poor people? I do not know that there is any special virtue in being poor, especially if our poverty is due to our indolence: nor do I think it is specially wrong to be rich, if wealth comes as the gift of God, as the reward of honest toil; and provided that God is recognized. We should serve God where He has placed us; and thank Him for everything He has bestowed upon us. On the other hand, it is true that God has "chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him." Oh, you have dreamed about somebody's remembering you in their will, have you not? If I were to ask all those who have not dreamed such dreams as that to stand, I do not think anybody would stand. We have all dreamed of being rich. But, my dear friends, the Lord of glory has remembered you in His Will; and the poor of this world may be "rich in faith, and heirs of the kingdom;" and God loves to take hold of a congregation of poor people, and show the world what He can do. He loves to take, as I have often said to you, "the weak things of the world . . . and the things which are despised—I think that means a church—and things which are not." Why somebody said the other day, speaking about Jarvis Street,—so somebody told me,—"Nobody goes there." I do not know whether they meant we were a congregation of nobodies. We are at least a congregation of humans of some sort; and if we are nobodies there is a probability of our being used of God. He desires to manifest His grace and power in the realm of the material. Therefore, however poor we may be, let us be ambitious to be "rich in faith."

About three years ago a gentleman from this church came home with me one Sunday evening after the meeting; and as we sat together at my table I asked him about our unfinished building. I said, "Do you think it ought to be finished?" "Oh yes," he said, "I think so. I think we should address ourselves to that matter at an early date." Then he added: "I would be willing to give you \$10,000 towards it." I was thankful; I remember I was thankful both to God and to him for that generous promise. Of course it was only a promise, but I thought of it as cash; but it did not bring me half the spiritual blessing that that cheque for \$150 did last night. Somehow or another that came to me as something right down out of heaven from God: there was a spiritual accompaniment about it I cannot explain; and I think, as I have told you the story this morning, you have felt that it was the finger of God. Our Lord still loves to get the loaves

and the fishes from the lad; and He can do with them what only God can do.

Now, my dear friends, I ask you this morning if we shall prove Him in the material realm; if we shall just accept, shall I dare to say, His challenge: "Prove me now herewith; bring in your tithes; recognize Me; and I put Myself on record—I give you My written promise: I will . . . open the windows—or, the flood-gates—of heaven, and pour you out a blessing that there shall not be room enough to receive it."

I believe that we have a right to expect material blessing. I believe the text has application there, that God will bless us even in material things; He will bless us in our business; He will bless us in our basket and in our store; He will really give us increase in material things. Now as a matter of arithmetic, if a man has a dollar and he needs every cent of it, and he gives ten cents to the Lord, he will be ten cents short. That is arithmetic; but it is not faith. The ninety cents mean more than one dollar when they are put into the hands of God; and I believe He would have us prove Him there: that is the only way by which we can accept this teaching. Otherwise, there are people here this morning who would say, "Well sir, I can hardly pay my way. If I were to give the Lord a tenth I do not know what I should do." But He says: "Prove Me; take Me into partnership; make Me supervisor; make Me the Head of the house; make Me the Manager of the business; recognize Me; and see if I will not make the concern grow: I will pour you out a blessing that there shall not be room enough to receive it."

This is, of course, especially true in the spiritual sense. Somebody said last night, "Is that the reason why we have not had the floods of blessing for which we have been praying? Perhaps God in His providence has led us to see this evening, in order that He may open the flood-gates of heaven." I do not know. I just bring you this simple message.

"And I will rebuke the devourer for your sake." Do you know what the "devourer" is? Well, there were the locust, the caterpillar, the cankerworm, and these devoured the fruit of the field.

What is the "devourer?" There is somebody here this morning who says, "But sir, I have had sickness in my home. I have had all kinds of trouble." Yes, these things come; in the Providence of God they are permitted; but sometimes it may be that some of these "devourers" would not come; it may be that we should be saved from a good deal of expense, if only we gave God the first place. In the spiritual realm the seed is sown, and the birds of the air come and catch it away. Does it not mean that the Lord will build a fence about His garden; that He Who is the Gardener will take care of His vine? We shall not sow and another reap; but we shall sow, and ourselves shall reap; and we shall see the fruit of our toil in the name of the Lord.

