

The Gospel Witness and Protestant Advocate

Vol. 22, No. 32

TORONTO, DECEMBER 9, 1943

Whole Number 1125

CONTENTS

	Page		Page
Prayer For France	3	Where the Money Goes	10
A Splendid Example	4	Missionaries Barred From South America	11
Jarvis Street Pulpit	5-10	Bible School Lesson Outline	15

ACCRETIONS IN ROMAN DOGMAS AND PRACTICES

By ROMAN COLLAR

A FEW years ago I made a study of the beliefs and practices of St. Patrick (family name, Succat), whose birthplace is claimed by Scotland, Wales, Ireland and Gaul. I was astonished at their simplicity. Patrick was converted at sixteen. A cloud of legends surrounds his life, but I found no references to Infallibility, Celibacy, Transubstantiation, Auricular Confession, etc., so tenaciously held and taught by the Roman Church of to-day. (By the way, throughout this writing, I shall refer to that church as "Roman", following the Creed of Pius IV. So I mean no disrespect).

I thought St. Patrick's omissions peculiar in view of the Roman claim, "Always the same". Hence, for some years, I have entered into my working Bible a record of what I call "Accretions". These I desire to share with our readers:

Of course, the moment you speak of these dogmas and practices as "accretions", or as new teachings, you are met with the hot arguments of Roman apologists that no matter how late in the day this or that particular doctrine was "defined"—their own word—, confirmed, or legalised, the same was held from the very beginning, or it was *implicit* in the deposit of faith given by Christ to Peter or the Apostles. Thus they erect what they believe to be an unscalable wall.

Here's how one Paulist Father argues: "What then is meant by the definition of a new dogma—as, for example, the Immaculate Conception (1854) and the Infallibility of the Pope (1870)? Definition is not making of new beliefs, but the infallible declaration that *such belief is part of the original deposit of the faith handed down from the Apostles.*" (Italics ours).

But spend as long as you will, search with passionate diligence the New Testament, these two teachings elude you. In fact, they are not there! This same writer argues further, and with astonishing weakness: "If the Protestants call the doctrine of Infallibility an addition to the faith because only defined in late years, on the same principle they ought logically to call the doctrine of

the Divinity of Christ (defined in A.D. 325) new doctrine." Not at all, at all! The Divinity of Jesus is New Testament teaching, whereas the two doctrines specified are *not*. We read in Holy Scripture that Christ was the Word, and "the Word was God." Jesus speaks of Himself thus: "Before Abraham was I am," and "He that hath seen Me hath seen the Father." And John is quite definite in speaking of Jesus as the "True God." But, I ask again: Where are the Immaculate Conception and Papal Infallibility taught? In very deed, the Conway analogy weakens further an extremely weak case!

Celibacy

Take another example. The Roman Church enjoins *Celibacy* on its priests, but where is it enjoined on the Apostles in the New Testament? Peter, the "first Pope," they almost grudgingly grant, was married, but the ingenious Conway says that "Tradition declares that he didn't live with his wife after the Divine call." If we understand English at all, this is near to an accusation of wife-desertion, hardly an admirable act on the part of the "first Pope." But Jesus never broke up homes; He united them. However, the Bible is clear even on this matter. I quote I Cor. IX: 5: "Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord and Cephas?" Moffatt puts it in modern speech thus: "Have we no right to travel with a Christian wife, like the rest of the apostles, like Cephas himself?" This is crystal clear—*Peter's wife travelled with him.* A fig, then, for "tradition" when tradition contradicts Scripture!

I leave this matter noting that Father Conway—so ineffective an apologist for Rome—is rather naïve in brushing off Peter's marriage when he says: "What matters it, however, whether married or not? We have the undoubted example and teaching of the Saviour and Paul." But it *does* matter! No one has the right to cast doubt on definite Biblical teaching. And it must have mattered to Mrs. Peter. As she travelled about

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 3581

Registered Cable Address: Jarwitsem, Canada.

with him, any hint that she was not married to her companion would have been met with violent indignation. And rightly so. She may even yet have something to say about these "doubts". It is true that neither Paul nor Christ were married, but where did either say that marriage was not for the apostles? Remember that it is Paul who tells us that if he wanted to he had the right to travel around with a wife like Peter. So he had. Truth to tell, as Sabatier says in his *Religions of Authority*; "It is impossible to imagine a greater delusion than that of the Roman Catholic Church when it seeks to discover its own image in this primitive society." No, the modern Roman Church is not within the confines of the New Testament. Nothing is more manifest. This we shall see as we continue.

Other teachings are noted in that very useful Bible of mine.

The Priestly Caste

There is none such in the New Testament. I have read with scupulous care an early writing, called *1 Clement*, written between A.D. 75 and A.D. 80. Little that is certain is known of this writer, and the book that bears his name is believed to be a Letter sent by the Church of Rome to the Church at Corinth. My point is, *1 Clement* is a first century document. "Tradition", I might add, has it that he was the third or fourth Bishop of Rome. The book has to do largely with trouble over certain Presbyters who had been removed by the Corinthian Church without cause. They had fulfilled the work of the ministry "blamelessly." (1 Clem. 45:6). The writer—or Church at Rome—advises "Who then among you is noble, who is compassionate, who is filled with love? Let him cry: 'If sedition and strife and divisions have arisen on my account, I will depart, I will go away

whithersoever you will, and I will obey the commands of the people; only let the flock of Christ have peace with the presbyters (elders) set over it.'" (54:1, 2).

This doesn't sound like a Pope or prelate of to-day! The "anathema", so popular and so strident in the deliverance of Popes and Councils in later years, is not even whispered here. All through, 1 Clement is a kindly, wise Letter, even a pleading epistle to recalcitrant churchmen. No dread Episcopal authority is exercised. Christ's name and Christ's words are often quoted, and men are begged not to "tear" the Church asunder. (And scholars will please observe that Clement alternates *episcopos* with the *presbuteroi*, giving the same weight to each, making the one a synonym for the other. This is definite in 1 Clem. 45:4, 5, and confirmed in 54:2, etc. Thus Hort was right, as this ancient document shows.)

The thought of a superior priestly class was utterly repugnant to the mind of Christ. The "great" was to be the "servant"; the "high" were to be brought down from their exalted state, the "lowly" lifted up. The Elder was a Bishop and the Bishop an Elder. Make the Communion Table a scene of "sacrifice" and "priestly" functions emerge and "Elder's" functions subside! The sacerdotal is never absent from the sacrificial in religion. And it is on record that the sacerdotal does not emerge, till the second century. And then the stirrings were but the faintest.

Transubstantiation

With the evolution of the simple meal at which our Lord presided, commonly called the Lord's Supper, to a sacrificial act at which a priest presided, clothed with elaborate vestments, it became readily apparent that there must be—had to be—a victim, a sacrifice. So the Victim became Jesus. The bread became His very body, the wine, His very blood. So He was (is) offered up at each Mass. That is Rome's teaching.

Was it always so? In answer read of the Institution in Matthew 26:26-29, and read 1 Cor. 11:23-29. That answers the question from the New Testament.

But what of the ancient Church? I answer from the *Didache* or *The Teaching of the Twelve Apostles*, a document that belongs to the first or early in the second century. This is a manual of instruction. How the Eucharist is to be held is explicitly commanded:

"And concerning the Eucharist, hold (the) Eucharist thus: First, concerning the Cup, 'We give thanks to Thee, our Father, for the Holy Vine of David, Thy Child, which, Thou didst make known to us through Jesus, Thy Child; to Thee be glory for ever.' And concerning the broken bread: 'We give Thee thanks, our Father, for the life and knowledge which Thou didst make known to us through Jesus Thy Child. To Thee be glory for ever . . .'"

Here you have the simplicity that is in Christ.

The fathers, Ignatius, Justin, and Irenaeus ascribe to the Supper a helpful influence on the body and spirit of the communicant, but for them the bread and the wine remain unchanged. But Cyprian, near the middle of the third century, speaks of the Sacrament as a repetition of Christ on the cross! In the ninth century, Paschesius Radbertus, abbot of the French Monastery at Corbie, distinctly advocated Transubstantiation, though a monk

(Continued on page 12)

PRAYER FOR FRANCE

MORE than a century ago a great French writer, Victor Hugo, wrote the following prayer for his beloved country. We quote part of the poem in the original, followed by our prose translation:

"O Dieu! si vous avez la France sous vos ailes,
Ne souffrez pas, Seigneur, ces luttes éternelles,

Cette guerre, toujours plus sombre et plus profonde,
Des partis au pouvoir, du pouvoir aux partis,
L'aversion des grands qui ronge les petits,
Et toutes ces rumeurs, ces chocs, ces cris sans nombre,
Ces systèmes affreux échafaudés dans l'ombre,
Qui font que le tumulte et la haine et le bruit
Emplissent les discours, et qu'on entend la nuit
A l'heure où le sommeil veut des moments tranquilles,
Les lourds canons rouler sur le pavé des villes!

We hesitate to add our translation to these lines, but for the sake of our readers who do not understand French, we offer the following paraphrase:

O God, if Thou hast France under Thy care, suffer not, Lord, this eternal warfare . . . this war, ever darker and deeper, of the parties against authority, of authority against the parties; the aversion of the great who devour the poor; and all these rumours, these shocks, these numberless cries; these-frightful systems that build their scaffolds in the dark and fill our speech with tumult, hatred and noise, and that makes us hear at night, at the very hour of sleep, the heavy wheels of the cannon rolling on the streets of our towns.

If the words of this prayer bring tears to the eyes of the friends of France who have been spared the horrors that accompanied the fall, the invasion and the subsequent occupation, how much more poignantly must it affect those patriotic Frenchmen who have suffered at the hands of the German conqueror unspeakable privations of the material necessities of life, and worse things still in the realm of the mind? We are sure that Victor Hugo's prayer for France is often on their hearts if not on their lips, and it will serve to reassure them, as it does us, that France will rise again. Many times in her long history has she seemed to be utterly crushed to the earth, only to rise again with greater glory than before. This was true in Victor Hugo's day a century ago; it was true when the Germans overran France in 1870; we shall see it come to pass again in our own day. The recovery of France will, we are confident, astonish the world and cause all her friends and admirers to rejoice, for the world owes much to France.

We often think of the French Protestants, and especially of our own Baptist brethren in France. As ardently sincere patriots they will have suffered unspeakable anguish of mind in seeing their beloved land prostrate under the heel of a ruthless foe. Our last word from France, dating back almost three years now, was that scores of the young men from our churches were prisoners of war. One of the older pastors had two sons in the hands of the enemy. The reports that reach this country of restrictions imposed upon everything impossible, lead us to think that the German régime is a planned and systematic scheme of slow starvation for the present generation and of extermination for the one to come. By their fiendish ingenuity in attempting to stifle the national life of France, the Germans are treasuring up wrath for themselves against a day of judgment that

will break in unexpected fury on them when the time is ripe.

But of this we are also sure: Our French Baptist brethren are as staunch and true to the Gospel of the grace of God as we in this country are. In the midst of the fiery trials that have befallen them and their fellow countrymen, they are holding forth the Word of life, as only one Frenchman can to another. As soon as the way of communication is opened to us once more, they will, we are sure, tell us that these things have fallen out rather unto the furtherance of the Gospel. And in the meantime, cut off from our financial support, they crave as never before that we should labour with them in our prayers to God for them. The time will come, and we hope and trust that it will not be long, when we shall be able to transmit funds to minister to their needs. But the way through the throne of grace has never been cut off; let us pray for them without ceasing.

It may well be that in the course of the next few months, we shall be once more in touch with our brethren in France and Belgium. Our Union treasury has been accumulating a fund against that day that now amounts to something in the neighbourhood of several thousand dollars. But this will not go far in the face of such a pressing need as will confront us when the time comes. We therefore write this article to suggest that this French Bible Mission fund should be enlarged by special offerings, so that at the last moment, "there may be no collections". As we pray, let us also give, so that without delay when the call comes, we shall be ready to respond to it at once.—W.S.W.

AMERICAN COUNCIL OF CHURCHES GUARANTEED WEEKLY RELIGIOUS RADIO SERVICE

(News by Wire from the Editor)

A telegram received from Dr. Shields, who is in Baltimore at a meeting of the American Council of Christian Churches, brings the good news that the American Council of Christian Churches has received definite guarantee of a weekly religious service over all outlets of the Transcontinental Blue Network.

Further word next week.

The Editor is having a splendid time in Baltimore, Camden, New York and Philadelphia—and says, "Give my warmest greetings to all Witness readers". In his telegram he describes the American Council meetings as "really victorious".

A SPLENDID EXAMPLE

LAST week we received a letter from a little boy in Guelph enclosing \$1.00—fee for membership in THE CANADIAN PROTESTANT LEAGUE. Here is the letter:

"Dear Dr. Shields:

"I wish to join THE CANADIAN PROTESTANT LEAGUE. I am a boy eleven years old, and have been reading, "Behind the Dictators", and THE GOSPEL WITNESS; and I decided that I would do my utmost to stand up for the real truth.

"I am enclosing with my letter the petition to the President of the Canadian National Railways, and hope it is not too late.

"I have several copies of THE GOSPEL WITNESS, and am getting more from a relation. If you have pamphlets or tracts that would show up Roman Catholicism to a believer in it, would you please send the price of them.

Yours respectfully,
(Signed) _____"

We have long felt that nothing is more necessary than that we should enlist the boys and girls in the work of THE PROTESTANT LEAGUE. We have written Paul a letter of thanks and encouragement, and have suggested that he do his best to get other boys and girls to join THE LEAGUE. We now suggest to all readers of THE GOSPEL WITNESS who may be members of THE CANADIAN PROTESTANT LEAGUE, that they have their children join THE LEAGUE also.

It is important that we should get the rising generation to read Protestant literature. When a boy of eleven years of age can be stirred as our young friend was by the reading of such a solid book as, "Behind the Dictators", it seems to us imperative that we should immediately try to enlist all the children, and then to supply them with literature that will give them information of the Protestant question. If you are not a member of THE LEAGUE, join at once—and get your husband or wife, and all your relatives, and particularly the children, to join with you.

We print once more the two clauses of the Constitution it is necessary that people should know before they join THE LEAGUE, and below these two clauses an application form such as we received from our young friend in Guelph. Let us see how many boys and girls we can enroll in THE CANADIAN PROTESTANT LEAGUE. If you are a Sunday School teacher, or a Sunday School Superintendent, talk it up to the children of your Sunday School. If you are a Pastor, mention it from the pulpit, and urge all your people to join. By this means we shall greatly extend THE LEAGUE'S influence.

Following are the clauses from the Constitution, and application form:

ARTICLES II. and III. of the CONSTITUTION of THE CANADIAN PROTESTANT LEAGUE

II. OBJECT

1. THE CANADIAN PROTESTANT LEAGUE shall have as its chief objects the preservation, maintenance, and assertion of the traditional, civil, and religious liberties of British subjects.

2. To this end THE LEAGUE acknowledges the Bible to be the divinely inspired record which God has given to us of His Son, who is therein revealed as the one and only Sacrifice for sins, the one and only Saviour, the one and only Mediator between God and men, and the one and only Person to

whom universal authority in heaven and on earth has been given; and THE LEAGUE therefore acknowledges the Bible as being the supreme authority in religion; and in agreement therewith THE LEAGUE will endeavour to practise, defend, maintain, and propagate the great doctrines and principles of the Protestant Reformation.

3. And all this in contradistinction to, and in defence against, the supreme authority falsely claimed by the Roman Catholic Church; and also against the Roman Church's political methods of propagating its tenets, and of extending and exercising this illegitimate authority.

III. MEMBERSHIP:

1. Any person who by signing an application for membership shall declare that he or she is in agreement with Section II. of this Constitution, and shall thus undertake to endeavour to fulfil its provisions, and who shall pay the prescribed membership fee, shall thereby become a member, and shall receive a membership certificate hereinafter provided for.

2. The annual membership fee shall be One Dollar, payable when application for membership is signed.

THE CANADIAN PROTESTANT LEAGUE

130 Gerrard Street East, Toronto 2, Canada

I hereby affirm my agreement with Article II. of the Constitution, as on the reverse side of this envelope, defining the objects of THE LEAGUE, and apply for enrollment as a member. I understand that within about two weeks of the receipt of this application, accompanied by \$1.00 membership fee, I shall receive a Certificate of Membership, including receipt of fee.

\$1.00 Membership Fee Enclosed..... Promised.....

Donation, over and above fee, Enclosed..... Promised.....

NAME (Mr., Mrs., Miss, Rev.).....
BLOCK LETTERS

ADDRESS.....
BLOCK LETTERS CITY

CHURCH AFFILIATION.....

BOOKS BY DR. T. T. SHIELDS

"The Adventures of a Modern Young Man" -- \$1.00

"The Oxford Group Movement Analyzed" ---- .05

25 copies 1.00

"Why I Believe the Rapture Cannot Precede the Tribulation." Also "The Meaning of the Parousia". In Booklet of 32 pages -- .10

20 copies 1.00

About 30 War Sermons from "A Sword Bathed in Heaven" to the Sermon in this issue—postpaid, individual sermons, each ----- .10

The Gospel Witness, published weekly, per annum ----- 2.00

Address: THE GOSPEL WITNESS,
130 Gerrard St. East, Toronto, Can.