I have not said much to you this morning. I have just given you the text, and I want to read it to you once more with a prayer that God may write it in our hearts: "Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a

blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts."

I told you that we would take the offering after the message this morning instead of before. It just occurred to me that perhaps the Lord has another plan—that today and next Sunday we may have this thousand dollars put on the plate; and that we may observe November 26th as a great thank-offering day to send the gospel to the regions beyond. But I do ask you prayerfully to take this message, and lay it on your hearts; and let us hear what God the Lord will say to us.

NOTE

Readers of this sermon would perhaps be interested to know the result of the offering of which mention is made therein. The minute in the church book recording the offering is as follows:

"The Prudential and Finance Committee beg leave to recommend that the following statement be spread upon the Church Minute Book.

"The members of Jarvis Street Baptist Church wish to place definitely on record their devout gratitude to God for His manifest blessing in connection with the special offerings of Sunday, November 26th, 1922. In round figures there was need of about \$400.00 to complete payment of the Memorial Tablet and \$600.00 for insurance, while the Foreign Mission objective had been mentioned as \$1,000.00, making a grand desired total of \$2,000.00. In response to earnest prayer, so fully did the Lord give to His people the spirit of joyful and, in some cases, we are persuaded, sacrificial giving; that the sum anticipated was far exceeded, the total offering in cash and pledges to date amounting to \$2,517.78. Thus are we encouraged to trust in the future the God Who has supplied all our need in the past."

In the twenty-one years which have succeeded—up to March 31st, 1943—for we have confined our examination to the audited reports of the church year which closes always on March 31st, there has passed through the Treasury of Jarvis Street Church, one million five hundred and forty-nine thousand, three hundred and fifty-one dollars, and forty cents (\$1,549,351.40)—an average of \$73,788.16 per year, including the terribly lean years of the depression.

We have not space to analyze the amount for the whole period, but in a report before us of the last six years, it appears that our offerings for benevolences amounted to more than fifty per cent. of the total. We record these figures to the praise of God, and in order to let our readers know that the principles set out in the impromptu sermon foregoing, have "worked out" in the experience of Jarvis Street Church.

Subscribe for
The Gospel Witness
\$2.00 per year

"CATHOLIC" EDUCATION

AN INDICTMENT

Moral Degeneracy, Political Dictatorship, National Disruption

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

(Continued from last week)

MR. GLADSTONE tried to forge this link in 1873, but failed, Mr. A. Birrell succeeded in 1908. Of this University *Michael McCarthy* writes in 1927: "The Jesuit-ruled National University, endowed by Messrs. Asquith and Birrell in 1908, was the free nursery of Sinn Fein, of the Rebellion of 1916, of the Irish Republic and President De Valera, the fountain head of the Murder War of 1920-21, and the chief architect of the Irish Free State." "Wiping the Reformation off the Statute Book" (1927). It is the story of Laval and the Jesuit University at Montreal over again.