The Jarvis Street Pulpit

SHOULD WE FEEL SORRY FOR BERLIN?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, November 28th, 1943

(Stenographically Reported)

"Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven;

"And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

"But his wife looked back from behind him, and she became a pillar of salt.

"And Abraham gat up early in the morning to the place where he stood before the Lord:

"And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace."—Genesis 19:24-28.

AT the close of the service this morning a little girl of about twelve years of age came to me with her Bible and said, "There is a certain clergyman who comes to our school to teach us the Bible"—she named him, but I shall not do so—"he tells us that the Old Testament is not true; that it is only a collection of stories." I wish those who so earnestly advocate the teaching of religion in our public schools would take note. Whenever the state undertakes to teach religion it always leads to trouble. The principle is wrong, and it involves the problem of finding teachers competent to teach the Word of God.

Fortunately, this little girl from our Sunday School had been biblically inoculated, and was immune to the unbelief which the visiting clergyman would have instilled into her mind. She had been taught that the Bible, from Genesis to Revelation, is the inspired Word of God. It suggests the importance of getting that truth into young minds before the devil sows therein his tares.

I must here repeat what I have often said to you, in one way or another, that the historical portions of the Old Testament — and, indeed, of the New — are much more than mere chronicles of events: they furnish us with the reason for things. Again and again the Old Testament says that this or that man "did that which was evil in the sight of the Lord." While in the view of men, he seemed eminently wise perhaps, and enjoyed their applause, in the sight of the Lord what he did was evil. On the other hand, there were men of whom it was written, they "did that which was right in the sight of the Lord." Perhaps they had to pay for the doing of it; perhaps their names were held in low esteem in some quarters for what they did; but what they did was "right in the sight of the Lord."

It is in that respect that the Bible differs from all other books. It was written by men who "spoke as they were moved by the Holy Ghost." They wrote by divine inspiration of things, not as they appeared to men, but as they appeared "in the sight of the Lord." We have in the Old Testament a philosophy of history, a definition of the relation of cause and effect, a divine disclosure of the inevitable, inexorable, operation of moral law.

Here we have an ancient story, much disliked, and by the critics, generally discounted—on many grounds: among others, on ethical grounds, assuming that a holy God could not visit with destruction the people of an entire city. Yet the Bible says that that is exactly what occurred. There were no human agencies employed in effecting the divine purpose. Brimstone and fire, it is said, were rained upon Sodom and Gomorrah, and other cities of the plain, *by* the Lord, and *from* the Lord out of heaven.

What have you to say about that? We shall return to this again, for it is not a singular incident: there are many others which belong in the same category. But I desire to begin with you this evening by the discussion of certain principles, and when we have come to an understanding of those principles we may see them illustrated in some of these divinely inspired historical records.

I.

Nothing is more self-evident than that we live, not only in a world of order, but in a universe of order; that the realm of which we are perhaps but an infinitesimal and yet inestimably important part, is not a multi-universe; but a universe; and that it is, in every part of it—not only in the obviously animate creation with which we are familiar, but in every atom, ruled by law. The succession of the seasons; the vicissitudes of day and night, summer and winter; the orderly procession of the planets—the precise movements of the great spheres removed from us by incalculable distances, all suggest that they are subject to unvarying and invariable law.

Some years ago a group of scientists met in Spain to observe a total eclipse of the sun; and, reporting their observations, they declared that they could predict such an eclipse and the time of its occurrence to the fraction of a second a century in advance. Perhaps you would say that is a tribute to science? Yes; it is. But who is the greater, the one who is able to read the face of the clock, or the One Who made the clock to keep such accurate time that it requires no re-setting, no repairs, through all the millennia?

You can study the same principle in miniature in the minutest parts of God's creation. If you have a microscope powerful enough, you may read it in the snow-

flakes that were falling so gently and beautifully as we came to church this evening. You may read it in the flowers, in every blade of grass; you may read it far below the earth's surface where "there is a vein for the silver," in "a place for gold where they fine it."

It is a law of nature for fire to burn. If you put your hand in the flame, or on the electric plate, you will get burned—or something even worse. It is a natural law that poison kills. I know, alas, that some men of science attempt to discount the great First Cause—and as some men of science have said, make it their business to push the great First Cause back as far as possible. Yet in all realms of scientific investigation and discovery, you will find that the abler the investigator, the keener his discernment, the more likely he is to recognize the inevitability and inexorability of the operation of Nature's laws. The man of science does not play with poisons or with fire: he knows that continuance in life depends upon an understanding of their laws, and a willing obedience to them.

I could multiply illustrations; but I merely suggest the principle, and proceed farther to say that *it is evident also that we live in, and are subject to, a moral order.* The universe consists of something more than physical law. There are laws which have to do with the oughtness of things, with right and wrong, good and evil; and those laws are just as much a part of the universe, and of the universal reign of law, as are the operations of physical forces which, because we have been able to observe the method of their operation, we are pleased to call laws of nature.

There are moral laws that are written in the very physical constitution of every human being. The difference between human creatures and others is that the human is a moral being. That is to say, we are given ability to distinguish between right and wrong, and a will by which to govern our conduct and fashion our characters accordingly. And the laws of the moral realm are just as inexorable and inevitable—something that cannot be pleaded against—as the physical laws of nature. You cannot entreat the inexorable: it will not hear your prayer. Law is law, and it will inexorably exact its penalty. Both in the physical and moral realms, inexorability is inherent in the law itself; it contains intrinsically a principle of retribution, as inescapable as the constituents of dynamite, or TNT. The law is judge and jury and executioner in one. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

You ask, "What about that *diviner revelation* which we have in the New Testament? You are now speaking of Old Testament principles." No, I am not. The New Testament is not diviner than the Old. I am speaking of principles which inhere in the very nature of Deity, and in the constitution of the universe, which constitution is but a transcription of His own nature, and is what it is because God is what He is. A God of law and order could not possibly bring into existence a disorderly universe. There is no greater mistake than to attempt to put a difference between the Old and New Testaments, between the economy of law and the economy of grace: they are one and the same. Grace

does not ignore, much less does it set at nought, the divine law: it recognizes and fulfills it.

What about the great truth of which we were singing just now, "Jesus my Lord is crucified"? *That is the crowning and incontrovertible truth of the principle I am endeavouring to expound.* The cross of the Lord Jesus is vastly more than a revelation of divine tenderness and compassion: it is a revelation of God in His entirety. He Who died there was "the brightness of his glory, and the express image of his person." He revealed God as He is.

But *what was the meaning of His death?* His own judges being witness, He died as an innocent man. No one had convinced Him of sin. His final human judge declared, "I find in him not fault at all." Yet He died at the place called Calvary — Golgotha, the place of a skull. I submit to you that if Innocence could be crucified, it would argue that this world is not subject to a moral government; for under any principle of righteousness, the innocent ought not to suffer. Yet our Lord was innocent. He Himself committed no sin. Can it be said therefore that the death of the Lord Jesus impugns the morality, the righteousness of the divine government?

It would if modern theology were true. What has modern theology taught us? That Jesus Christ did not die to offer to the law of God a *quid pro quo*; that the death of Christ on Calvary is the very opposite of the principle of an eye for an eye, a tooth for a tooth, a life for a life. I insist that the death of Christ on Calvary was the fulfilment of that principle, and the highest and most complete exemplification of the righteousness thereof. The Bible says—and I discuss this matter from a biblical point of view—that Jesus Christ took our sins upon Him: "The Lord hath lain upon him the iniquity of us all." It says, mysteriously—and who of the sons of men has wisdom to expound its significance?—that He was "made sin for us." Though He Himself knew no sin, He took our sin upon Him; and, then, though He were the Son of God's love, He went to the cross bearing our sin, covered with our sin, wrapped about with our sin—and the Holy One turned His face away. He "died the just for the unjust, that he might bring us to God."

But in His dying, He fulfilled the law in our behalf. Call it what you like, He paid our debt. He endured our punishment, He expiated our guilt. That is the strong word which modern theology denies. It says there was no expiation in the death of Christ; that He did not bear anyone's punishment; but that He died to show how good God could be—as an exemplification of the principle of the Cornishman's enquiry when he asked, "Why cannot God be generous, and forgive a fellow?" He could if He were not God; but, being the King of eternity, the Ruler of all worlds, the Source and Maker and Executive of all laws, He could not be other than just. Therefore where sin was, His lightnings had to fall. There was no other way. There was no escape for sin; and even though our Substitute was Himself not only the Son of God, but God the Son, when He assumed our sin, and responsibility therefor, the wrath of God fell even upon Him. If He escaped not, no mortal can ever escape the consequences of his sin—unless it be on the ground of that Infinite Expiation. If escape by any other means were possible, God would cease to be God. He would have to deny and do violence to His

own nature if He were, by any means, to acquit the wicked.

It is the denial of that cardinal principle of divine revelation which has brought such confusion into the world. That denial laid the foundation for the philosophy of pacificism as we have seen it in our day. The principle of Calvary is the only possible basis of a moral government. "Clouds and darkness are roundabout him: righteousness and judgment are the habitation of his throne." That must be so; and no one can be anointed with the oil of gladness who is not made, by some means or another, to love righteousness and hate iniquity.

I say, modern theology propounded these unethical notions and thus created an atmosphere and an attitude which compelled the disarmament of free peoples, and left the way wide open for the agents of hell to enslave us. I lay down that principle, that the divine government is founded upon those great moral requirements set out in the law of God; that Calvary is not a substitute for, nor is it contrary to, Sinai; but is the inevitable complement of Sinai. He Who is our Saviour came not to destroy the law, but to fulfil it; and in His own proper person, infinite in all the qualities of His being, He did fulfil the law, and die "the just for the unjust, that he might bring us to God."

II.

WITH THAT AS A BASIS, LET US LOOK BACK OVER THE PAGES OF INSPIRED HISTORY, AND SEE IF WE CAN SEE ANYTHING OF THE HAND OF GOD THEREIN. I take you back beyond the smouldering ruins of the cities of the plain, to that wild waste of waters covering even the summits of the highest hills, and to the solitary ark floating upon their bosom. What is the explanation of the Deluge? The unbeliever says the explanation is that there never was a Deluge—and that if there were, he would not believe in a God that would bring it upon the earth. But such unbelief did not dry up the water, nor open the one door to the ark of salvation! The fact of the matter is that, according to the inspired story, the world had become so evil that it would have destroyed itself in any case. The Lord said, "The end of all flesh is come before me." He "saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Men were no longer fit to live. But He saved one family. I give you a simple illustration, but not inapposite I think. You housewives look upon something you had purchased, that you were compelled to store longer than you had intended—potatoes or apples or something of the sort, and you find they are spoiled. You turned them out, and perhaps found just one that had escaped the prevailing corruption, and you saved what was whole out of it. The rest you destroyed. Thus did God visit a wicked world with the judgment of the Deluge; and in the case of Sodom and Gomorrah, with fire and brimstone from heaven.

But I must put beside that some statements from the New Testament, and from the lips of our Lord Jesus. *The Lord Jesus recognized and enunciated the principle of collective moral responsibility.* While He dealt with individuals, He dealt with cities: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more

tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." And these things he said when He "began to upbraid the cities wherein most of his mighty works were done, because they repented not."

He never leaves Himself without witness. The duty of the preacher is to bear witness to God, and to the holiness of His law. I wish I could see every member of this congregation who is not a Christian, converted to-night. I wish you would look to the cross, believe on the Lord Jesus Christ, and be saved. But whether or no, I must free my skirts, and so declare the whole counsel of God that when you and I stand before the judgment-seat, I may be free from your blood; that I may be able to say, "I warned them. I told them as plainly as I knew how to do, that there was no escape from sin save through the meritorious Sacrifice of Calvary, and the cleansing of His blood." If you never heard another word of gospel, you have heard enough to-night to leave every man and woman here present absolutely without excuse before the holy bar of God. I do that lest I be involved in other people's ruin.

But I say, *there is such a thing as collective responsibility.* We have heard much about Germany and the Germans. We have been told by many that we are not at war with the German people, but with Germany, and especially with its present government. The record of the wickedness of Sodom and Gomorrah cannot well be publicly read or discussed: it is enough to say that God himself came down—and I believe the One Who stood before Abraham, and before Whom Abraham stood—was none other than Jehovah of the Old Testament, the Jesus of the New, the Second Person of the Trinity; and while He stood before Abraham two angels went on to Sodom, to enquire whether their wickedness was "altogether according to the cry of it." When they had found asylum in Lot's house, it is said—listen, oh listen: "Even the men of Sodom compassed the house round, BOTH OLD AND YOUNG, ALL THE PEOPLE FROM EVERY QUARTER; and they called unto Lot, and said unto him, Where are the men which came in to thee this night?" And before the view of God's angels, they displayed their hellish iniquity. It was enough! The angels said to Lot, "Hast thou here any besides? Son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: for we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it." They were condemned by a manifestation of their sin in the presence of God and His angels. Therefore brimstone and fire came down from God out of heaven.

All through the Old Testament, as I have said—if indeed by the aid of the Holy Spirit, you study the philosophy of things—you will see these principles operating. When God looked upon the flower of the armies of Egypt, they were destroyed in the Red Sea. He gave commandment to destroy the Canaanites, because "the iniquity of the Amorites" was "full." Keep that in mind as we continue our argument.

Here is a text from the New Testament: "He giveth

to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." He is the great Landlord. He determines the length of the lease, and where we shall live, that He may afford us space to seek the Lord "if haply (we) might seek after him, and find him." Not to deny Him, to reject Him, to despise His counsel! At last the cup of the Amorites is "full," and the day of judgment—such a day as that about which I read to you (Ezekiel the Seventh Chapter)—at last dawns. The Judge of all the earth says, "It is enough. Let judgment fall." And fire and brimstone fall!

He has done it again and again. Read the record in those striking chapters in the book of Ezekiel, the thirtieth, thirty-first and thirty-second; it is really a graveyard of wicked nations. They have all gone down into the pit in fulfilment of the prophecy, in fulfilment of prophecy inherent in the moral law: "They that take the sword, shall perish by the sword"; Egypt, and Ethiopia, and Libya, Assyria, or Asshur, and Elam, and Meshech, and Tubal, and Edom, and Moab; cities like Tyre and Sidon—all the great nations of antiquity. And since then, Persia, and Greece, and Rome. They all went the same way when God at last said of them, as He said of Nineveh, "The Lord hath given a commandment concerning thee, that no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile." God Himself has buried successive empires out of sight.

That raises another question—why? The Deluge was more than an act of justice and divine vengeance. God always mixes mercy with His judgments. Judgment, indeed, is often the greatest mercy. The Deluge was a divine act of moral sanitation. The face of the earth had to be cleansed. The atmosphere was so vile that righteous spirits could not breathe: God had to purge it.

The same was true of Sodom and Gomorrah. The same has been true in the progressive and inevitable judgments of God all down through the history of the past. Those who have defied God, have at last come to the day and hour of judgment. Then God has said, "An end, the end is come upon the four corners of the land. Now is the end come upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations. And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I am the Lord. Thus saith the Lord God: An evil, an only evil, behold, is come. AN END IS COME, THE END IS COME: IT WATCHETH FOR THEE; BEHOLD, IT IS COME." Then falls a judgment against which there can be no defense.

We recognize that in respect to individuals. When a man is found guilty of the commission of some vile crime, of some atrocious murder, by the judgment of his fellows he is condemned to death, and to be buried out of sight. Society can no longer tolerate him.

There have been criminal nations, nations that have so completely sold themselves to "work wickedness in the

sight of the Lord"; that there was nothing to do but to destroy them.

I believe if our statesmen had read their Bibles, we should never have had the Armistice of the last war on such terms, and certainly there would not have been the easy peace. Preachers railed against the Treaty of Versailles in this land, and across the sea. They said, in their ignorance, "Poor Germany! She must not be made to pay for the damage she did." But she could pay for rearmament, and for another war! We ought to have destroyed that Sodom and Gomorrah in nineteen hundred and eighteen.

Of course *there is a sense in which we cannot witness the destruction of individuals or of nations without sorrow.* I cannot read about the last hours of a condemned man about to be executed—to be driven from light into darkness, and chased out of the world—without sorrow. I am compelled to say, What a tragedy that the man should have lived so foully as to have lived in vain; that he has so inseparably identified himself with such evil as must be destroyed and buried out of sight.

You remember how our Lord said of Jerusalem, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." When the Lord prophesied in the twenty-fourth chapter of Matthew, the destruction of Jerusalem, He said to His disciples: "There shall not be left here one stone upon another that shall not be thrown down." If I had my way—and I do not think it would be a bad way—I would keep up the bombing of Berlin until there was not left one stone upon another. I would blot it off the face of the earth. What iniquity has been centred there! Millions of lives were sacrificed in the last war—and not only in the war, but through the pestilences that war loosed upon the earth; and all the sorrow and suffering that came to a large part of the world, all because we did not blot it out in the last war. We shall be verily guilty if we permit a recurrence of the present outrage; and I believe that God is going to put us in a position where we can be assured that it will not in our lifetime, nor for many generations to follow, if God should tarry, occur again.