To return to Education, *F. H. O'Donnell* (R.C.), M.P., says:—"The Irish Convent School is a veritable fount of unpractical living and uncultured thinking; a perpetual agency for idleness, shiftlessness, depopulation and emigration." He denounces "the insatiable cupidity of clerics who invaded every interest and position of lay society, nullified the rights of citizens, confiscated the wealth of families, tore up the roots of learning, stupified the masses and crushed the intellect." ("Blackmailing of Education, etc."—1903). *Ex-R.C. Priest P. Connelly* affirmed—"Roman Catholic doctrine practically blots out God from the moral government of all who believe it." ("Reasons for Abjuring Allegiance to the See of Rome," 1852.) *Prof. T. Huxley*:—"There was no engine so carefully calculated for the destruction of all that was highest in the moral nature, in the intellectual and in the political freedom of mankind as that engine which was at present wielded by the Ultramontane section of the Catholic Church." (1871). *Lord Macaulay*:—"During the last three centuries . . . to stunt the growth of the human mind has been her chief object." *Earl Russell* (1873): "If the doctrines of the Syllabus are taught to the young of Ireland, high treason will be the daily food of the Irish mind." They are certainly taught by all Papal educationists, and the even worse 'moral' (?) Theology of Liguori and Company: with the following, among other, results. *Dr. Mannix, S.J.*, ex-Principal of Maynooth College, and now, I believe, Archbishop of Melbourne, bewailed that:—"Stagnation, decay and hopelessness have settled on Catholic Ireland"; while *R.C. Bishop O'Dwyer* avowed: "Nine tenths of the Catholic young men of Ireland are lost, and are now going to swell the ranks of the déclassés, without an education that is worth a button." Surely a strange result after 130 years' teaching by the chosen educational specialists—Jesuits, Christian Brothers, etc.—of an infallible Pope, Apostolic Successor, Vicar of Christ and "God upon earth." *Bart Kennedy*, R.C., "Daily Mail" Special Commissioner, wrote (May 16, 1905): "Ireland is under the shadow of an insolent Priest-Power. The people here are in positive terror of the Priests. They can neither call their lives or their minds their own. When they speak, they speak in whispers. Even people who are not Catholics are afraid. It is dreadful to be in a place where people are afraid to speak."

A "Liberal Catholic" warned us: "All Civil Societies and Civil Rulers alike are menaced by the awful claims of the dark militia of the scaffold and the stake." As said *Léon Gambetta*: "Clericalism is the Enemy," and *M. Combes* (1904): "Clericalism is our implacable foe." *Dr. C. H. H. Wright* informs us (1902): "All the Jesuit efforts now are devoted to capturing Mankind on the plea of Educating them . . . to use their captives for subjugating mankind to the Papal Monarch."

Professor Maguire (R.C.) 1886 stated: "A large and logical section of the R.C. Church is opposed to the spread of Education." The R.C. "*Dublin Review*" confirms this:—"By giving the Catholic youth a higher (?) education you open a very large avenue by which the godless spirit of the times may gain admittance. Ignorance is a very powerful preservative against intellectual danger, against apostasy." *Cardinal Paul Cullen* also opined: "Education should be limited to the three R's: too high an education would make the poor discontented with their lot." The *Syllabus* (1864) declares: "Catholics cannot approve of a system of education for youth apart from the Catholic Faith and from the Authority of the Church." (48). In the Allocution "Nemo vestrum," 26 July, 1885, the Pope had said: "In all schools, whether public or private, the instruction should be entirely conformed to Catholic doctrine."

If the foundations and sanctions of the Papal "Kingdom of Heaven," whose Pope "holds the place of God Almighty" (Leo XIII), cannot bear the rush-light of secular state education, no wonder it fears the search-light of God's Word. As to secular instruction, maxims of Italian priests were "Tolerate vice, proscribe thought"; "Destroy the class called thinkers"; "Crush talent, it is dangerous"; "Keep the people ignorant, we want submissive subjects"; "A teacher who leads the young to liberal ideas is the worst of sinners." (*Dr. Robertson*:—"R.C. Schools of Italy"). That the Papacy fears, hates, forbids and burns the Bible is indisputable. Thus many Popes, onwards from *Nicholas I.* (A.D. 860), and *Councils* banned its reading, including the Councils of Toulouse (1229), Tarragona, Beziers, Oxford (1222). *Pope Alexander VII.* (1655-67) avowed: "Our teaching is very different to that of the Gospel and is, on the whole, opposed to it; that is the reason why copies of the Bible must be suppressed." *Pope Clement XI.* (A.D. 1713) condemned *Quesnel's* proposition "The reading of the Sacred Scriptures is for all." *The Index of Prohibited Books* (Rule 4) forbade its reading without a special faculty. *Pope Leo XII.* (1824), citing also *Pope Pius VII.* (1816-20), called the Scriptures "poisonous pastures," and their use in the vulgar tongue "a wicked novelty noxious to faith and morals." The *Irish Bishops* approved the action of the "Index" and of *Leo XII.*, saying "Such books have been and ever will be execrated by the Catholic Church. . . . She has frequently ordered them to be committed to the flames." *Pope Pius IX.* (1849)