Am I right?—I am within the principles of scriptural teaching when I say that, greatly as we may mourn for individuals, sad as we may feel to think of many who will suffer with the guilty, as has been the case in many places outside Germany, yet I cannot feel that we are wrong in praising God for brimstone and fire from the skies falling upon this city which, with the single exception of one other, I believe is the wickedest city the world has ever known. Richly has it deserved the judgment that is now falling upon it—and perhaps even as we are assembled here in this quiet Sunday evening hour, the fires are still burning.

When Abraham came "to the place where he stood before the Lord"; from that standpoint he looked, and "the smoke of the country went up as the smoke of a furnace." Terrible! That reads like last evening's report of Berlin! Terrible? Yes, but sin is a terrible thing. There are some people who are able to diagnose disease only by means of a post mortem examination. Better were it for us if we could understand the nature

of the disease in advance, and accept such remedies as are prescribed for its cure, and thus escape the fatal penalty of neglect. Our concern should be to get to the root of this matter, and remember that it is written for us, as it is for all mankind, "Whatsoever a man soweth, that shall he also reap."

I said just now that Berlin is, with one exception, the wickedest city of all history. There are a great many people who have not learned—and will not believe perhaps until the judgment of God reveals it: but how terribly true it is! I do not believe there ever would have been World War Number One had it not been for the devil's chief agency, the Vatican. That conclusion is based upon solid historical study, and is the inevitable conclusion, I believe, of an unprejudiced mind. Read the story of European politics for the last century. I am positive that the chief agent in the present war is not Hitler, nor was it Mussolini: it is all part and parcel of the long-planned campaign, a counter revolution to bring Europe, and if possible the rest of the world, under the domination of that centre of incomparable moral turpitude and intellectual diabolism known as the Vatican.

Do you think I exaggerate? That is impossible! I believe there is no language adequate to describe the hellish vileness of the Papacy. The Pope is not God's vicegerent, but the vicegerent of the devil himself. Not the chief representative of God and of heaven upon the earth, but the supreme human master of the forces of evil in the world which emanate from Satan himself. Nor could any man with a modicum of intelligence and morality allow himself to be made Pope and accept all its blasphemous pretensions. Rome is a bloody city. It is a city that deserves complete destruction. It may be that few have spiritual discernment to see it, or courage enough to inflict it until the Great Judge of all the earth Himself shall come with His angels to judgment. Then He will "consume (it) with the spirit of his mouth, and shall destroy with the brightness of his coming."

Sometimes I fear that we lessen the weight of Scripture by our attempt to expound it. Sometimes I am tempted to announce a service where there will be no attempted exposition, nothing but the reading of God's Word. Will you let me close my address by reading a passage from the Word of God. I shall not need to offer one word of suggestion as to what your proper attitude ought to be as Christians toward God's judgment day:

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself

and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble. And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men"—oh, hear it: SOULS OF MEN!—"And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought. And every ship master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, "Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

"And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God. For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornications, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever.

And the four and twenty elders and the four beasts

fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. And a voice come out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready."

Berlin and Rome merit judgment, and though even so wise a man as Mr. Churchill should fail, or Roosevelt, or Stalin, and all the rest, there is one Who is Commander of the armies of the Lord's hosts, and He will come; and when He whets His glittering sword, and His hand takes hold on judgment, when He shall punish this citadel, this fortress of all evil, the Papacy, it shall be destroyed utterly, and the smoke of her torment shall ascend up for ever and ever.

And believers will join in that Alleluia chorus, and rejoice with all Heaven, when at last our glorious Lord shall take unto Himself His great power and reign. Then the marriage of the Lamb will come. Then such as are washed in the blood of the Lamb shall go in to the marriage supper of the Lamb—and we shall go out no more forever: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful."

UNCLAIMED REWARD!

\$1,500 Reward

THE CANADIAN PROTESTANT LEAGUE has already published a tract in English under the above title, pointing out that many of the cardinal doctrines of the Roman Catholic Church have no foundation whatever in Scripture. For distribution among French-speaking Roman Catholics, the Union of Regular Baptists has now put out the French version of the same tract which was originally written by Rev. George MacFaul, the Apostle of the Ottawa Valley. Its title in French is "Récompense non réclamée." We shall be glad to supply small quantities to those who can use them. The approximate cost of printing, together with mailing charges, is \$4.50 per thousand, and to those who can use larger amounts we extend the privilege of this non-profit price.

The Union has now published a number of Gospel tracts in French and plans still others as it is difficult or almost impossible to obtain suitable French literature with an evangelical message. One of our longer tracts entitled "Lettres du Ciel" (Letters from Heaven) was reprinted in its entirety by *L'Aurore*, the only French Protestant paper in Canada. Those of us who were responsible for the labour of composing this tract and putting it through the press, rejoice in the compliment thus extended to our work, and pray that the larger circle of readers may also have been blessed by it.—W.S.W.

WHERE THE MONEY GOES

SEVERAL weeks ago we raised the question in these pages as to how much of the money raised by taxation in the Province of Québec eventually finds its way into the coffers of the Roman Catholic Church. As a contribution toward the answer to such a question, we translate below two recent news items that appeared in the French press of Montreal:

"Yesterday afternoon, the presence of His Eminence the Archbishop of Montreal at the inaugural ceremony of the Maternal School of the Nativity, indicated the importance that the ecclesiastical authorities attach to the new direction that the education of abandoned children is taking, thanks to that institution. The state was also represented by the minister of Health and Social Welfare, M. Henri Groulx. It was at his request that the provincial government granted credits of \$250,000 for the construction of the School on the Boulevard Saint-Michel."

And so at one stroke, a cool quarter of a million of public money is handed over to the nuns who call themselves the Sisters of Mercy. Under the terms of the famous Sirois report, debts contracted by the Province for such purely Roman Catholic projects as this would automatically become a charge of the federal government at Ottawa.

To the above news item of the largesse bestowed by the Godbout régime on the Roman Church in Quebec, we add the following additional piece of news:

"One after the other, two pieces of good news have come to us: The grant of \$250,000 from the Provincial government for the construction of the Maternal School, inaugurated Thursday last, on the Boulevard Saint-Michel, and the additional grant of several tens of thousands of dollars for the transformation and modernization of the crèche on Dorchester Street."

Needless to say, this latter institution is under the direction of nuns also. We do not suppose that news items such as these will lend better digestion to those of our readers in Quebec who pay a tax of three cents or more on each meal that they eat in a restaurant, the so-called "Hospital Tax." Personally we have found that this tax serves well-nigh to ruin our appetite when we patronize Quebec restaurants. We would emphasize again that these grants are but two small items in the abundant liberality of the Quebec Government to the Roman Catholic Church. Little wonder that the people of such a province are poor and that their government needs special help from the Federal treasury, such as that proposed by the Sirois report.—W.S.W.

Subscribe for
The Gospel Witness

\$2.00 per year

MISSIONARIES BARRED FROM SOUTH AMERICA

PROTESTANT missionaries are now barred from entering many South American countries. Brazil is one of the countries that thus forbids any additional Protestant missionaries to take up work in its territory. But in contrast with the rigid intolerance of its attitude to religious workers who represent the convictions of the overwhelming majority of the population of North America, there is the following report from a French Romanist paper published in Montreal that tells of the welcome accorded to new missionaries of the Order of the Holy Cross who are being dispatched to Brazil to take up work in the parishes and in the schools. We translate from the above-mentioned report as follows:

"The Provincial House of the Congregation of the Holy Cross, Montreal, has just officially announced that henceforth it will have a branch in Brazil. (The American Province of the Congregation is already established in Chile.)

"Several months ago, indeed, the Rev. Father Albert Cousineau, Superior-General of the Congregation of the Holy Cross, replying to the request of the Archbishop of São-Paulo, at that time Mgr. Jose Gaspar de Alphonseca e Silva, consented to plant a nucleus of his congregation in the soil of Brazil which used to bear the name of the 'Land of the Holy Cross.'

... "He was assisted in this delicate task by the Canadian minister plenipotentiary in Brazil, M. Jean Désy, who takes a very special interest in this undertaking....

"The population of the country is almost totally Catholic, but the number of priests is so small that they are not sufficient for the task. South America, then, offers a vast field of labour to the Christian expansion of our religious organizations.

"The American Province of the Congregation of the Holy Cross has under its direction at the present time a college at Santiago in Chile. The Canadian Province is also considering new proposals for these regions."