denounced Bible Societies as "pests." *Pope Pius X.* (1906) admitted "The Church prohibits the Protestant (?) Bible because . . . it may damage faith. If a Christian is offered a Bible by a Protestant, he should reject it with horror." *Cardinal Wiseman* (1853), let the cat out of the bag when saying: "Prohibition of the reading of the Scriptures is the stronghold of the Church's unity. Let the faithful but read the Scriptures and the Government of the Church will tumble to pieces." *Rev. J. E. Vaux*:—"The impression that the Bible is intended to teach us our Religion . . . is a mistake." ("An Open Bible"—p. 18.) *Gerald Cobb*: "If all the Bibles in the world . . . could be thrown into the sea, I see nothing to hinder the Christian (!) Mission spreading . . . neither do I think that a Christian priest sent to a heathen land to win converts has any need to take a Bible with him." ("Sequel to Kiss of Peace.")

The conduct of Papists throughout the world and therefore the education is to be regulated by and modelled on the "Syllabus" of 1864 with its 80 clauses. Its nature and claims may be seen from the following quotations. Para. 15: "No man is free to embrace and profess that religion which he believes to be true, guided by the light of reason." Para. 77: "The Catholic religion shall be held as the *only* religion of the State to the exclusion of all other forms of worship." Para. 24: "The Church has the power of employing force." Para. 20: "The Ecclesiastical Power has a right to exercise its authority independent of the assent of the Civil Government." Para. 42: "In legal conflict between the Civil and Ecclesiastical Powers the Ecclesiastical Law prevails." Para. 57: "Philosophical principles, moral science and civil laws may and must be made to bend to Divine and Ecclesiastical Authority." Para. 80: "The Roman Pontiff cannot and ought not to reconcile himself to or agree with Progress, Liberalism and Modern Civilization."

The political "Faith" and Conduct of the Papists in our midst may be further gauged from the following:—*Bishop Rogers* (R.C., New Brunswick): "It is the Church which is the authorized Interpreter of the Law of God not only in Faith but also in Morals which comprehends every human act" (1876). "*Catholic Progress*" (Vol. III. p. 24): "We cannot separate Politics from Religion." *Cardinal Manning*:—"To depose Kings is as much the Right (of the R.C. Church) as to excommunicate individuals and to lay kingdoms under an Interdict" ("Essays on Religion, etc."). He represents the Pope's claims as follows:—"I acknowledge *no* Civil Superior. I am the subject of *NO* PRINCE. I claim to be the SUPREME JUDGE on earth and DIRECTOR of the CONSCIENCES of men." ("Sermons on Eccles. Subjects." 1869-73).

UNITED STATES

Our authority for the following is the *Rev. J. J. Crowley*, R.C. Priest, Chicago, in his work "The Parochial School, a Curse to the Church, a Menace to the Nation." 4th ed. 1905: Father Crowley writes: "Priests and prelates have a practical scheme on foot to capture America. They are aiming to control the large American cities into which the Catholic people are crowding. It is the set principle of the great majority of the R.C. Hierarchy of America to destroy root and branch the present system of American Public Schools. Among other phases are (1) characterizing them as "godless," "sinks of corruption," etc.; (2) securing for Catholic Parochial Schools

Public School Tax funds; (3) securing a Catholic majority on Public School Boards and on the Teaching Staff in order to lower the tone and bring them into disfavour; (4) securing the employment of Monks and Nuns as Public School Teachers; (5) prevention of Normal School training of such Teachers.

"The Catholic Parochial (or Separate) School is not founded on loyalty to the Republic: and the Ecclesiastics who control it would throttle, if they could, the *liberties* of the American people. They would not only destroy the Public Schools but would trample upon the religious rights of every Sect in America. The Separate or Parochial School strikes at the freedom, unity and perpetuity of the United States. Give the Parochial School the right of way, and the people will be enslaved in ignorance, made the sport of the Priestly lust and robbed by clerical grafters till the end of time. The Parochial School is a gold mine for ecclesiastical grafters. The universal ecclesiastical vice is grafting. The American clergy high and low exhibit an insatiable desire for money. Instead of preaching the Gospel of Christ, they proclaim the message of Mammon. The money acquired is spent, in the main, in the service of Satan. The Board of Education of the Catholic School System is none other than the Vatican, meaning the Pope and the Propaganda and their ecclesiastical advisers. Money, money, money is the most frequent prayer of the Catholic pastor. He gets the money. Who finally gets it? . . . generally the Devil through Bacchus, Venus, and gambling. A supreme need of the Catholic Church is the emancipation of its Laity from ecclesiastical bondage. Lecherous priests take a delight in blunting the modesty of innocent girls in the Confessional, and in the company of their boon companions, revel in recitations of their salacious experiences in the Sacred Tribunal of Penance. A clerical débauchee of the Confessional is infinitely more dangerous than a common débauchee of the streets.

"The Parochial School in U.S. is hopelessly deficient by reason of the anti-Americanism of its Board of Education, the pedagogic incompetency and moral delinquencies of its officers, the insufficiency of its Teachers, and the glaring defects in its curriculum. The children receive religious training which is simply hypocritical and instead of being the foundation of religion and morality the logical effect is demoralization of the child. There is a positive teaching of ir-religion.

"Two generations wholly educated in the Sectarian schools—with their numerous nationalities, languages and some 150 denominations—"would mean the disruption of the United States; would turn the U.S. towards the Dark Ages. The Public School means *unity* in language, knowledge, patriotism and achievement. Freedom of conscience, speech and press are inseparably bound up with a free school. The American hierarchy has left no stone unturned in its efforts to control the utterances of the newspapers about the Catholic Church, her aims, her work, and her priests. Freedom of the Press will never be abolished while the people understand the difference between despotism and freedom, stagnation and progression, death and life. It will last, in other words, as long as the Public School." R.C. *Archbishop Quigley* (May, 1903) boasted:—"In fifty years Chicago will be exclusively Catholic. The same may be said of Greater New York and the chain of big cities stretching to San Francisco. Nothing can stand against the Church. I

would like to see the politician who would try to rule against the Church. His reign would be short indeed."

John F. Finerty, R.C. ("Chicago Citizen") said (Dec. 26, 1903):—"We believe in the non-sectarian Public School, and in educating the youth of all races side by side, so that they may grow up as friends, not as enemies. It would be a fatal mistake to have the Public Schools controlled by Ecclesiastics of any creed. As it stands, the Catholic, the Protestant, the Dissenter, the Jew and the Confucian drink at the same fountain of knowledge. Each sect should deal solely with the spiritual interests of its members and should keep its hands off the political institutions of the land. Do not kindle the flames of a bigot hell in this grand country by seeking after the unattainable." *Rev. J. J. Crowley* (R.C.) (1907):—"Non-Catholic people of America (Canada): I beg you to absolutely cease contributing to Catholic institutions, to Clerical grafters. Every dollar you contribute to Catholic education is but empowering ecclesiastics who are determined to destroy your system of State Schools and to crush your liberties. You are helping the enemies of your Country." "The Jesuits are directing Catholic opposition to the American Public School."

Leibnitz:—"He who is master of the Education is able to change the face of the world."

(To be continued next week)

Bible School Lesson Outline

Vol. 7 Fourth Quarter Lesson 50 December 12, 1943

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

CHRIST THE MASTER

Lesson Text: John 21.

Golden Text: "Follow thou me."—John 21:22.