Roman Catholic propagandists in this country and in the United States have carried on a persistent and thoroughly organized press campaign against the entry of Protestant missionaries into Latin American republics. They allege that work of those who bring the message of the Bible to Roman Catholics violates the Good Neighbour policy, and is inimical to friendly relations between the various nations of the two Americas. Will these same clever and unscrupulous propagandists dare to tell us that friendly feelings are fostered by the discrimination shown in forbidding the entrance of Protestant missionaries, while Roman Catholic missionaries are allowed to enter freely? Stripped of verbiage the plea of North American Roman Catholics against Protestant missions in South America is simply the old Roman Catholic doctrine of intolerance. If we were to apply the same doctrine in North America, we should drive every Roman Catholic priest out of Canada and the United States into South America and Spain. But we allow the priests to stay here in complete liberty to teach and preach what they see fit. This liberty they employ to snatch from us the same liberty of action in countries that are almost solidly Roman Catholic. The Vatican complains that its priests have no privileges in Soviet Russia. But what right to liberty of worship in

Russia has a Church that forbids the same liberty to Protestants in South America?

In the translation we have made above, the bold face emphases are ours. We repeat that part here for further notice:

"He was assisted in that delicate task by M. Jean Désy, Canadian minister plenipotentiary in Brazil, who takes a very special interest in this undertaking."

Monsieur Jean Désy is one of a number of French-Canadians who have been appointed recently to responsible posts in the Canadian foreign service. The Roman priests who specialize in education for boys have recently urged the young men committed to their charge to prepare themselves for such government posts under their direction. We may hope in vain that young men who are trained under Jesuit auspices for Canadian government posts abroad will prove any more loyal to their country than did many of the representatives of the Third Republic of France, trained under similar auspices, when her day of sorrow came upon her. It will be recalled that the representative of France in Canada turned against the very government that had appointed him to lend allegiance to the Vichy collaborators, faithful sons of the Roman Church. It is a cardinal element of Romanist doctrine that loyalty to the Pope takes precedence over all other loyalties. Young men who are taught in Romanist schools that this is the source of all morality cannot be expected to sacrifice their eternal salvation when the Pope's interests and those of their government may happen to be at cross purposes.

We wonder if the aforesaid M. Jean Désy would take "a very special interest" in obtaining permission for the entrance of new Protestant missionaries into Brazil. As a Roman Catholic he could hardly be expected to do so, but as an official of the Canadian government, we certainly do not expect that he will forget that he is in Brazil as a representative of the Ottawa government and not of the Vatican.—W.S.W.

A WEDDING IN FRANCE

NEWSPAPERS from our French brethren has been an absent quantity for several years, but at last we have received a piece of most interesting news through friends in Switzerland. It is to the effect that our former student-professor of French in the Toronto Baptist Seminary was married some time during the past summer. The letter from Switzerland which bore this good news was dated last August and spoke of this happy event as though it had taken place fairly recently. Apart from this we have no indication of the date. Our informant tells us, however, that the bride of our former student-professor is the secretary of the President of the Association of Evangelical French Baptist Churches. Having met this lady during his visit to France some ten years ago, the writer heartily congratulates both parties in this marriage and extends to them, when they may be able to read these lines in happier circumstances, the good wishes and prayers of our entire Union fellowship. We know that both bride and groom have already won for themselves a large place in the affections of our French Baptist Fellowship and are certain that this Christian union was the cause of much rejoicing in all the churches over there as it is also among us.—W.S.W.

ACCRETIONS IN ROMAN DOGMAS AND PRACTICES

(Continued from page 2)

of the same Monastery held the Augustinian position that the Word or Logos dwells in the consecrated bread and wine while these latter remained such. The former view prevailed after heated debates, and in 1215 Transubstantiation was made an article of faith by the Council of Lateran.

This council was held under Innocent III. It declared that in the sacrifice of the Mass—"Christ's body and blood are really contained under the species of bread and wine, the bread being translated in His body and the wine into His blood." The Council of Trent in 1551 decreed that by consecration there is a conversion of the whole substance of the bread and wine into the substance of Christ's body and blood." Pius IV in his Creed says: "I profess likewise that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead. And that in the Most Holy Sacrifice of the Eucharist there is truly, really, and substantially the body and blood together with the soul, and divinity of our Lord Jesus Christ."

Thus the magician's art was complete! Because of a "say so" by a priest, Sunday by Sunday a miracle happens and the tinkling of a bell, believe it or not, signals to the congregation that it has occurred! It seems unbelievable! What Holy Scripture says does not appear to Romans important. Even the "first Pope" is definite: "Christ also hath *once* suffered for our sins, the Just for the unjust that He might bring us to God, being put to death." (1 Pet. 3:18). And the Epistle to the Hebrews has it: "There remaineth no more sacrifice for sin." (10:26). Pondering over this strange Roman doctrine, there flashed back to mind what Professor R. E. Welsh said in his *Relief of Doubt*. The words are worth underscoring:

"When religion is known mainly under the form of confessionals and aves, images and blood-liquefactions, when Christianity means to

Hear the blessed mutter of the mass,
And see God made and eaten all day long,
And feel the steady candle-flame, and taste
Good, strong, thick, stupefying incense-smoke,

it is no wonder if sane and valiant minds flee for liberty to Freethinking." (p. 16).

No wonder, indeed! But more's the pity.

Indulgences

Prior to the Reformation there were "Protestors" practically in every century, that is, men who opposed accretions in dogma. They usually were summarily and *effectively* dealt with. Some of the outstanding were Wessel, Huss, Savonarola, Jerome, Wyclif, William of Occam.

The last-named attacked the very suggestion of Papal Infallibility with vehemence and denied the claims of Popes over kings in temporal affairs.

Wyclif (b. 1320) was a priest and Oxford graduate. He assailed the doctrine of Transubstantiation, and said, "that Christ is not in the sacrament of the altar identically, truly, and really in His proper corporeal person," said that the Pope's decrees had no validity except as they were founded on Scripture, and strongly opposed

the multiplication of the ranks of the clergy into popes, cardinals, patriarchs, monks, etc., and heresy of all heresies, he translated the Bible from the Latin Vulgate into English. Powerful friends came between him and the fire. But the vindictiveness of Rome reached out after him after his death and in 1415 the Council of Constance ordered the bones of Wyclif to be torn from their resting-place and burnt. So great was the affection held for the *Doctor Evangelicus*, as he was called, this horrible sentence could not be carried out until 1428. Rome had a long memory and a powerful arm.

John Wessel set forth salvation by faith alone—anticipating the Lutheran emphasis, and condemned the alleged Infallibility of the Pope.

Huss of Bohemia (1369-1415) passionately denounced the sale of Indulgences and for this was excommunicated by the Pope. He was exiled for two years. The world bitterly remembers how this grand saint—for Godly man he was—was promised protection by Sigismund if he would appear at the Council of Constance and answer for his beliefs. Huss went and was "put in a stone dungeon three-feet wide, six-feet high, seven-feet long." (Carlyle). He was condemned and died the cruelest of martyr deaths. The same thing happened to Jerome exactly a year later.

The courageous Savonarola (1452-1498), the great Florentine preacher, condemned the sinful, luxurious lives of his people. Enormous crowds waited on his flaming condemnations. He was one of the first democrats, saw the will of God in the changes that were taking place, supported a policy that made for him bitter enemies, especially that infamous Pope Alexander VI., Roderigo Borgia, a licentious assassin, who offered Savonarola a cardinal's hat if he would keep silent. The end of the man of God could be foreseen when he refused. He was first jailed, then tried, then hanged, his body burned and the ashes strewn in the Arno. One needed intestinal fortitude in those days to be a "Protestor." Aye, one needed the courage of Christ to face the unspeakable brutalities of *Churchmen!* This is not imagination; this is *history!*

Then came Luther, and, under God, further light, further progress, further manifestations of courage!

Had it not been that the Pope (Leo X.) was short of ready cash for the building of St. Peter's in Rome, history might have taken a different turn. But money was needed, and "the elegant Pagan," as Carlyle calls Leo, "sent out carelessly" the monk Tetzl to raise the needed money by selling Indulgences.

That was the spark that set ablaze the whole world. From that hour the Reformation got away to a tremendous start. As we have shown, there were men who for many years before had been making strong protests and backing these with their life's blood. They had been laying the faggots for the coming fire. Every martyr-death, instead of stamping out the truth as Rome desired, spread it further and further. One cannot account otherwise for instant conversion of millions, or the testimony of millions to the crown-rights of the Redeemer. Heavy and thick layers of Roman perversion, superstition, hocus-pocus, tradition, anathemas, and Bulls of Popes and Deliverances of Councils, were at once lifted off the Word of God. Whom the Son made free, men and nations, were made free indeed! Europe sighed a sigh of tremendous relief.

And the instruments?—God Who sent Luther, and Leo the Tenth who sent John Tetzel.

Here is the story of Indulgences in briefest form.