I. The Manifestation to Discouraged Disciples—verses 1 to 14.

AFTER appearing to His followers in the time of sorrow (John 20:11), fear (John 20:19), doubt (John 20:26) and disillusionment (Lk. 24:21), Christ manifested Himself again to them in the midst of their utter discouragement. He comes to us with grace for every time of need (Heb. 4:16).

Peter announced his determination to return to his former vocation of fishing, from which he had been summoned to follow Christ (Matt. 4:18-20). Peter was a leader of men, but this time his influence was harmful, instead of helpful. He and Thomas are named first in the list of backsliding disciples, indicating that the denial and doubt concerning Christ, of which they had been respectively guilty, led easily to a departure from the life which is pleasing to God. Backsliding in heart is usually succeeded by backsliding in conduct.

A genuine Christian who abandons his holy profession and seeks to live the old life will experience nothing but barrenness. Fishermen who run away from the Lord catch nothing. They have no fruit (John 15:5), no testimony, no power and no joy (Psa. 51:12). Self-chosen paths do not lead to green pastures and still waters (Psa. 91:12; 106:15; Prov. 28:18).

But the black night of discouragement and failure will give way to the glorious day of cheer and power when Christ manifests Himself. Sorrow may endure for the night, but joy cometh in the morning (Psa. 30:5; John 16:20). The presence of Christ will illuminate and bless. Service at His command and under His control will yield abundant fruitage (Lk. 5:5, 6).

The risen Christ Himself provided refreshment for His

wearied disciples (1 Kings 19:6, 7). That simple meal of bread and fish would remind them of His power (John 6:14), of their vital union with Him through His death (Matt. 26:26-29), and of the strength to be derived through feeding upon Him (John 6:35).

II. The Restoration of the Sinning Disciples—verses 15 to 17.

The primary need of the one who has departed from the way of the Lord is a personal interview with Christ. Yet, that is frequently the last thing which the sinning saint desires (verse 7). It requires courage to face our sins, to view them as the Saviour views them, to confess and forsake them, to judge ourselves in His sight (1 Cor. 11:31).

Three times had Peter denied his Lord, and three times he was asked to confess his love for the Master, against Whom he had so grievously sinned. Restoration to fellowship with Christ was followed by restoration to service for Christ. Only those who abide in fellowship with Christ can feed the lambs and the sheep (Psa. 51:12, 13).

III. The Revelation concerning Dying Disciples—verses 18 to 23.

The Lord prophesied that in future days Peter, self-assertive and independent in spirit as he was at that time, must submit to the humiliation of being led away unto death (2 Pet. 1:14). His hands, like those of the Master, would be outstretched on a cross. Tradition tells us that Peter was crucified head downward, since he deemed himself unworthy to follow his Lord, even in the manner of death. A Christian should be ready, as were Peter and Paul, to glorify God by his death, as well as by his life (Rom. 14:8; 2 Cor. 5:9; Phil. 1:20; 2 Tim. 4:6).

Peter was slow to learn that the essence of Christian service is absolute obedience. The call of earlier years had to be repeated: "Follow me" (Matt. 4:19; 16:24; 26:58). "A Christian has but one Person to please, and one thing to do at a time."

In refusing to reveal the time and manner of the death of John, our Lord would teach us that the times and seasons are in the hands of God, and it is not good to be wise above that which is written (Acts 1:7). At the same time, the dissimilarity noted in His words concerning Peter and John, coupled with His reference to the Second Advent, reminds us of the fact that when He comes there will be two classes of believers, for all will not die (1 Cor. 15:51). The dead in Christ will be raised and those living in Christ will be changed.

IV. The Testimony of True Disciples—verses 24, 25.

The human authors of the books of the Divine library of the Scriptures gave testimony to the truth just as surely as did the Son of God (John 8:14; Rev. 1:5), for they were inspired by the Holy Spirit of truth.

MORE NAMES, PLEASE!

FROM time to time we have asked our readers to send us the names and addresses of persons whom they have reason to believe might be interested in THE GOSPEL WITNESS. We do not ask for mere lists of names, but for the names of persons known to our readers. Send us as many thousands as you can, and we will send them sample copies of THE GOSPEL WITNESS. We have had fine co-operation from hundreds of our readers who have sent us many thousands of names — and these have brought us a great many new subscribers.

Please call to mind all the people you can in your neighbourhood who are Protestants, and whom you have reason to believe might become interested in THE GOSPEL WITNESS, and send their names to us. In this way you will make a real contribution to the awakening of Protestantism in this country.

NEWS OF UNION CHURCHES

ST. CATHARINES

Rev. J. H. Watt of St. Catharines writes:

"At our annual meeting the reports of the various departments of the church, that were presented were the finest and most encouraging in the history of this work. During the year twenty-five new members were added to the church. Of these, about fourteen were by conversion and baptism.

"The total income from all sources was over \$5,800.00. Our new building fund has grown wonderfully, giving us every hope of a new church home just as soon as conditions permit. During the year this church helped to finance and foster the opening of a new testimony in the town of Thorold, and this work promises encouraging things for the future.

"The Effingham Church that has been under the wing of this church for some years, is being pastored now by Mr. Ormond Wolfrem, one of our young men who is attending the Toronto Baptist Seminary. Mr. Kenneth Leary, who is also attending the Seminary has carried on the Effingham work since early summer, doing an excellent job of it.

"We praise God for the blessing that has been our portion, and pray that we, and the other sister churches may continue to enjoy even greater blessing from His hand."

THE GOSPEL IN A LUMBER CAMP

Rev. W. J. Wellington writes: "Last week eleven communities were visited, some demanding more visitation than others. At least two of the places were towns of note in this part of the country. In spite of slippery roads we were divinely prospered so that not only those along the highways but also the byways were reached. Six times we were pulled either out of the ditches, or bad back roads, or up steep icy grades for which we did not go equipped.

"Not everywhere were we well received, but in most homes very interesting discussions were enjoyed. In some cases I believe people were actually seeking enlightenment. Twenty-four more French New Testaments were requested during the trip of five days and each recipient becomes automatically a prospect requiring further visitation.

"Arriving at one town we walked two miles into the 'bush' and visited the men in a pulp camp—all of them French-Canadians, of course. Willing consent being given us to conduct a meeting in the cookery after supper, the event was announced, and about seventeen men listened to the truth concerning the 'Road to Heaven'. Opportunity was given afterward for discussion so that questions might be answered according to God's Word. Tracts were distributed to all and a good number desired New Testaments.

"Pray that we may be able to seize the magnificent opportunities presented by these pulp camps of which there are many, that we may preach Christ to them this winter."

ANOTHER DOOR OPENED

News of doors being opened to the preaching of the Gospel is always received with special delight by our people who have supported by their prayers and offerings the new undertakings of the last seven years, many of which are now strong, self-supporting churches. For this reason we commend the latest undertaking in the town of Napanee to our constituency. At the invitation of an earnest believer, who is a reader of THE GOSPEL WITNESS, Rev. H. C. Slade, the secretary of the Union, and the writer, each preached on two successive Sundays in the Town Hall. Rev. J. H. Watt, who has had considerable experience in pioneer work in Sarnia as well as in his present charge, preached at Napanee last Sunday. All are impressed with the possibilities of work, for there are a goodly number of believers who can

find no spiritual home where the Gospel is preached in its simplicity and power. We invite the prayers of all our friends for this work.—W.

AMAZING MAN!

BY THE CHURCH EDITOR

(NOTE: *The following is from the London Free Press of November 20th. It speaks for itself.—Ed., G.W.*)

MAN is a surprising creature! With the persistent cultivation of his faculties and his genius for delving into the unknown to bring out new things, he has made long strides in subduing the world in which he lives.