Somewhere around the eighth century, Indulgences came to be taken for granted. Historians tell us that it was found difficult to "enforce the rules of penance among Teutonic peoples who were accustomed to payment of money as a composition for even the gravest crimes." In certain exceptional cases, penances were commuted to a money fine, and "out of this simple and seemingly reasonable arrangement there was developed the system of indulgences." (*History of the Christian Church*, Fisher, p. 160.)

In the Roman Church, the system expanded until there were several types of Indulgences, such as Partial, Temporal, Perpetual or Indefinite, Personal, Local. With the Crusades there came the Plenary, or full, Indulgence. "In 1094," says Weir, "at the Council of Clermont, in a speech urging men to go on a Crusade to rescue Palestine from the Saracens, Pope Urban promised absolution *without penance* to all who would take up arms in this cause." (*Romanism and Protestantism*, p. 102.) It was left to Alexander of Hales who "proposed, as a counterpart, the doctrine of treasury of *supererogatory* merits of saints (men who had "good works" to spare!), which may be drawn upon, through the agency of the Pope for their more needy brethren. By this means the pains of purgatory may be shortened. This was adopted by the Church." (p. 225, Fisher.) See how an evil thing grows!

The peak of the infamous trade was reached in Tetzel. He appeared in Wittenberg much as a hawk of vegetables—*only* he sold Indulgences! We do not say that the Pope put slogans on Tetzel's lips, but there is no question that Tetzel said, there was no sin so great for which an Indulgence could not give remission. He cried out: "INDULGENCES AVAIL NOT ONLY FOR THE LIVING, BUT FOR THE DEAD." He continued: "AT THE VERY INSTANT THAT THE MONEY RATTLES IN THE BOTTOM OF THE CHEST, THE SOUL ESCAPES FROM PURGATORY AND FLEES LIBERATED TO HEAVEN." (D'Aubigne's *History of the Reformation*, vol. 1, bk. 3).

This roused Luther, a priest, who was not antagonistic to Church as such. He loved his Church, prayed for it, but hated with his whole soul this degrading traffic with its deceiving promises. And so this rugged Catholic, braver than all the fawning prelates, nailed his ninety-five Theses to the gate of the Castle Church of Wittenberg.

The sounds of the hammer were heard throughout the whole world! His words, "half battles," were read by open-mouthed laymen and Churchmen alike. "An Indulgence is," he wrote in that Theses, "and can only be, the *remission of an ecclesiastical penalty*; the Church can remit what the Church has imposed; it cannot remit what God has imposed. . . . It cannot remit guilt. . . . It cannot remit Divine punishment for sin. . . . It can have no efficacy for the souls in purgatory . . ." and so on. For all his contentions he had the backing of the Scriptures. There he stood; he could do no other; God help him!

In an argument in defence of Indulgences given by a Roman priest to John L. Stoddard, a convert to Rome, writer of *Rebuilding a Lost Faith*, an almost unforgive-

able error is made in interpreting Luther's position. "The fatal weakness," says the priest, "of Luther's doctrine was that it taught justification by faith only. . . . According to the Protestant theory no proof of repentance is demanded." (p. 158.) The first part is right—only by faith is a man justified. That is repeated again and again in Scripture. The second is not true. *The proof of true faith is the work of faith.* The true Protestant has to give evidence of works of repentance. Said our Lord, "By your fruits are you known" (Matt. 7:16). If we do not give evidence by our life, we are not sons of God! But the ground, the only ground, of our salvation is faith. Works must follow or our faith is really vain! But to imply as the priest implies, indeed says, that "good works are also necessary," as if both were of equal value, is to make partly void the full and perfect work of Jesus for our redemption. One Roman Catholic writer, whom I consulted, even goes so far as to ridicule the hymn, "Jesus paid it *all*." But that's precisely what He did. No payment in "works" is required, but we shall work "like slaves for the love of God's dear Son." (The question of what Christ meant by "works" is, I am sure, not quite what is meant by Romans. All Protestants would do well to examine what Jesus meant by the greater "works" that Christians were to do. The subject is too lengthy at the moment.)

In closing, let me revert to Luther, and to Tetzel's sale of the unsaleable! that profitable business of Rome. Luther's attitude caused a furore in Germany and elsewhere. The Pope called it a "squabble of monks." Leo orders the dauntless Luther's writings to be burned by the hangman and his body sent bound to Rome, and, as Carlyle wryly remarks, "probably for the same purpose!" But the stout-hearted Reformer was protected. Three years afterwards, in 1520, Luther burned the pope's decree. "Wittenberg looked on 'with shoutings'; the whole world was looking on. The Pope should not have provoked that 'shout'! It was the shout of awakening nations." (Carlyle in *Heroes and Hero-Worship*). The "elegant Pagan" and Tetzel unwittingly awoke the world.

It may be, as modern Roman Catholics argue, that by an Indulgence no sin is cancelled unless the sinner is repentant, and that all Indulgences mean little unless that happen. But Luther's arguments are *a priori* a proof that Indulgences were linked with the cancellation of sin and its guilt in the Middle Ages. In face of history, however, the dexterous Conway asks: "How then can a Christian find fault with Pope Leo X. who in the sixteenth century by his Apostolic power granted . . . not the *pardon of sin*, but the remission of temporal punishment due to those repentant sinners who would *give alms* towards the building of one of the greatest temples ever erected in the honour of Jesus Christ?" (Question Box, p. 289).

And who would find "fault" but Luther, certain of his predecessors, and his successors in the faith of our Lord and Saviour? No Roman Catholic dare! He would be frightened to death to doubt—even Father Conway would not have dared. "When a Catholic," says H. P. Russell, R.C. publicist, in *The Visible Church*, "When a Catholic yields to a temptation to doubt a doctrine of the faith, he *ceases straightway to be a Catholic* and becomes an apostate from the Church!" The poor Roman has no mind of his own, dare not presume to have a mind of his own. Let one protest even to-day against this passing of money, and he will be damned and an-

athematized without pity by his spiritual superiors. But, thank God, many are waking up.

Anyway, it was (is) a dangerous practice that of receiving money for indulgences where related to sin's penalties, either temporal or spiritual. Besides, it has no Scriptural warrant whatever. Salvation from sin and its penalties now and hereafter, is without money and without price. Even were the "keys" in Peter's hands, these hands were without taint of gold. He even warned the Elders about filthy lucre. The practice of our Lord must be ever before us—"Neither do I condemn thee; go, sin no more." There was no "tag" of penalty following. Money changers were to Jesus anathema. What we say here is applicable to monies received by priests for the saying of masses for those in purgatory. The whole business of it is horribly wrong and an imposition on the credulous.

One final word: it must be obvious to the unbiased student of history that not a solitary dissenter desired to break from his true Church; nor could he be considered an enemy of the faith. Further, as Professor George P. Fisher says: "The Reformation did not attempt to build up a new religion, but to reform the old, according to its own authoritative standards. It was distinctively Christian because it found its source and regulative principle in the Scriptures." Luther's strong point was, **SHOW ME FROM THE SCRIPTURES! PROVE THAT I AM WRONG FROM THE SCRIPTURES!** From this he was unmoveable. He was as a "Rock" upon a Rock—"that Rock was Christ." As for the Roman Church—no organization in the world, or since time began, has had to defend itself, explain its deeds, justify its changes, more than has that Church. And it has always been so futile because History and the Book are against it. Almost in every century it makes a preposterous claim, and the battle is on again. None need fear for the ark of Protestantism so long as it can and does say:

"THUS SAITH THE SCRIPTURES!"

AMONG OURSELVES

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

Last week we received a new student, who came to us from another school entered this fall, saying the work there was too easy. We have not yet received any such complaints about the Seminary course!

Mrs. Maude Howe, of the International Christian Crusade, spoke at chapel recently, describing the front which organized atheism presents directly and in disguise, particularly fostering the doctrine of Evolution. She pointed out that "the depths of Satan" can be resisted only by "the deep things of God."

At another chapel service Rev. Jack Percy presented a clear picture of changing conditions in West Africa because of the war. "Civilization" is making tremendous strides. With it come imported cheap beer, cigarettes given away to create appetite, etc. The Roman Church landed fifty missionaries from one boat at Lagos, Nigeria. Besides, Jehovah's Witnesses, Seventh-Day Adventists and others of various cults are active. Here is a challenge to go forward in presenting the gospel of grace. Mr. Percy is at present on furlough from the Sudan and working in the New York office of the Sudan Interior Mission.

—W. Gordon Brown.

FUN AND FELLOWSHIP IN FRENCH

IAST Week the Seminary students of the day and evening classes in French met at the home of their ever genial hosts, Mr. and Mrs. Bauman, for the first *Soirée Française* of this school year. The sole conditions of admission were: to be a member of the Seminary French Classes and to speak nothing but French for the evening. For some this latter condition proved to be somewhat burdensome, but before the evening was out they too were joining in the fun as heartily as the more advanced ones. The evening's fun was crowned by the hearty singing of hymns in French, a period of "Sword Drill" in the same language, and then by prayer led by Mr. Bauman and Mr. Frey. Thanks to the kindness of our host, we also ate and drank in French, and found that it improved both appetite and taste. The sincerest and most cordial gratitude of all present was expressed to our host and hostess by the writer. Past experience has taught us that such pleasant occasions as these give a great impetus to our French classes. This year's work is most gratifying and we are looking forward to seeing some of our men use their knowledge of French this coming summer in bringing the Gospel to those who sit in darkness.

All the members of the French classes now have in their possession copies of *Les Chants évangéliques*, a collection of French hymns, and as part of the French course have learned to sing a number of them. One day last week the entire chapel service was devoted to a French Sing-song, in which all joined heartily and with evident enjoyment. "It is a good thing to give thanks unto the Lord, to sing praises unto His name." And that is especially true when working among a music-loving people such as our French fellow-citizens. Singing never fails to gain their attention and oftentimes the message of the Gospel will penetrate by means of a song when other avenues of approach are closed. For this reason we plan to devote a number of chapel services to the singing of hymns in French.—W.S.W.

NEWS OF UNION CHURCHES

Napanee

Encouraging news of our newest undertaking in Napanee has been received from the brethren who have preached there recently. Rev. J. H. Watt writes:

"I had a good time in Napanee. There were about twenty-five people who turned out, some of them Baptists who showed great interest in the opening of the work there. They seemed greatly encouraged with the progress of the enterprise so far. Having seen the hand of the Lord in the meeting, they are more than ever determined to do their utmost.

"Two young women, one of them married, openly acknowledged their acceptance of Christ as their Saviour. This was a source of great joy in our hearts, and we know that many others will rejoice with us."

Rev. S. Wellington who preached last Sunday is enthusiastic with the prospects and reports that a lad of 14 or 15 years of age professed to accept Christ. Let us be much in prayer for God's blessing in this newest undertaking.

Fort William

Rev. H. C. Slade, the Secretary of the Union, now visiting the churches in the north and west, writes: "We had a good time at Fort William. Rev. Walter Tompkins baptized seven more last night; the church was almost packed. The Sunday School took to the Dime Banks campaign vigorously yesterday when I introduced it to them."

Bible School Lesson Outline

Vol. 7 Fourth Quarter Lesson 51 December 19, 1943

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

THE BIRTH OF THE SAVIOUR

Lesson Text: Luke 2:1-20.

Golden Text: "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people."—Luke 2:10.

I. The Census—verses 1 to 7.

GOD sent His Son to a people who were Divinely prepared for His coming. Throughout Old Testament times the Jews had received revelations from God through His prophets and priests, and by means of laws and ceremonies, types and symbols, words and works, all of which paved the way for the full disclosure of God in Christ (1 Cor. 10:11; Heb. 1:1, 2). John the Baptist was chosen to be the immediate fore-runner of the Messiah (Isa. 40:3; Mal. 3:1; 4:5; Matt. 3:1-3; Lk. 1:76-80). The prophecies concerning the advent of the Redeemer had become more and more specific as the time of their fulfilment drew near; and devout souls, hearkening to the voice of the Holy Spirit, were longing intensely and expectantly for the promised consolation of Israel (Lk. 2:25, 26, 36-38).

The Roman world was chosen by the Divine Director to provide the setting for the most stupendous drama of human history. It was no mere chance that Caesar Augustus should be ruling over a vast and united Empire. One in government and language, one in its network of highways and lines of communication, it became an ideal vehicle for the spread of Christianity. As Caesar Augustus set his seal to the proclamation which decreed that a census should be taken which would include the population and property of every city, village and district of the Roman world, how little he thought that he was but a pawn in the hand of the Supreme Ruler of the universe!

This census was decreed for the destined year; God's time to manifest His Son had now arrived (Mk. 1:15; Gal. 4:4; 1 Tim. 2:6; Tit. 1:2, 3; 1 Pet. 1:20). From the papyri of the times we learn that such a census was taken periodically to serve as a basis for future taxation.

The regulation that each Roman citizen should enroll in the city of his own tribe must have seemed unnecessary and inconvenient to many, but this was God's way of bringing His servants to the sacred town of Bethlehem, that the Scriptures might be fulfilled (Micah 5:2; Matt. 2:4-6; John 7:42).

Here, too, was circumstantial evidence for future generations that Christ was indeed the lineal descendant of David, as had been prophesied (2 Sam. 7:12, 13; Isa. 9:7; 16:5; Lk. 1:32, 69). If, as is probable, the genealogy of Joseph is given in Matt. 1:1-17 and that of Mary in Luke 4:23-38, we see why they were both required to register in Bethlehem, the city of David (Matt. 1:1, 16, 20; Lk. 1:26, 27).

Notwithstanding the fact that Christ was the eternal Son of God, God manifest in human form (John 1:14; 18; Col. 1:19; 2:9), and that He was of the royal seed of David according to the flesh, He came to us in deep humility. Travellers to Palestine tell us that even to-day there are annexes to the inns and other dwelling-places, large rooms on the ground floor with doors opening out into the street, similar in plan to the garages which adjoin many modern houses. In some such humble place the Christ-child was born. Born for our redemption (1 Tim. 1:15), He lived a sacrificial life that He might die a sacrificial death (Heb.

2:7-11, 14-18). The child born for us at Bethlehem was the Son given for us at Calvary (Isa. 9:6). He became bone of our bone and flesh of our flesh; He knew the pangs of human weakness, suffering and sorrow. (Matt. 8:20; John 4:6; 11:35; 19:28; 2 Cor. 8:9; Phil. 2:5-8; Heb. 4:15).

II. The Chorus—verses 8 to 14.

Only a heavenly choir could teach men the new song of salvation from sin which the advent of the Saviour made possible (Exod. 15:2; Psa. 118:14; Isa. 12:2, 3; Rev. 5:9; 14:3, 4). No mortal could by his own reasoning have discovered the way to God (Jonah 2:9; John 14:6), but angels, whose interest in man's salvation is great (Job 38:6, 7; Lk. 15:7, 10; 1 Pet. 1:12; Rev. 5:11, 12), heralded the glad tidings.

Dazzled by the radiant glory, the shepherds might have thought it was all a dream which would fade with the morning light, had they not been given a token that the tidings were true. They would find a babe, wrapped in swaddling clothes, lying in a manger. Surely this was a strange sign of Deity (Lk. 2:34)! How utterly unlike the spectacular signs which worldlings demanded (Matt. 27:40-44; Mk. 8:11, 12; Lk. 11:16; 23:8; John 2:18; 6:30)! And yet, the Incarnation was a stupendous miracle—the infinite God veiling Himself in the flesh of a little child.

III. The Child—verses 15 to 20.

The humble shepherds have pointed out to us the way in which the word of the Lord is to be received. They listened in Godly fear to the evangel proclaimed by the angels (Lk. 8:15; Acts 8:6), recognizing that the message was from the Lord (Acts 10:33; 1 Thess. 2:13). Not satisfied with a mere intellectual knowledge of the good news, they made a personal investigation for themselves (John 4:39-42; Acts 17:11). When once they were convinced that the message was true, they declared it to others (Acts 4:20, 29; 2 Cor. 4:13). They also glorified and praised God for the wonderful revelation which He had given them of a holy Saviour Who had been born in Bethlehem (Psa. 106:12; Matt. 2:10, 11). So may we all bow our hearts before the Christ of God, and reverently adore Him (Psa. 95:2; 100:2; 106:12).

Mary of Nazareth treasured in her heart the memory of her sacred experiences (verses 19, 51). They were too holy and too deep for utterance, and even for understanding. Rapturous joys and poignant griefs were strangely mingled for the one whom God had chosen to be the mother of our Lord (Lk. 1:28-56; 2:34, 35).

SUNDAY SCHOOL LESSON OUTLINES FOR 1943

THE Outline of the Sunday School Lessons for the coming year as drawn up by Dr. Olive Clark and printed in the issue of November 18th last, is to be reproduced for use of Sunday School teachers and scholars in a handy size, approximately half that of this page. It has been found that this size of Outline is very useful as a reminder for it fits easily into a Bible of ordinary dimensions. Sunday School superintendents and teachers who wish to obtain these Lesson Outlines should write at once to THE GOSPEL WITNESS, specifying the number required. It is not possible to quote the exact price as one of our superintendents is doing the work at cost price for his own convenience and is willing to serve others also. The approximate cost, will, however, be in the neighbourhood of \$1.50 per thousand. Prices for smaller amounts will be in proportion, with cost of postage added. It will be necessary to receive orders at once.—W.S.W.

"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 Porcalli'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: _____