Conquering first the oceans, he can now traffic at will upon their boisterous bosoms, or push through the walls of inky blackness beneath their white-capped surface. He has taken intrepid wings to vie with the birds in soaring through the pathless skies. He has harnessed the mighty Niagara. He has put them to work in his stead, while he sits by his Aladdin's button, controlling their toil.

His genius shines no brighter than when it is mirrored in the marvels of the cities he built. To such dizzy heights of progress did he climb, that gradually, even imperceptibly, in his own thoughts he became self-sufficient. His science gave him freedom from back-breaking toil. His matchless educational facilities, in a thin veneer of culture were to assure him the amenities of life. Sin, according to his new thought, was not sin but merely self-expression. There appeared to him, therefore, no need of God and he was frank in saying so.

Then came the war. A horrible conflict, it has had incalculable consequence. It deflated man's immense ego. It forced him to recast his thinking. It righted the inverted order in which his affairs were woven. It demonstrated that the power of peace and goodwill among men lay not in material things, but in the spiritual realm.

In the upswing to spirituality, evident after Dunkirk and Pearl Harbor, religious thinking, too, was recast. Out of pre-war Germany had come higher criticism to rob Scripture of every vestige of divinity. It brought Christ to the level of humanity, while it made men gods. Crossing the Atlantic this despoiler unfortunately found lodgement in some quarters here.

Dr. C. C. Morrison, editor of "The Christian Century" telling of his return from liberal thought after reviewing Dr. Niebuhr's book, says "Like him I have come to evangelical orthodoxy by way of liberalism, though my liberalism always haunted me with a feeling of its incompleteness." In *The Church Militant*, a meaty little monthly, this appears from the pen of William S. Bishop, "As one who has been a teacher of theology in the training schools of the Protestant Church, I wish now to make public statement of my faith in Christ and in Him alone, as my righteousness and salvation, both now and for eternity. I wish to make it in all simplicity without any theological reservation or hairsplitting, such as I have put forward,—I confess it with shame and penitence—in my books and teaching. Christ is all and all. It is His righteousness, not ours, by which we are justified in God's sight both now and in the last great day, eternally.

The war has done some good.

"WHAT SHALL I GIVE FOR CHRISTMAS?"

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

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

BOOKS BY DR. SHIELDS

- No. 1. "Other Little Ships" - - - - - \$1.00
Beautifully bound in blue cloth with gilt letters, 280 pages.
- No. 2. "The Adventures of a Modern Young Man" - - - - - \$1.00
Bound in cloth, gilt letters.

IDEAL GIFT FOR PASTOR, STUDENT, OR OTHER CHRISTIAN WORKER

THE GOSPEL WITNESS

A CHRISTMAS PRESENT WHICH RINGS YOUR FRIEND'S DOOR BELL 52 TIMES A YEAR

Send "The Gospel Witness" to as many friends as possible for 52 consecutive weeks. Each week it will preach the gospel to the unconverted, edify the saints, and minister comfort to the shut-ins and the bereaved.

- No. 3. "The Gospel Witness" with copy of "Behind the Dictators" or "Antichrist" to any address postpaid—\$2.00.
- No. 4. "The Gospel Witness" to six separate addresses—\$9.00.
- No. 5. "The Gospel Witness" to three separate addresses—\$5.00.
- No. 6. "The Gospel Witness" and a copy of "Other Little Ships" or "The Adventures of a Modern Young Man"—To one or more addresses, postpaid—\$2.50. (Regularly \$2.00 and \$1.00 respectively, or \$3.00.)

Order your "Gospel Witness" subscriptions now, and we will mail on any date you direct. If you desire to use your own card of Christmas greeting, and will forward it to us, we will enclose with "Witness" or book; or, otherwise, we will provide the card and use as you direct.

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

ORDER FORM

THE GOSPEL WITNESS,
130 Gerrard St. East, Toronto 2, Canada.

Please find enclosed \$..... for which send No. 1, 2, 3, 4, 5, 6, as per above advertisement (cross out number or numbers not ordered) to the following address or addresses:

Name

Address

.....

.....

.....

.....

.....

Signature:

Address: